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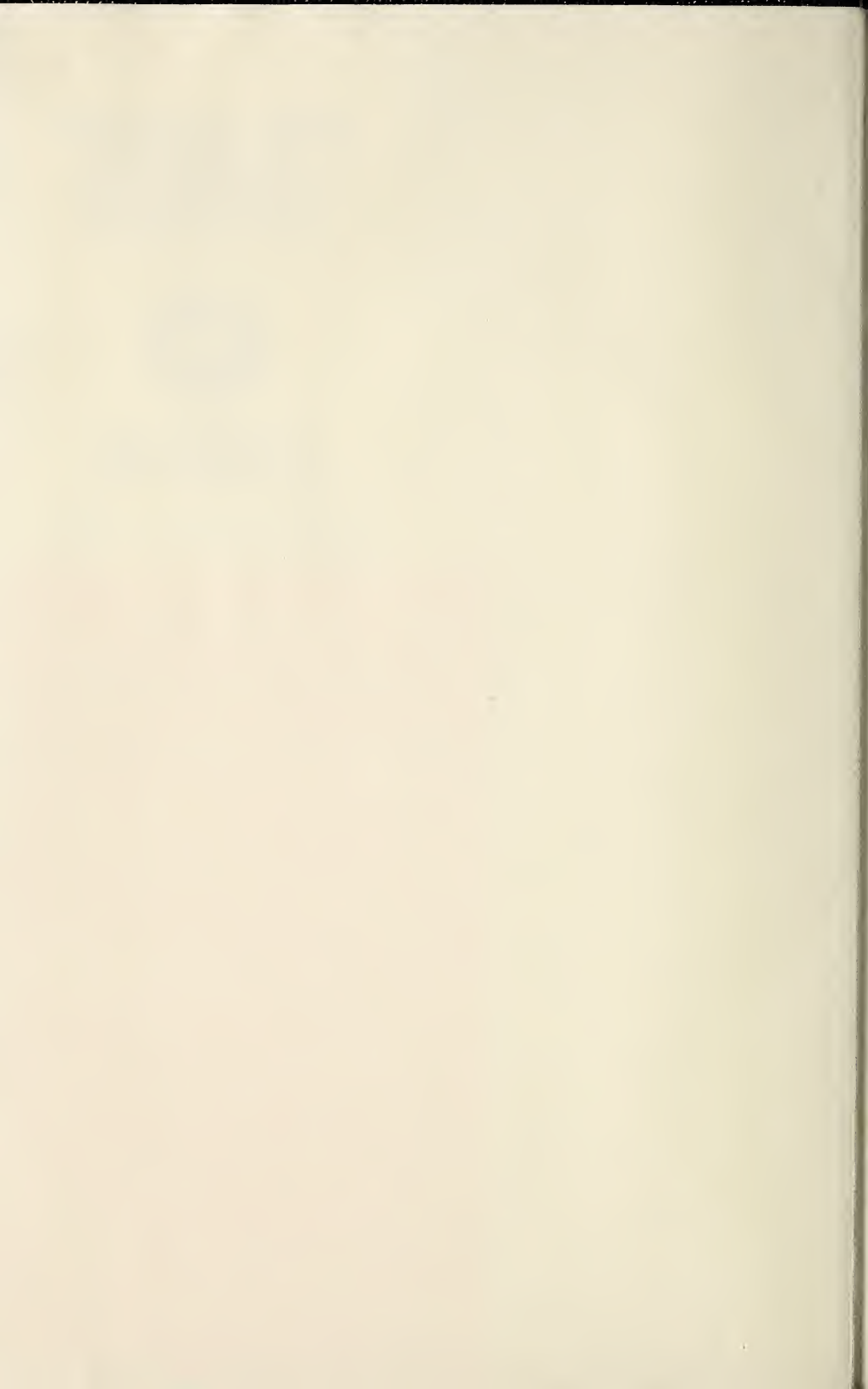
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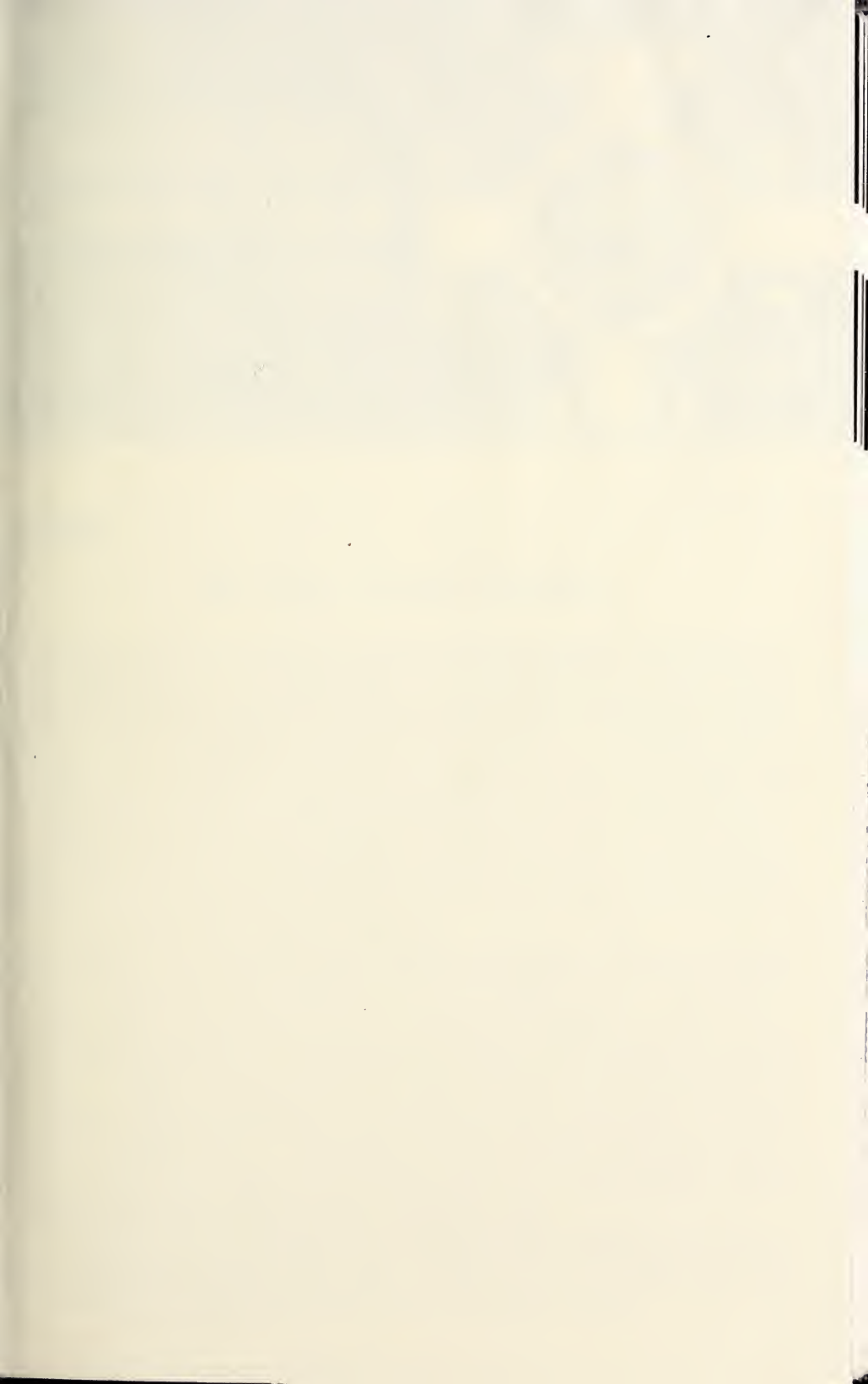


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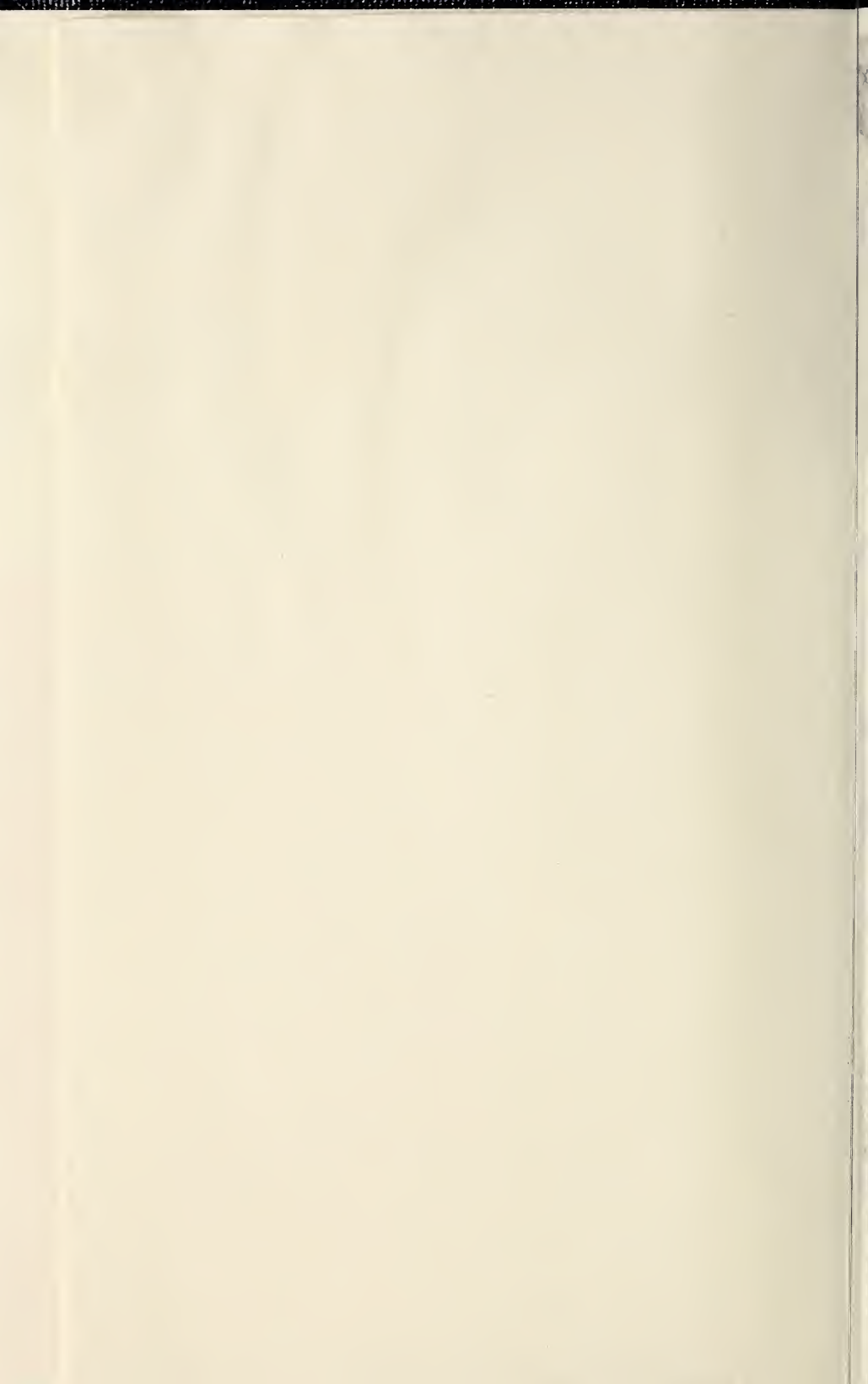
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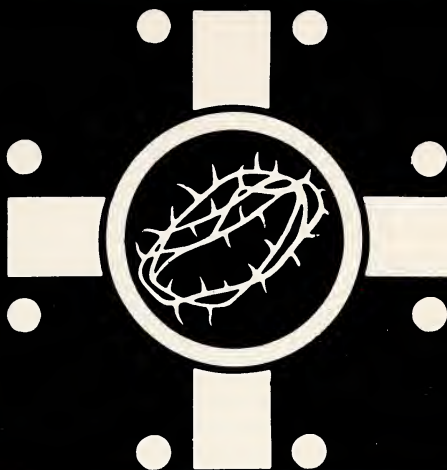






# CAROLINA CHRISTIAN

VOL. 29, NO. 1, JANUARY 1987



EDITORIAL

## No New Name Needed

It has long been our plea for all to return to the Bible and follow its instructions in everything pertaining to the Christian religion. If the Bible reveals pure Christianity (and it does), any departure from its divine teachings is a corruption of its purity. And we simply must not add the impure to the pure and the pure remain uncorrupted. Thus to maintain the purity of original Christianity we must follow the Scriptures in every minute detail on essential matters. The Bible itself clearly teaches this (e.g., 2 Tim. 3:16-17; 2 Pet. 1:3-4).

When we follow the Bible in all things, we must both preach and practice precisely what it says, that and nothing more. But it also means that as followers of Christ we must be identified with all other followers of Christ by the names we wear. We are Christians (Acts 26; 26:28; 1 Pet. 4:16), and as Christians we are members of the body or church of Christ (Rom. 16:16; 1 Cor. 12:12-13). This is the way the ancient followers of Christ were identified. If we are going back to the Bible in everything pertaining to faith and practice, these must be the names by which we are known.

But why would anyone seek other names? Why would anyone want to be known by names unknown to the Scriptures? Bible things can and should be identified by Bible names. Benjamin Franklin (the preacher, not the statesman) has well said: "There can be no use in a new name for the old body or community. There must be a new idea, or something different from the old community to create the necessity for a new name. If we have nothing they did not have in apostolic times, we need no other names than they had. If we have the kingdom of God, the church of God, the body of Christ, and nothing else, there is no need of calling it any thing else. But the truth is, new names come from new ideas, and are intended to express something new. A man may read of the church of God, the body of Christ, the kingdom of God, etc., for a month, and it never suggests a Methodist church, a Presbyterian church, or a Baptist church, unless by contrast. He knows that he is not reading about these latter bodies, as they were not in existence at the time of the writing. The new and foreign name shows that it does not refer to the body of Christ."

We conclude, therefore, that the Bible church, the Bible way, and Bible following people can and should be known by Bible names. New bodies (new churches not found in the Bible) can and must be known by new names — names not found in the Bible. New names are not needed for the old church, only for new (unscriptural) churches.



## THE CHOICE IS YOURS

The Bible clearly and unequivocally teaches that we are all slaves — some to righteousness and some to wickedness. We thus have no choice as to whether we will be in bondage or not. The fact that we are is written into our very nature. But we do have a choice as to whom we will serve, sin or obedience, Satan or Christ. But the matter does not end here. We do not have the choice of the consequences which follow our service. If we serve sin, then we must pay the penalty of sin. There is no escape from this. One simply cannot live a life of wickedness and die the death of the righteous. On the other hand, if we serve righteousness then we can expect the righteous man's reward. Neither the devil nor any other force can deprive us of this. So when we reach the bottom line we have no choice in the matter of service: we must serve either Christ or Satan. In that we have no choice. But we do have a choice as to whom it will be. We do not choose to serve but we do choose whom we will serve.

Our blessed Lord said, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." (John 8:34.) Since we have all sinned (Rom. 3:9, 23; 5:12), we are all of necessity the servants of sin. That is, we are the servants of sin unless we have chosen to be the servants of righteousness. Paul puts the matter this way: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16.) Peter puts this concept beyond dispute: "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." (2 Pet. 2:19.) Or as the NIV puts it, "For a man is a slave to whatever has mastered him." To sum up the contents of all three passages is simply to say that we are servants (slaves) by necessity. In this we have no choice. But,

as we have said, we do have a choice as to whom we will serve. We can either serve Christ and receive the blessing He offers, or else we can serve Satan and suffer the eternal penalties of sin. The choice is not yours as to whether you will serve. That matter is settled already. But the choice is yours as to whom you will serve. That is a matter you must settle.

Since you must serve (there is no escape from this), you must choose between two masters, Christ and Satan. Whom will it be? Christ, the conquering King of kings, the Lord of glory, the Son of God, or Satan, the crushed, conquered, defeated, and bound prince of darkness? To choose Christ is to serve one who has been exalted to the right of the Majesty on high, who has won the victory over the world, death, and hades, whose power is limitless, whose mercy is endless, and whose dominion is from everlasting to everlasting; to choose Satan is to serve one who has been cast down and defeated, who has been bound to his own dark, wicked, and infernal sphere, and who has but little time left before he must descend even lower to the endless miseries of an eternal hell. The two masters are before

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you. You must serve the one or the other. In this you have no choice. But you do have a choice as to which one it will be.

"Choose you this day whom ye will serve." (Joshua 24:15.) It must be either Christ or Satan. And do not forget that when you choose your master you also choose your rewards or consequences.

## THE WORDS OF OUR LORD

In order to put this subject into perspective, let us think a little. If Jesus Christ is the Son of God (and if He is not, Christianity is a fraud, our faith is vain, the gospel is a fairy tale, and the hope of heaven is only the dream of fools), His word is by necessity the word of God. This fact is not changed regardless of whether the word is spoken orally or written. If God is perfect, omnipotent, and omniscient (and if He is not, He is not the God of the Bible), His word is absolutely perfect in every detail — it is the absolute truth: for God cannot lie (Heb. 6:18). If the word of God is perfect (and if it is not, it is not the word of God), it is always right on every subject upon which it speaks, whether history, science, morality, or the plan of salvation. It is the standard by which all things are to be measured. If the Bible is the inspired word of God (if it is not, man has no word from God — he has no communication from his Maker), if it was delivered to us by men under the direct influence of the Holy Spirit, all it says is the truth and nothing but the truth. Any departure from it is therefore a departure from the word of God.

We must conclude from the foregoing that the words of the Lord are delivered to us in the Bible. If we are to honor and obey the words of the Lord, we must follow the Scriptures in everything pertaining to faith and practice. We cannot follow some other book, some other supposed source of truth, and pretend that it too is the word of God. The Bible is not only the word of God, it is the only word we have from God — it is the only source of saving truth. And thus to follow it is the only way to obey God — the only way to do His will. Since the Bible is the word of God, to follow the Bible is to follow His directions, and to follow His directions is our only hope of eternal life.

To follow anything else is to practice the righteousness of men (Rom. 10:1-4).

But to faithfully follow the Bible, the word of God, is not a pick and choose operation. We simply cannot pick out what we like and call it the word of God and choose to reject something else as nonessential and thus say that it is not the word of God. But this is precisely what many professed followers of the Lord do. For example, they pick faith and say that we must believe in order to be saved. But why? Because the word of the Lord says so. But they refuse to accept baptism as an essential part of His plan. But the fact is, the same Lord, and in the very same verse, commands both — commands both for the same reason. Jesus said, "He that believeth and is baptized shall be saved." (Mark 16:16.) Now that is not difficult to understand — in fact, it is impossible for a rational being who takes it seriously to misunderstand. The Lord did not say here that He would save the one who believes only. Nor did He say that He would save one who is baptized without faith. He said He would save the believer who is baptized. Both are tied together and both are equally essential. And those who follow Christ, believing that He is the Son of God, will not try to eliminate one but will do both (and everything else He says) without doubt or disputing. Those who believe Christ is the Son of God have no choice but to accept His word as the word of God — not just certain words but every word. Jesus Himself said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) According to this, we must live by (practice) every word that proceeds out of His mouth. Thus not a single word which Christ has spoken through His representatives, who delivered His words to us in the Scriptures, can be rejected or treated as a mere human word. The words of the Lord are divine words, words that reveal to us the way of salvation. Follow them and live forever; reject them and suffer the vengeance of eternal death. There is no other choice.

## BURIED WITH CHRIST

H.C. Runyon says that he heard J.W.

McGarvey say that while visiting the Bible lands (which resulted in his classic book **The Lands of the Bible**) he searched diligently for the real tomb of Jesus in Jerusalem. He failed, however, to find one that convinced him that it was the real tomb. But why was his desire so great to find it? He said he would like to have lain down in it, had a friend roll a stone across the opening, and then been able to say he had been buried with Jesus.

Most would agree with McGarvey that to be able to lie down in the actual tomb of Jesus would be an exciting and fascinating adventure, yet such would have no religious significance beyond the emotional experience involved. But God in His infinite wisdom has provided for us, in His scheme to redeem, a means whereby we can all be buried with Christ, and not only be buried with Him but also reap all the benefits of His burial as well as His subsequent resurrection from the dead. That is to say that our burial with Him is the means of initiating us into all the blessings Jesus came to give, including the forgiveness of sins, the gift of the Holy Spirit, and eternal life (Acts 2:38; Rom. 6:23). Paul reveals this plan in no uncertain terms — words that can easily be understood by any responsible person: “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” (Rom. 6:3-4.) In this burial one is cut off from his old sins so as to be able to start a new life with Christ. “Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.” (Col. 2:12.)

Buried with Christ! What a message we then have to proclaim to the world. But that burial was not with Him in the actual literal tomb in or near Jerusalem (the location of which no man knows for sure), but buried with Him in the waters of baptism. This should give us some insight to the divine significance of baptism, revealing why it was commanded and the blessings derived from it. However, this is not the whole

story. In order to be buried with Him, we must first die with Him (Gal. 2:20), die to sin in order to live with Him in righteousness. Thus everyone who has died to sin, been buried in baptism for the remission of sins (Acts 2:38), and has risen therefrom to walk in newness of life has been buried with Christ — buried with Him in order to receive the benefits of both His death and His resurrection. Those who have refused baptism or failed to see its significance in God’s divine plan to save have not had this honor . . . nor its benefits.

## BAPTISM BY FORCE

One of the most colorful characters to ever embrace the principles of the Restoration Movement was “Raccoon” John Smith (it is not known precisely how he came by the name “Raccoon”). He was delightful in his person, homespun in demeanor, preached the gospel in a most unusual and unique way, and attacked sectarianism unmercifully, in a manner not known before or since. He lived in a day when such could be done, but anyone undertaking his methods today would almost certainly fail. But not “Raccoon” John Smith. He was incredibly successful. Take the following for example:

It is said that while he was preaching in a meeting in Slate Creek, KY, the Methodist church was also in revival. One day during the service at the meeting conducted by the Methodists a mother brought her baby to be “baptized” by the preacher. He performed the ceremony by sprinkling a few drops of water on it according to their practice. This did not set well with the infant, whose protest, cries, and struggle could be heard and observed by the whole congregation.

The next day Smith was baptizing in a nearby stream when he observed that the Methodist preacher was in the audience. Smith suddenly bounded into the audience, took hold of the Methodist preacher, and began pulling him, with great force, toward the water. “What are you doing, Mr. Smith?” asked the puzzled preacher.

“What am I doing?” exclaimed “Raccoon,” affecting surprise at the question.

"I am going to baptize you, sir!"

"But I do not wish to be baptized," protested the preacher as he tried to smile at what he hoped was an untimely jest.

"Do you not believe?" asked Smith.

"Certainly I do," the preacher replied.

"Then come along, sir," Smith said as he pulled him still nearer the water. "Believers must be baptized!"

"But," said the preacher, now uneasy at the thought that possibly it might not be a joke at all, "I'm not willing to go. It certainly would do me no good to be baptized against my will."

Smith, realizing the implications of what the preacher had just said, raised his voice so the whole audience could hear him and asked, "Did you not but yesterday baptize a helpless babe against its will, though it shrank from your touch, and kicked against your baptism? Did you get its consent first, sir? Come along with me, for you must be baptized!" And with another movement of

his powerful arms he pulled the unwilling subject to the water's edge. The preacher protested loudly and earnestly, and then Smith released him. But looking him straight in the eyes, he said:

"You think, sir, that it is all right to baptize others by violence, when you have the physical power to do it; but when you are made the unwilling subject, you say it is wrong, and will do no good! You may go for the present." Then turning to the audience he said, "Brethren and friends, let me know if he ever again baptizes others without their full consent; for you yourselves have heard him declare that such a baptism cannot possibly do any good!"

While Smith's actions excited mirth in those assembled, they also deeply impressed them. He had made a more powerful argument against infant baptism by his actions than could have been done with ten thousand words of human origin.

## Building Your Hopes

### Bruce Green, Sumter, SC

If you keep up with the news at all, you know that early last year they opened up a vault sealed by the late gangster Al Capone. The vault was located in the bottom of a building which had served as Capone's headquarters. Speculation had been rampant as to what might be found when the vault was finally opened. In fact, the IRS had filed an \$800,000 lien upon whatever was found.

When the vault was finally opened on prime-time television nothing of any worth was found. No diamonds, no gold, no money — just an old bottle, a few more walls and lots of dirt. Everyone involved walked away disappointed.

Unfortunately, you see a lot of that in life. People getting involved in lotteries, sweepstakes and the like, all in the hopes of walking away with what they think is the best that life has to offer. But they all walk away disappointed — with empty spaces in their lives as big as the one in Al Capone's vault.

Paul said that we are not to put our hopes in the uncertainty of riches but upon God, who gives us all things richly to enjoy (1 Tim. 6:17). He told the Christians at Colossae that it was in Christ that all the treasures of wisdom and knowledge were hidden (Col. 2:3).

Do not be like Al Capone and rob yourself of the best that life has to offer. Do not place your hopes on a dream that will turn up both empty in this life and in the life to come. Do not walk away from life disappointed — walk away with Jesus. Build your hopes on things eternal.





## "We're Part of the Family"

**Rick R. Dunn, Winston-Salem, NC**

A warm and friendly atmosphere is what one should feel within the fellowship of God's family. Such a spirit is a **must** for any congregation to attract the community, appeal to those in need, save the lost, and keep the family members hungering and thirsting for the opportunity to assemble together.

The worship services must be up-lifting, and lifting Him up. Our Bible classes must be informative and Christ centered with an evangelistic thrust. The hallways must ring with excitement and enthusiasm. It is encouraging to be a part of such a congregation, to be a part of a positive environment. There is enough negativism in the world, so let's not bring it to church with us.

Leading souls to Jesus and taking people to heaven must be the heartbeat and mind-set of any congregation. We cannot be satisfied with "holding our own." Either we grow or we die. We are born with only one potential and that is to grow; if we do not grow, the opposite takes place. God wants His children to grow in knowledge, in truth, in spirit, numerically, and in love with each other and the lost. This is the will of God.

How would you like to see your congregation grow in all these areas mentioned previously? How would you like to be a part of a success story? "If God is for us, who can be against us?" How would you like God to say to you one day, "Well done, good and faithful servant"? Then you must make it happen. You, even though you may just be one, you may be just the one who makes the difference in the congregation's vitality.

Invite people into your home, members and non-members, to study the Bible during the week. Invite your friends and neighbors and people you work with to the services of the congregation. If everyone would set a goal to bring one family, or even one individual, to the service of the church each week, the results would be

unbelievable.

During the period of time in which we were the fastest growing religious body in this country, that is exactly what God's people were doing. Why not return to the basic and most effective form of church growth methods. **Invite someone to church, love them, encourage them, and let them know God loves them.**

*We're part of the family that's been born again,*

*Part of the family whose love knows no end,*

*For Jesus has saved us and made us His own.*

*Now we're part of the family that's on its way home.*

*And sometimes we laugh together, sometimes we cry:*

*Sometimes we share together heartaches and sighs.*

*Sometimes we dream together of how it will be*

*When we all get to heaven  
— God's family.*

— Lanny Wolfe

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## Songs and Their Writers

### **George J. Marshall, Kannapolis, NC**

Church historians indicate the songs the early church used during worship were composed mainly of Psalms. The words of most of the songs we use today were written by members of various denominations and the purpose of this article is to give some information about some of them as well as the songs they wrote. In a later article I will discuss some songs written by members of the Lord's church.

Fanny Crosby began writing the words of songs at the age of eight and by the time she died at age 95 she had written over 8,000 songs. Born in 1820, she was unintentionally blinded by a doctor treating an eye infection when she was six weeks old. Fanny wrote the words of such familiar songs as "Blessed Assurance," "He Hideth My Soul," "Jesus Is Tenderly Calling," "Tell Me the Story of Jesus" and "Rescue the Perishing." The events that motivated Fanny to write the words of the latter song provide an interesting background to it. Working with men on "skid row," Fanny met a young man who told her that he had been

raised by a deeply religious mother, but had forsaken her guidance and was now a slave to alcohol. Moved by a desire to help this young man, Fanny wrote the words to "Rescue the Perishing."

Horatio and Anna Spafford were Chicagoans whose charitable works began with the rehabilitation of Chicago after the great fire of 1871. In 1873 Anna and her children were passengers on a ship sailing to England, where George intended to join them later for a well-deserved vacation. Tragically the ship collided with another ship and sank. In the confusion four of their daughters drowned and when Anna arrived in England on a third ship she cabled her husband telling him of the tragedy and requesting him to come to England as soon as possible. While crossing the Atlantic George was moved to write the words to the song "It Is Well With My Soul."

William Cowper was raised in a denominational church but lost his faith in God and at the age of 32 fell into a state of depression. Several times he attempted suicide, but each time something went wrong and he failed. One day he picked up the Bible and began to read it. His faith in God revived and he came out of his depression. Years later, reflecting on how fortunate he was not to have succeeded in taking his own life, he was motivated to write the words to the song "God Moves in a Mysterious Way."

Frances R. Havergal, who lived in the 1800's, wrote hundreds of songs including "True Hearted, Whole Hearted" and "Take My Life and Let It Be." The first song that she wrote came about as a result of being inspired by a painting of Christ on the cross that she saw in an art museum in Dusseldorf, Germany, in 1858. Over the painting were the words, "This have I done for thee; what hast thou done for me?" She went home and wrote the song "I Gave My Life for Thee."

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# How's That Again?

**Richard McWilliams, Charleston, SC**

There are a group of writers (and speakers) in the Lord's church today that are repeatedly under fire for something that they have written or said. Their constant cry is that they have been misunderstood. "If only I had been approached privately by my critic," they say, "I could have corrected any misunderstandings." In fact, they act as if they have been abused by those who answer their writings and speakings in the same forum in which they were published.

It seems that there are three explanations for a writer's constant cry of being misunderstood. First, the writer may simply be a poor writer. If this is the case, he can do one of three things: (1) he can continue to write as he is and be misunderstood, (2) he can stop writing, or (3) he can develop a better style of writing and quit, for the most part, being misunderstood.

C.S. Lewis had this good advice for writers who need to develop a good writing style: "The way for a person to develop a style is (a) to know exactly what he wants to say, and (b) to be sure he is saying exactly that. The reader, we must remember, does not start by knowing what we mean. If our words are ambiguous, our meaning will escape him. I sometimes think that writing is like driving sheep down a road. If there is any gate open to the left or the right the readers will most certainly go into it." (C.S. Lewis, *God in the Dock*, p. 263.)

If one elects to write, he is obligated to do his best to communicate clearly and accurately. If he cannot or will not do this, let him do something that he can or will do well.

A second explanation for the habitually "misunderstood" writer involves those in the church who may be trying to subtly lead the church into apostasy (Rom. 16:17-18; Acts 20:28-31). They are most often capable and personally attractive people who present their false doctrines in a shower of nice-sounding words, but are never open enough to come right out with

what they mean. And if some brother figures out what they mean and confronts them in the same forum where they are propagating their erroneous teaching, they cry, "You've misunderstood me. You should have come to me first before responding to my material."

Certainly it is good to go to a brother in error and try to help him out of that error. But it is equally important to answer him publicly to "neutralize," in so far as possible, any damage he may have done (Gal. 2:11-14; 1 Tim. 5:20).

A third explanation for being misunderstood involves a reader problem. There may be someone who simply has trouble understanding. Or worse, there may be someone who has some antagonism toward the writer and seeks places to find fault with his writings. This sort of personal grudge usually becomes obvious to the thoughtful reader. It is never safe to jump on the criticism bandwagon.

Finally, let us remember that there are things hard, but not impossible, to understand, even in inspired writings (2 Pet. 3:14-17). And though we are uninspired writers, we deal with the easy and difficult thoughts of God as revealed in Scripture (Isa. 55:7-8). Yet, we may reasonably expect ourselves to write and speak so as to be understood. Unclear writing most often indicates either unclear thinking or an attempt to disguise what is being said. Let every writer and speaker be committed to developing a style that will clearly and accurately present the truth of God. It can be done (1 Tim. 1:3; 4:6; 2 Tim. 4:1-4).

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# There Is No Absolute Truth

**Albert Gardner, Spartanburg, SC**

It is a common view among those who do not believe in God and the Bible, and it has spilled over to the liberals in and out of the church, that everything is relative and nothing is absolute.

Some years ago at the University of Omaha I had just started a course in American literature where the professor was telling us about William James. After a couple of days of his lectures I made a most serious mistake and asked a question. I asked, "Are you saying William James was teaching there is no absolute truth?" He replied, "That is right." I said, "That sounds pretty absolute to me."

Isn't that strange? A man makes an absolute statement that there is nothing absolute. That is like a woman teaching a man that it is sinful for a woman to teach a man. Or, one writing a tract to teach that literature is wrong. In the case of the professor, he did admit inconsistency in that view.

The claim is made that we can know for sure that there is nothing we can know for sure. With that kind of view one meets himself coming back. If one cannot be sure of anything, can one be sure of that?

Some who are religious have been affected by this view and may not know where it came from. They do not believe baptism is essential but practice it from tradition. They do not ask for change on it but will not condemn those who do not practice it. They do not see the need for taking the Lord's Supper each Lord's day because each person should be free to do as he pleases. They see almost nothing about it binding and absolute. Instrumental music in worship is viewed in the same way. They may not desire to use it and are not asking that we begin but will not condemn those who do use it. In matters of worship and salvation, these things have been put in with William James' concept that there are no absolutes.

If there is nothing that is right all the time for everyone everywhere, then we are

free to do as we please. But are there absolutes? Is it possible to know for sure? Do we just have some general guidelines or are there rules and commands to follow? The answer to that question will make all the difference.

Jeremiah 10:23 states emphatically, "It is not in man that walketh to direct his steps." For this reason God revealed His will to man so he would know how to live. It is so important that we do not fail to follow God for we travel this way only once.

Our loving Lord gives a definite answer and you can count on it. "And ye shall know the truth, and the truth shall make you free." (John 8:32.) Did you notice Jesus said truth can be known? Truth is absolute. What is right for you is right for me. What is truth in the USA is truth in India. Truth must be known if it is to make free. Some are not made free from sin because they do not know the truth. They will obey when they learn the truth but they need to be taught.

Peter gives a whole chapter on false teachers, something that would be impossible if there is no absolute truth. He likens these false teachers to Balaam, who loved the wages of unrighteousness. He says they "have forsaken the right way" (2 Pet. 2:15). There is a right way. There must be a standard or there could be no right or wrong way. Jesus said the truth makes free (John 8:32), and in John 17:17 says "thy word is truth." That is why Jesus told Satan "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.)

Truth is absolute. It can be known. You can be sure. It must be obeyed. We are not left to our own will. All those verses that deal with unity, such as John 17:20-21, imply that there is a final standard on which they can be united. They can know baptism is a burial (Rom. 6:4), and that it is for the forgiveness of sins (Acts 2:38). That is not optional. The Lord's Supper is to be eaten on the first day of the week (Acts 20:7). No

other time is acceptable. Singing is authorized in worship so instrumental music is unacceptable (Eph. 5:19). These

are absolutes. They are the same for everyone everywhere.

William James was wrong.

## What's Love Got to Do With It?

### David Hooks, Rockingham, NC

The title for this article is not exactly original. One of the most popular rock 'n' roll songs of the past few months and one of the most popular music videos is one by Tina Turner and carries the same title.

When I first heard this song a number of things came to mind. First, no one with such an attitude could possibly know my God. Everything Jehovah stands for and everything the Scriptures teach are undermined by such influences. In John 3:16 we see that God's reasons for sending Jesus into the world and for allowing His only begotten Son to suffer persecution and such a humiliating death on the cross are because of His great love for all of mankind. Does this sound like love is just a "secondhand emotion," as the record says?

I know that the song has reference to the relationship between a man and a woman; but all love when properly understood and appreciated is much more than this; and this attitude when portrayed to our young people can be most hurtful.

The apostle John in the second chapter of his first epistle says he is writing these things that you may not sin. Here he is describing Jesus Christ and explaining the fellowship that he and we have together in Christ. He says that we can know that we have come to know Jesus if we keep His commandments; and if we say we know Him and do not keep His commandments we are liars and the truth is not in us. Then in verse 6 he gives us the most important of his commandments: "The one who says he abides in him ought himself to walk in the same manner as he walked."

When we reflect on how Jesus walked we must recall the last day or so of His earthly life. I remember when Jesus was before the high priests and before Pilate. Matthew and Mark are especially explicit about the events of those encounters and I

recall that Jesus faced people who beat Him with their fists and slapped Him with their hands and mocked Him, kicked Him, and spat upon Him. When Pilate sent Him to be scourged, He faced others who placed a crown of thorns on His head and beat Him in the head with reeds, driving the thorns into His scalp, and once again He was beaten and people would spit in His face. All this He could do and still He could look these people in the eyes and say, "I love you." Jesus even said at one time, "Do you think that I cannot appeal to my Father, and He will at once put at my disposal more than twelve legions of angels?" (Matt. 26:53.) Can you imagine this? Jesus Himself had the power to create the universe and everything pertaining to it (John 1:3). He had the power to give life or take it, and He said He could have 72,000 angels at His disposal as well. He did not need angels; He was simply saying, "The only reason you have any power to take me is because I am not resisting; I am letting it happen." That is what love has to do with it!

Could you walk several blocks down a one-way street lined with people on both sides cursing you and spitting on you and throwing rocks at you and knowing at the end of the street you were going to be murdered, especially if you knew that your death was going to be for the benefit of those persecuting you and knowing you had the power at any time to put a stop to it — even to wipe out all of them and create a new earth and create new people and start things all over and under better circumstances? Jesus did, and if you are a real Christian, you could too. Because if you are walking in the same manner as He walked, He will give you the power to do so. That's what love has to do with it!

The other day I heard a news bulletin on the radio about some problems being caused by the KKK in a small community.

Then I heard a lady (supposedly a Christian) say, "I really admire those people" (the KKK). Is it godly or right for people to suppress other people? It is godly for people to infringe on the rights of others, destroy people and their property, and for vigilante types to take the law in their own hands? Is it "walking in the same manner as He walked" to admire or support such organizations in any way?

Some people who claim to be Christians actually join themselves to such organizations. Nothing could be more hypocritical. If we are real Christians Jesus has added us to His church, which could be called "W.W.A.A.A.P." (World Wide Association for the Advancement of All People). How long will it be before we understand that the church is a group of people called out of the world by Jesus Christ, not a people that need to be joining themselves to these special interest groups, giving time, talents, and money to support worldly organizations with worldly intentions?

The church of Jesus Christ has no color barrier. Christian eyes do not behold color. In Christ there is "neither Jew nor Gentile, neither bond nor free, male nor female, for they are all one in Christ Jesus." (Gal. 3:27-28.) I believe you could add to that lot "neither black nor white." Christians are color blind. That's what love has to do with it!

**"Love is patient, love is kind, is not jealous; love does not brag and is not arrogant, does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails!"** (1 Cor. 13:4-8.)

Can we really be Christians; can we really walk as He walked; can we love as He loved and be joined to any organization that loves its own, hates its enemies, and seeks revenge for wrongs suffered?

How did Jesus walk towards those who were enemies to His cause? "For while we were still helpless, at the right time Christ died for the ungodly. But God demonstrates His own love towards us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life." (Rom. 5:6, 8-10.)

Jesus loved His enemies, sought their good, and died for them. Christians — real Christians — "must walk as He walked." "What's love got to do with it?" Everything!

## The Men of Our Dreams

**James A. Akers, Lexington, SC**

As children we dreamed of growing up to be policemen, firemen, doctors, baseball players, and even cowboys. And as all children do, we fantasized about the life we would live if we grew up to be the men of our dreams.

As a child of God our main goal in life is to be Christ-like (1 John 3:2; Col. 3:10), and attain that prize of eternal life with our Father in heaven (Titus 1:2; Rom. 6:22). When I look back and remember the stories that I was taught as a child, I do not believe I even considered the men of the Bible as being the men of my dreams.

Now that I am older, I reminisce about

those Bible stories and realize that in those stories the men of our dreams do truly live. Men like Noah, Job, Paul, Stephen, and most of all Jesus Christ.

If we could be like Noah, a man who was obedient when appointed to a hard task (Gen. 6:14). A man who by faith worked out his own salvation (Heb. 11:7). A man who was able to walk with God amidst evil surroundings (Gen. 6:8-12).

If we could be like Job, who through unselfish prayer was delivered (Job 42:10). A man who suffered the loss of property, the loss of children, the loss of health, and the loss of friends, and still was saved by his faith in God.



If we could be like Paul, a man of courage. A man willing to speak the gospel wherever he went. A man who went to different places with the purpose of spreading the Good News.

If we could be like Stephen, a man full of faith and the Holy Spirit. A man willing to serve his fellow brethren.

But, most of all, if we could be like Jesus Christ, who was willing to give up His place in heaven to come and live among

men. He faced the same trials and temptations that all men face, and was able to live a sinless and prayerful life. This is the purpose of the true child of God.

As we live our lives day by day, we should look to the men of the Bible for encouragement and the knowledge of how to deal with life's everyday challenges. As I look back on the Bible stories that we are told as children, I pray that someday we all can truly be the men of our dreams.

## Implications of Paul's Temple Experience

### J. Terry Wheeler, Duncan, SC

One of the most intriguing incidents of Paul's ministry is found in Acts 21. After he is received gladly by the Jerusalem elders, and after he has related to them the success of his efforts in the gospel, they then tell him of reports the Jewish brethren in Palestine have heard concerning him among the Jewish Dispersion. The elders go on to relate how the brethren have heard that he discourages Jews from keeping the Law. To prove this false, they let him sponsor in the temple four men who will complete their Jewish vows. Then all will understand that Paul upholds the Law for the Jews. Paul agrees. Unbelieving Jews find him in the temple so engaged, a riot ensues, and Paul is bound as a prisoner for the next four and one-half years or so for the furtherance of the gospel (Phil. 1:12).

This experience has been the cause of no little concern and confusion among the brethren today. What are the implications of Paul's actions in this matter, which are censured nowhere in all of Holy Writ?

#### 1. There is freedom in Christ!

This is clearly pointed out in Galatians 5:1. It should be plain that both James, and Paul, and all the elders of Jerusalem, who so plainly declared that Gentiles in Christ were free from the Law according to Acts 15, now assert that the Jews in Christ are free to uphold the Law. Notice that this was a Jewish observance, not an ordinance for

the church (Acts 21:25). Nor was this an effort for justification before God with these men. It was personal conviction and devotion involving Jewish custom. The Jewish Christians were free to practice these scruples and Paul was free to encourage them therein.

2. Paul shows himself a mature and consistent minister of Christ.

Rather than contradictory with Paul's other teachings, this is totally consistent with what Paul taught in 1 Cor. 7:17-18, and in chapter 9:19-20, and with what he did to Timothy in Acts 16:1-3. Remember, the Galatian letter was written to Gentiles (Gal. 2:3-5; 4:8). Since becoming a Christian neither disavowed Jewish heritage nor enforced that heritage upon the Gentiles, Paul could and did use the customs of those around him to the best advantage for the gospel. This was exactly his purpose for being in the temple, even after he had been warned by the Holy Spirit of imprisonment repeatedly (Acts 20:22-23; 21:10-14). This demonstrates great understanding and spiritual strength in the mighty apostle. As he said repeatedly by the Holy Spirit, neither circumcision nor uncircumcision is anything. Keeping God's commands in Christ is what matters (1 Cor. 7:19; Gal. 5:6; 6:15). This being the case, Paul trained his conscience to conform to any culture but to uphold the truth of the gospel in that culture. To enforce or denounce any culture



was to place undue emphasis upon it and forsake the power of the cross (Gal. 5:11).

3. The strong should bear with the infirmities of the weak.

Who can honestly doubt Paul's spiritual strength? Or who would teach that Paul believed that temple ordinances had any value for the soul after the cross (Heb. 9:9-10)? But the fact that his Jewish brethren needed the kind of assurance from Paul that temple observance gave demonstrates their own weakness and lack of understanding. The ritual at this time was worthless except for their own personal satisfaction of Paul's loyalty to their traditions. Yet, even though it was of no spiritual value whatever (and Paul knew this), he still went along with them because he loved them and wanted no stumbling block to his ministry in their way. After all, if it did not matter to God, why should he object? Notice that this is not counted as worship by Paul (Acts 24:17-18). It is all for his nation, much the same as pledging allegiance to our flag would be counted today in this country.

So, what does this mean to us?

1. A person's heritage does not change because he becomes a Christian. This freedom is to be understood and must be allowed individually, but that heritage is not incorporated into the worship of the church. The church is above any national tradition (Col. 3:11).

2. Private, personal scruples must be allowed conscientious expression, even if they are the result of immaturity or ignorance. But again, they are **private**, personal convictions which violate no standing principle of truth and which are confined to the individual (Rom. 14). They are not for stress in the assembly of Christ (Rom. 14:22).

3. One can and should bear with others' personal scruples, even when that may mean participation in ceremony, provided at least two things are understood by all concerned (Gal. 2:14-21):

a. The participation is viewed as worthless and inconsequential before God. Therefore no justification is encouraged or attempted before God in the participation.

b. There is no attempt to make the par-

ticipation part of the worship or practice of the church.

Sometimes bearing with another's conscience involves refraining from participation as in the case of eating in an idol's temple (1 Cor. 8-10). The mature saint realizes that, as with the Jerusalem temple after the cross, the idol's house is nothing at all because the idol is nothing. So technically he is free to enter and eat. Yet two dangers must be realized:

1. The weak brother who sees the idol as a viable entity and rival to God, yet is encouraged to enter and eat because he sees the mature one do so, would thus be led into sin.

2. The temptation the mature one receives to actually engage in worship to the idol through those involved in such at the time, and thus be led to fellowship demons, could be overpowering. Truly knowledge without love is destructive.

How powerful that incident in the temple is even today! Did Paul sin by compromising the truth? Hardly. Rather he stirs us up by the Holy Spirit to an understanding in the gospel that is full of love and patience, that is consistent and mature, and that readily recognizes the need to become all things to all men that some by all means might be saved and come to the knowledge of the truth, as it is in Jesus Christ (1 Cor. 9:22; Eph. 4:21; 1 Tim. 2:1-4).



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# The Advantages of Expository Preaching

Dennis Conner, Yadkinville, NC

"For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of preaching to save them that believe" (1 Cor. 1:21.) In this statement from the apostle Paul to the troubled Corinthian church we find identified one of the most unique features of Christianity — preaching. As John Stott observes in his book **Between Two Worlds**, "Preaching is indispensable to Christianity . . . For Christianity is, in its very essence, a religion of the Word of God." In support of this contention, the New Testament gives a high priority to preaching. Christ was a preacher. Mark introduces the public ministry of Jesus with the announcement, "Jesus came preaching . . ." (Mark 1:14). We are also told that Jesus "went about preaching the gospel of the kingdom" (Matt. 9:35; Mark 1:39). The apostles devoted themselves "to prayer and the ministry of the word" (Acts 6:4). In Scripture we have recorded Jesus' sermon on the mountain (Matt. 5-7), Peter's Pentecost preaching (Acts 2), Peter's sermon following the healing of the lame man (Acts 3), and Paul's discourse to the Athenians (Acts 17). Thus, preaching was of paramount importance in the New Testament, and it was powerful.

Those of us who preach today have devoted ourselves to the ministry of the word. It is a weighty responsibility that we have taken upon ourselves. In fulfilling that responsibility we must ask, "What kind of sermons shall I preach?" The options before us are varied and plentiful, but there is a growing, and welcomed, trend toward expository preaching as the primary method in preaching. Expository preaching may be defined simply as "the communication of a biblical concept derived from the study of a passage in its context" (Roger Johnson in **Christian Bible Teacher**). In this method the preacher seeks to communicate the truth that is contained in one particular passage of Scripture. That truth is derived

from a historical, grammatical, and literary study of the passage in its context. Over the long haul, expository preaching is the most enduring and effective method of communicating divine truth.

Larry James has noted that "expository preaching does have a long or recognizable tradition among our churches." The preaching of the earlier Restorationists was primarily topical, perhaps because topical preaching could easily lend itself to dealing with particular doctrinal errors. However, as noted earlier, there is a growing trend among churches of Christ toward expository preaching. Preachers are becoming increasingly aware of the advantages of the expository method. While all methods have their advantages, the advantages of preaching expositively are especially noteworthy for the following reasons:

1. **It sets limits for the preacher.** To quote Stott once more, "It restricts us to the scriptural text, since expository preaching is biblical preaching. We are not expounding a passage from either secular literature, or a political speech or even a religious book, let alone our own opinions."

2. **It demands integrity from the preacher and protects the integrity of the text** by requiring the student to consider each passage in its context. Exposition guards against proof-texting, pretexting, and manipulation of the Scriptures. (Don't be coy! Every one of us has committed at least one of these interpretative sins.) In short, it keeps the preacher from exploiting the text.

3. **It allows the word of God to provide the main points for each lesson instead of the ingenuity of fallible preachers.**

4. **It focuses the listener's attention on one passage of Scripture.** Which will a listener be more likely to recall, one passage that is the focus of an entire sermon, or 20 rapid-fire Scripture references, as is characteristic of other methods?

5. **With expository preaching, the message is always waiting.** As W.A.

Criswell has noted, "There are many preachers who pace up and down the floor of their studies wondering, 'What shall I preach on next Sunday?' . . . The expository preacher will also pace up and down the floor of his study. But he will do it for a different reason. 'O God,' he will cry, 'I am going to grow old and die before I get to the depths of the treasures you have hidden in your Holy Book.'"

Through His word God continues to speak to a confused and wandering world, and God continues to use preaching in bringing people to a conviction of their need for that word. The task of the preacher is to relate Biblical truth to human need in a way that is honest and persuasive. Preaching expositively will enable him to do just that.

## Tools for the Expositor

**Phil Stapp, Winston-Salem, NC**

### TEXTS:

*Aland, K., et. al., eds. The Greek New Testament. 3rd ed. New York: United Bible Societies, 1975.*

*Elliger, K.; and Rudolf, W., eds. Biblia Hebraica Stuttgartensia. Stuttgart: Deutsche Bibelstiftung, 1967/77.*

### LEXICONS:

*Bauer, Walter. A Greek-English Lexicon of the New Testament and Other Early Christian Literature. 2nd ed. Revised by William F. Arndt, F. Wilbur Gingrich, and Frederick Danker. Chicago: University of Chicago, 1979.*

*Brown, Francis; Driver, S.R.; and Briggs, Charles, eds. A Hebrew and English Lexicon of the Old Testament. Corrected Edition. London: Oxford University, 1952.*

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### CONCORDANCES:

*Lisowsky, Gerhard. Konkordanz Zum Hebraischen Alten Testament. 2nd ed. Stuttgart: Deutsche Bibelgesellschaft, 1981.*

*Moulton, William F.; and Geden, Alfred S. A Concordance to the Greek Testament. 5th ed. Revised by H.K. Moulton. Edinburgh: T. & T. Clark, 1978.*

*Wigram, George V. The Englishman's Hebrew and Chaldean Concordance of the Old Testament Numerically Coded to Strong's Exhaustive Concordance. Grand Rapids, Mich.: Baker, 1980.*

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*Blass, Friedrich W.; and Debrunner, Albert. A Greek Grammar of the New Testament and Other Early Christian Literature. Translated and revised by Robert W. Funk. Chicago: University of Chicago, 1961.*

*Davis, William Hersey. Beginners Grammar of the Greek New Testament. New York: Harper & Row, 1923.*

*Gesenius, William; and Kautzsch, E. Gesenius' Hebrew Grammar. 2nd ed. Revised by A.E. Cowley. Oxford: Clarendon Press, 1910.*

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### WORD STUDIES:

*Brown, Colin, ed. The New International Dictionary of New Testament Theology. 3 vols. Grand Rapids, Mich.: Zondervan, 1975.*

*Harris, R. Laird; Archer, Gleason L.; and Waltke, Bruce, eds. Theological Wordbook of the Old Testament. 2 vols. Chicago: Moody Press, 1980.*

*Kittel, Gerhard; and Friedrich, G., eds. Theological Dictionary of the New Testament. 10 vols. Translated and edited by Geoffrey W. Bromiley. Grand Rapids, Mich.: Wm. B. Eerdmans, 1964.*

### DICTIONARIES AND ENCYCLOPEDIAS:

*Douglas, J.D., ed. The Illustrated Bible*



Dictionary. 3 vols. Wheaton: Tyndale House, 1980.

*Orr, James*, ed. The International Standard Bible Encyclopedia. 5 vols. Grand Rapids, Mich.: Wm. B. Eerdmans, 1956.

### INTRODUCTIONS:

*Guthrie, Donald*. New Testament Introduction. Downers Grove, Ill.: Inter-Varsity Press, 1970.

*Harrison, R.K.* Introduction to the Old Testament. Grand Rapids, Mich.: Wm. B. Eerdmans, 1969.

### ENGLISH CONCORDANCES:

*Strong, James*. The Exhaustive Concordance of the Bible. Nashville: Abingdon, 1961.

*Young, Robert*. Analytical Concordance to the Bible. Grand Rapids, Mich.: Wm. B. Eerdmans, 1955.

### ATLASES:

*May, Herbert G.*, ed. Oxford Bible Atlas. London: Oxford University Press, 1974.

*Pfeiffer, Charles F.*, ed. Baker's Bible Atlas. Revised edition. Grand Rapids, Mich.: Baker, 1973.

### COMMENTARIES:

Unfortunately, there is not one definitive set of commentaries on the entire Bible. It would be best if one could acquire two or three of the best commentaries on each book. Commentaries can be a great help to the expositor, but should not be used until one has done his own research.

### OTHER TOOLS:

*Beekman, John; and Callow, John*. Translating the Word of God. Grand

Rapids, Mich.: Zondervan, 1974.

*Carson, D.A.* Exegetical Fallacies. Grand Rapids, Mich.: Baker, 1984.

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*Kearley, F. Furman; Myers, Edward P.; and Hadley, Timothy*, eds. Biblical Interpretation: Principle and Practice. Grand Rapids, Mich.: Baker, 1986.

*Longenecker, Richard N.* Biblical Exegesis in the Apostolic Period. Grand Rapids, Mich.: Wm. B. Eerdmans, 1975.

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*Ryken, Leland*. The Literature of the Bible. Grand Rapids, Mich.: Zondervan, 1974.

## Contributors

Each contributor of \$25 or more (to help us publish 1 Corinthians and ultimately to get the paper on a self-sustaining basis) will be listed in the paper and will receive a free autographed copy of **Commentary on First Corinthians** as soon as it comes from the press. We hope many of you will want to join this number.

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## Editorial Book Views

**Questions People Ask Ministers Most**, Harold Hazelip; Baker Book House, Grand Rapids, MI 49506; 148 pages, paper \$3.95.

Harold Hazelip, recently appointed president of David Lipscomb College, tackles 18 of the questions which concern people most in a most interesting and practical way, starting with "Why Is There Suffering in the World?" and ending with "Would a Good God Send People to Hell?" Between these two there are 16 others, such as "Does God Want Me to Be Happy?" "Why Am I Here?" "How Does One Learn to Pray?" and "Is Heaven a Fairy Tale?" The answer to each question makes up a whole chapter in the book, thus assuring that each one is adequately dealt with and gives the information you need. For those who are plagued with perplexities and problems with which they need help — those who are searching for motivational answers — this will be a rich and helpful source from which to draw and one to which you will go often to drink of its wisdom.

**Essays in Apologetics**, Vol. II, Bert Thompson and Wayne Jackson; Apologetics Press, Inc., Montgomery, AL 36117-2752; 256 pages, paper \$5.

As with Vol. I of this work, the essays

are a collection of all the articles which appeared in the monthly paper called **Reason & Revelation** for the years 1983 and 1984. As we pointed out in our view of Vol. I (and it is true of this one as well), Thompson usually writes in the field pertaining to and answering the theory of evolution while Jackson writes in the field of Biblical criticism, responding to the approach of liberalism and dealing with Biblical difficulties. But both write in a popular style, making reading a fascinating and profitable adventure. The essays are relatively short, but this does not prevent the authors from dealing with the subject matter adequately. If you have Vol. I, you are sure to want Vol. II; if you do not have Vol. I, you will want both. They are both full of material we all need and can use.

**The Global, Universal, Worldwide Flood of Noah**, Bert Thompson; Apologetics Press, Inc.; 46 pages, paper \$1.50.

A reprint of one of the chapters of **Essays in Apologetics**, Vol. II, this booklet affirms the universality of Noah's flood and gives evidence, Biblical and otherwise, to prove it. Probably the best short study on this subject now available, at least it is the best we have seen.

## News Briefs

### David Pharr, Rock Hill, SC

Please send news reports to David Pharr, 339 Charlotte Avenue, Rock Hill, SC 29730. Items must be received by the next-to-the-last Thursday of the month. We would like to be on your bulletin mailing list.

### NORTH CAROLINA

**Gastonia.** A special contribution for their building fund raised over \$20,000 on November 30.

**Clyde.** Four elders have been appointed at the Central Haywood congregation. They are Paul Brown, Chuck Hutto, Bill

Messer, and Jim Mullican.

**Cary.** Five additional deacons have been named: Jesse Lasley, Mike Ritch, Steve Harbin, Tom Shamblee, and Terry Thompson.

**Wilmington.** The new minister at Pine Valley church is Mark Claypool. Mike Cope and family have moved to Searcy, Arkansas.

**Wilkesboro.** Chuck Feters is now working with the Wilkesboro church. The Feters' home address is 301 Caudill St., North Wilkesboro, NC 28659.

**Charlotte.** A "Youth Happening" is scheduled for February 27-28 at the Archdale church.

#### NC Conversions:

S. Fork, Winston-Salem, 1; Clyde 1; Brevard 1; Brooks Ave., Raleigh, 2; Providence Rd., Charlotte, 1; Gastonia 1. Total: 7.

#### Jacksonville, NC, Bell Fork Rd.

The Bell Fork church of Christ had a total of 16 baptisms during the months of September, October and November.

#### SOUTH CAROLINA

**Lexington.** The church has agreed to contribute financial support for the work in Georgetown, Guyana. They have also been assisting in a work in India. Recently three additional deacons were appointed. They are Jeff Lanham, Alan Harris and Doug Pinkston.

**Myrtle Beach.** Four additional deacons have been appointed, bringing the number to 10.

**Union.** The South Pinckney Street congregation has moved to new facilities at the corner of Lakeside Drive and Seigler Road. A "Grand Opening Meeting" was held

December 19-21.

#### SC Conversions:

Northeast, Taylors, 1; North Charleston 1. Total: 2.

#### FREE PERSONAL EVANGELISM AIDS

About 1958 I designed three personal evangelism and Bible study aids called **Condensed Circular Cyclopedias** that were used all over the world. Almost 100,000 were printed. I still have about 1000 sets which normally sell for \$2. For those who will use them in personal evangelism, I will give you a set **free** if you just send a stamped envelope at least 6½ x 9 with your name and address on it. **If you are teaching correspondence courses or students in World Bible Studies** and wish to send one to your students, I will provide one free for each student you have if you will send 44 cents for postage for each one you want. T. Pierce Brown, Box 144 X, R# 2, Wartrace, TN 37183.

#### BACKFIRE

### Letters to the Editor

Dear brother Winters:

I find **Carolina Christian** to be very upbeat and uplifting with a positive format for Christians everywhere. The brethren have been bombarded with so many negative publications these past few years that someone needs to tell God's people that in spite of all the problems and shortcomings we all have, God still loves us, and wants us to do great things in His name. In the midst of all the problems of the early church Paul wrote time and time again, "Encourage one another." — Rick R. Dunn, Winston-Salem, NC

**While others may choose a different course, it has been and still is our purpose to promote, not destroy, the church of the Lord. We adhere as strictly to this course as**

**God gives us the wisdom so to do. Someone has said, "We [the churches of Christ, HW] are the only army in the world which shoots its wounded." But sometimes it appears to us that we wound our strong men and best leaders just so we can shoot them. We work to heal the wounded and make the strong stronger.**

Dear Howard:

I want to tell you how much we enjoy your writings in **Carolina Christian** and in some of the books that you have written. I have purchased some, but not all, of them and they have been extremely helpful to me in my Bible study. I continue to be amazed how you and the staff of **Carolina Christian** continue to do such a good job. You do as

good or better than many other area oriented magazines in our brotherhood. I also appreciate how you deal with the issues. You do not avoid any controversial issues, and yet you insist that people who write for the paper write with love and respect for the other person's viewpoint. And I just feel that it is going to be a continued blessing to you and to the churches in the Carolinas. I cannot even begin to express how much I miss the great fellowship

and work that I enjoyed in North Carolina. I had hoped that I would have more opportunities to come back for meetings and for other work. But those things just haven't worked out. I know that many of you are continuing to do good solid work for the Lord. Your name often comes on our lips in prayer and in conversation. May the Lord continue to bless you. — Richard Pectol, Searcy, AR

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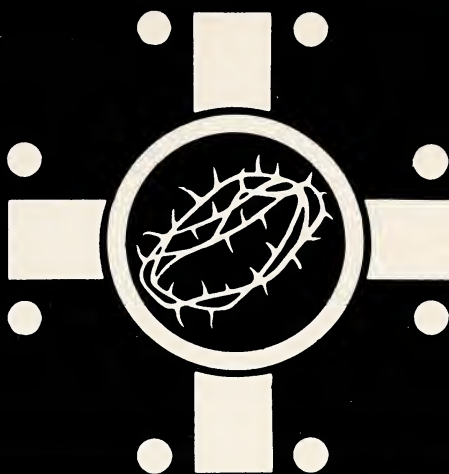
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# CAROLINA CHRISTIAN

VOL. 29, NO. 2, FEBRUARY 1987



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C292

## *The I Ams of Jesus*

*I AM the Bread of Life, John 6:35*

*I AM the Light of the World, John 8:12*

*I AM the Door of the Sheep, John 10:7*

*I AM the Good Shepherd, John 10:11*

*I AM the Resurrection and the Life, John 11:25*

*I AM the Way, the Truth, the Life, John 14:6*

*I AM the True Vine, John 15:1*



## Johnny Melton,\* Statesville, NC

To the church at Corinth Paul asserted, "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." (1 Cor. 1:23, 24.) Even though Paul lacked the ability to eloquently proclaim his message with fair words and smooth speech, the content of his message was what counted. And his content was wonderful beyond words. He explained, "For I determined not to know any thing among you, save Jesus Christ, and him crucified." (1 Cor. 2:2.)

Apostolic preaching focused on Jesus. The gospel — the death, burial and resurrection of Jesus (1 Cor. 15:1-4) — was the heart and core of the message. Redemption in Jesus Christ was and is good news. First century evangelists found an eager audience for their messages of hope.

In Acts 8 we have the account of Philip's preaching. Acts 8:5 states matter-of-factly, "Then Philip went down to the city of Samaria, and preached Christ unto them." In verse 12 we find this summation: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Later in the same chapter, Philip confronted the Ethiopian nobleman as he read from the prophet Isaiah. When the Ethiopian asked Philip to explain the text, verse 35 reveals, "Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." As a result of this message the Ethiopian eunuch requested that he be baptized. Upon his acknowledgement of Jesus as God's Son, Philip baptized him.

Based on these verses in Acts 8 sermons have been preached on the theme "Preaching Christ." It has been suggested that since the Bible says that Philip "preached Christ" and "preached . . . Jesus" that preaching Christ

*\*Guest Editor*

is equivalent to preaching the kingdom (or church), the name of Jesus (or His authority — which He delegated to His apostles and which now resides in the Bible) and baptism. Now, to be sure, one cannot preach Jesus and fail to discuss His spiritual body and kingdom, the church. Neither can we preach Christ and not discuss His authority and the significance of the inspired Book which contains His will. And failure to preach Bible baptism, in the name of Jesus, for the remission of sins would certainly invalidate all claims to preaching Jesus. However, I am convinced that we can, and in some instances we have, preached the church, the Bible and baptism without preaching Christ. While we cannot preach Christ without dealing with these matters — we can preach these matters and not really preach Jesus.

Nearly fifty percent of the New Testament is bound up in the four gospels. Matthew, Mark, Luke and John were written to "preach Jesus." These accounts reveal to us the person and work of Jesus. It is no accident that the Book of Conversions follows the presentation of Jesus in the gospels. The epistles are written to Christians and churches dealing with problems and ques-

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Howard Winters, Editor; David Pharr, Carolina News Editor; Dennis Conner, Brotherhood News Editor, Johnny Melton, Carolina Pulpit Editor.

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tions. They are designed to correct and encourage — not convert.

It is with a sincere desire to fasten our eyes on Jesus that this special issue of **Carolina Christian** has been prepared. If we are to preach Jesus, we must know Him. If you want to know someone, a reasonable place to start the learning process is by considering what he has said about himself. In the fourth gospel there are seven autobiographical statements made by Jesus. In this issue we will examine these seven "I

Am" statements: "I am the bread of life" (John 6:35); "I am the light of the world" (John 8:12); "I am the door of the sheep" (John 10:7); "I am the good shepherd" (John 10:11); "I am the resurrection and the life" (John 11:25); "I am the way, the truth and the life" (John 14:6); and "I am the true vine" (John 15:1).

Jesus Christ and Him crucified must always be the warp and woof of our preaching. To Him be glory and praise now and forever. Amen.

## The Bread of Life

**Dennis Conner, Yadkinville, NC**

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst . . . I am the living bread which came down from heaven." (John 6:35, 51.)

It was about two years ago that Americans were startled and even awakened by the media's revelation of the drought in Ethiopia that threatened the lives of millions. On television, in magazines and papers, and through radio we were brought face to face with the ravaging power of hunger. For a moment in history, we were even aroused from our materialistic indifference to action. How could we remain indifferent as we looked upon the photographs and films that captured in graphic detail the unsettling images of hunger's devastation: babies suckling breasts that offered no milk, the paradox of bloated bellies yet empty, the bodies of the barely living that were little more than walking skeletons. And the eyes. Have you noticed that the eyes of the hungry are always the same. They always have about them a look of haunting emptiness and hopelessness. But then, it may be that you have seen a similar look in the eyes of many people here in America, people who are blessed physically and materially. It is a look of emptiness. As a preacher many people come to me crying — crying of hunger and looking for something to fill the emptiness in their lives. It is to them, and to all of us, that Jesus says, "I am the bread of life."

Shortly before making this remarkable claim Jesus had fed the five thousand men and the unnumbered women and children with the two fishes and five loaves of barley bread. Twelve baskets of leftovers were collected. The people were impressed, but they had not understood the significance of the miracle. Because of their lack of spiritual sight the Lord was compelled to make the meaning unmistakably clear. The people had been hungry, and He had fed them. They gave no thought, however, to the fact that they were suffering from another kind of hunger until the Lord said, "Labor not for the meat which perishes, but for that meat which endures unto everlasting life . . ." (John 6:27.) Then followed the claim, "I am the bread of life." In that day bread was the basic staff of life. By drawing upon the familiar image of bread Jesus was saying, "I am the staff of life." What bread is for the physical body, Christ is for the soul. Today, more than ever before, spiritual hunger persists, making the claim of Jesus all the more relevant. There are two ways that the Lord Jesus feeds our spiritual hunger.

First, the bread of life saves. "For the bread of God is he which cometh down from heaven, and giveth life unto the world . . . He that believeth on me hath everlasting life . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever." (John 6:33, 47, 50.) Jesus is not merely bread, but living bread. He is the Bread of life who gives life. But before bread can impart life it must be



eaten. So it is with Jesus. As the Bread of life, He calls us to partake of Him. To live, we must "eat of this bread." In saying this, the Lord is calling us to a vital and living relationship with Him.

The basic cause for our spiritual hunger and emptiness is separation from God. Man was created for fellowship with God, and whether or not we admit it to ourselves, we hunger for that fellowship. The hunger and emptiness of life and the spirit are created by our rejection of God. Only He can fulfill the deepest needs of our being, yet people still insist on seeking that fulfillment in everyone and everything else but God. They seek it in human relationships, in life without moral and ethical restraints, things, pleasure for pleasure's sake, and more, yet come away hungering and empty still. No one and nothing else can give us the life we forfeited because of our sin. Only the Bread of life can do that. If we will but partake of Him, we will have the very life we hunger for.

Jesus as the Bread of life not only saves, but also satisfies. He told the people, "he that cometh to me shall never hunger; and he that believeth on me shall never thirst." The people were hungry, so they followed Jesus thinking that He could satisfy the dull ache in the pit of their stomachs (verse 26). The bread did satisfy, but only for the mo-

ment. In a few hours the hunger would return. They missed the whole point of the miracle. Jesus wanted them to realize their more profound spiritual emptiness. In verse 36 "hunger" and "thirst" are figurative expressions of a restless and dissatisfied state. All who are in that state, and all of us are at one point or another in our lives, can find satisfaction in Christ. People want what is necessary to satisfy their cravings for worth, significance, and happiness. They are restlessly anxious to find something that will satisfy those cravings. When Jesus said, "I am the bread of life," He was saying that "I am the way of satisfaction. I can satisfy the hungering and thirsting in your life." Nothing else in the experience and offering of the world can satisfy the hunger of the soul. As the Lord Himself put it, "he who comes to me shall never hunger."

So then, upon what have you been feeding? After feeding there have you come away full and satisfied, or empty still and hungering? Is your soul being fed, or do you still feel the gnawing pangs of hunger in the pit of your being? Have you been laboring for that meat which perishes, or for the meat which endures to everlasting life? Hear Jesus, and know that in Him alone do we find the true Bread which saves and satisfies.

# I Am the Light of the World

**Doug Couch, Asheboro, NC**

When in darkness men are prone to stumble and grope, injuring themselves and others. Without spiritual light, men deal with their self-created conflicts as best they know how. The end result includes violence, disease, divorce, suicide, despair, debt, etc. Like Jeremiah they are eventually forced to confess, "Oh Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jer. 10:23.)

## **The Ancients Looked for Light**

God allowed the world to see the futility of its own devices (Ps. 33:10). Honest men longed for guidance. The Greek philosopher

Plato (427-347 BC) said: "We must of necessity wait till someone from Him who cares for us shall come and instruct us how we ought to behave toward man. . . . It is necessary that a lawgiver should be sent from heaven to instruct us. This lawgiver must be more than man that he may teach us the things man cannot know by his own nature." (**Republic, Books IV and VI.**)

Jewish men also hoped for light. To a groping generation, Isaiah (734 BC) predicted one day there would be a great light for those walking in darkness (Isa. 9:2). Malachi (c. 444 BC) foretold the coming of the Sun of Righteousness who would have healing in his light rays (Malachi 4:2,



margin). Zechariah (4 BC) by the Spirit said that his own son, John (the immerser), would blaze the trail for the one to bring light (Luke 1:79).

### Jesus Is the Light

When Jesus arrived in His ministry all could see that He was a great light (Matt. 4:16; John 1:9). On several occasions He freely confessed, "I am the world's light." Once after making this claim He took a clay spit ball and rubbed it in a blind man's eyes. After this man washed, he saw physical light for the first time (John 9:5-7).

On the Sunday before His death Jesus said, "Yet a little while is the light with you. Walk while ye have the light . . . believe in the light that ye may be children of light." (John 12:35-36.) Just as Jesus had opened the blind man's eyes, He was now proposing to do the same for those whose spiritual eyes were closed. Because of the darkness of the hostile audience, Jesus was forced to hide Himself. Within five days the forces of darkness succeeded in extinguishing His life (Luke 22:53).

### Our Generation Needs Light

Jesus no longer inhabits one physical body but rather lives in millions of bodies (Eph. 3:17). Through faithful, obedient Christians, Jesus shines in a pessimistic unbelieving world (Phil. 2:15). Since light and darkness remain incompatible we may expect the same hostility Jesus received.

In the last few decades the hostile attacks upon the Scriptures have been unprecedented in America. Legislators fabricate mischief by legal statutes (Ps. 94:20) which have gradually eroded those foundations upon which our country was established. It is now fashionable to believe in evolution, to have been responsible for several abortions, to have been engaged in homosexual or adulterous relationships — the list could continue **ad nauseum**. The hostility of the media and the courts toward Christianity grows daily. Why?

Jesus said a covered light and flavorless salt both illustrate mediocre Christianity. When salt loses its flavor two things occur (Matt. 5:13). First, it is cast down as a cheap meaningless item. Millions have abandoned

liberal denominations for cults or outright atheism in the last few years. They have cast down what they perceive to be Christianity. Secondly, it is trodden under men's feet. The word **trodden** is a military word which in the New Testament always describes an area of conflict. In the past, God allowed spiritually half-committed Jews to be oppressed (cf. Deut. 28, Judges 2). The trodding down of Christianity today will continue until we restore the true form of godliness along with its inward power (2 Tim. 3:5).

### Uncover Your Light

The solution? We must uncover the Light and put the flavor back in the salt. How?

1. By resuming the character training of our children which most parents have abdicated to the public schoolteachers.

2. By having men resume the spiritual leadership of the family. When men are weak, children oppress and women rule (Isa. 3:12). Men must be an example of the spiritual maturity they desire for their family.

3. By having men rearrange their priorities to meet the needs of the wife and children (1 Tim. 5:18). Each man should have a pre-designated family night to "date his wife" and "entertain his children."

4. By having our minds and homes cleansed of things which cause lusts and destructive habits.

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5. By being committed to the concept of a "one-woman man" and a "one-man woman" (1 Tim. 3:2, 12; 5:9). Husbands must have "eyes only" for their wives. Wives must dress modestly. Single people must treat their sexuality as sacred. Unscriptural divorce and remarriage must not be considered as options.

6. By working to keep our conscience clear toward God and man (Acts 24:16) and by having a forgiving spirit which keeps us from being bitter.

7. By respecting the human authorities which God has placed over us whether it be our dad, husband, president, boss, policeman, eldership, etc. (1 Pet. 2:13-18).

### Conclusion

Man's way leads to self-destruction even though he may be unaware of the danger (Prov. 14:12). God's way gives light and leads to the abundant life for now and for eternity.

## "I Am the Door"

### John Risse, Charlotte, NC

The seven "I Am" statements of Jesus as recorded in John's Gospel are truly remarkable. The real meaning of these seven statements comes only with a thorough understanding of the background of John's Gospel. One of the many reasons that the New Testament canon contains four Gospels is their individual appeal to different audiences. A very simplistic explanation might be that Matthew was written to Jews, Mark to Romans, Luke to Greeks, and John to the already established second and third generation church. Matthew, Mark, and Luke are considered the "Synoptic Gospels." The word synoptic comes from the Greek word meaning to see alike. John, on the other hand, is not as concerned with a chronological, historical record of the life of our Lord as he is in making a profound theological statement about Him. John's theme or purpose is self-proclaimed in John 20:30-31 when he states that, "Many other signs therefore Jesus performed in the presence of the disciples, which are not written in this book; but these have been written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name." (NASB.)

John develops this theme of belief in many ways. One unique way of development is seen through his use of the seven great "I Am" statements of the Master. Seven was and is an important number Biblically and is vital to the understanding of such books as Daniel, Ezekiel, and the Revelation (which

of course was also written by the apostle John). Seven is the perfect number of Scripture. There were seven days in which God created and rested. For seven days Israel was to circle Jericho and finally on the seventh day they were to circle it seven times before the walls would fall. We are commanded to forgive those who sin against us seventy times seven. John utilizes this number many times as well in his gospel account. Jesus performs seven miracles, expounds seven discourses, and amongst other things states seven "I Ams."

"I Am" is a statement that would have immediate meaning to anyone, Jew or Gentile, familiar with the Old Testament. It was in Exodus 3:14 where the Lord God explained to Moses that He was to be referred to as the great "I Am" when giving Pharaoh a reason to let the children of Israel go free from Egyptian bondage. The statement is so powerful in John's account because of the way that Jesus used the statement. The pronoun and the verb are written together in the original language of the New Testament. (Koine Greek.) Therefore to say "I Am" Jesus would have only had to say *ego*; but He said *ego eimi*. This literally means I am that I am and would directly relate Him back to the one speaking in Exodus 3. The reason is obvious and best summarized by Thomas' statement in John 20:28 after seeing the resurrected Christ, "My Lord and my God!"

The "I am the door" statement of John 10:7-9 further explains both what and who Jesus really was. The understanding of this

passage, once related to the overall content of John's Gospel, must be seen in the light of the events in the previous chapter. In chapter 9 Jesus performed His sixth sign and heals a man born blind. We would naturally expect the "religious" leaders of the day to be glad and rejoice in this poor soul's healing; but the hardness of their hearts, the callousness of their souls, and their intrepid lack of listening to God's word has caused a completely different reaction. Instead of joy, they seethe with contempt for the one healed and for the one who did the healing. Chapter 10 is really a reaction by Jesus to this total misunderstanding of what God desired and desires from His people. In verses 1-6 Jesus tells a parable about the Good Shepherd, in verses 7-18 He makes an application to Himself, and 19-21 tells of the reaction of the Jews, and then verses 22-42 relate the Jews' final and absolute rejection of Jesus.

Perhaps Jesus uses the imagery of a shepherd because of the familiarity of this occupation His audience was bound to have with it. Many times in the Old Testament Israel's leaders were portrayed as bad rulers. Their lack of proper leadership was portrayed as them being poor, evil, and slothful shepherds. Jesus picks up on this same understanding and contrasts the leadership style of Himself with that of those that had come before Him (John 10:8). Jesus attempts through the "I Am" statements of the Door and the Good Shepherd to distinguish Himself from the scribes and Pharisees and to also emphatically state the volunteer nature of the sacrifice He is about to make for the sins of the world.

Jesus begins His lesson to the hard-headed Jews and those seeking to believe by saying "truly, truly." This expression literally says "amen, amen" and is a carryover from Aramaic. (Aramaic, due to the Babylonian captivity, was the common language of the Jewish people at this time. See John 19:20 in the NIV.) This expression means "so be it" and is a confirmation of what is about to be said. Only the lips of our Lord state this expression in the gospels.

Jesus continues in John 10:7-9 by making the two major points elaborated on earlier. John emphatically states that Jesus

was indeed God, became flesh, and came to show us the nature of the Father (John 1:1, 14; 14:9-10). The specific lesson to be derived from this "I Am" statement is that unlike the earlier "religious" leaders, Jesus can be trusted as the shepherd who really has a genuine care and concern for His people, the sheep. The specific lesson on the door is also two-fold. First of all, Jesus is the door, the gate, the way home. John records Jesus in another discourse in chapter 14 when he states that Jesus is the way, the truth, and the life (John 14:6). The teaching is clear and to the point; there is no other way to heaven except through Jesus. Peter states the same

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in Acts 4:11-12, as does Paul by emphasizing salvation is "in Christ," and the Hebrew writer does the same by picturing Jesus as our unique high priest. The next point is fascinating in that Jesus portrays Himself as the door that not only leads to salvation but also to the security and safety of the sheep. Therefore, Jesus relates His being "The Door" not only to His being the unique way of salvation but also the only way to find peace and security in this life (John 14:27; Phil. 4:7-9).

Perhaps the final, but yet probably the most important, lesson learned from Jesus being the door is that He also must pass through the door. John 10:17-18 makes it

very clear that Jesus has all authority in regard to His life. This authority is such that He has the right to lay down His life for others and thereby pass through the door Himself. We must also choose to lay down our lives and pass through the door if we expect to really be followers and imitators of Jesus. Philippians 2:5-11 states Jesus was highly exalted because of the emptying of Himself. When we realize that God has called us to an absolute surrender to His will and then we pass through Jesus the Door, then, and only then, do we have true and living peace. "It is no longer me that lives, it is Christ that lives in me." (Gal. 2:20.)

## "I Am the Good Shepherd"

### Jack Simons, Clemmons, NC

In John 10:11-30 Jesus declared, "I am the good shepherd." The reference Jesus imposes here is obviously in parallel with the twenty-third Psalm. The Jews who heard Him clearly recognized this for at the conclusion of His words they "took up stones again to stone him," because as they said, "Thou, being a man, makest thyself God." (John 11:31, 33.) Read Psalm 23 then read John 10:11-30. Now consider Jesus — **The Good Shepherd!**

First, let us note the characteristics of the good shepherd in contrast to the hireling. The good shepherd owns the sheep; the hireling does not. The good shepherd is ready to die for his sheep while the hireling knowing the sheep belong to someone else flees when he sees the wolf coming leaving them to be devoured. The good shepherd knows the sheep, each one by name, nature, and need, while the hireling impersonally tends the sheep without the tender and concerned love the good shepherd manifests. The good shepherd is the Son of the Father and knows the Father's wishes for His sheep for He knows the Father and is known of Him intimating the love and trust of a Father-Son relationship. Therefore, the Son is loved of the Father because of His dedication and willingness to die for the sheep as the Father

has commanded. No man forces the Son to be willing to die for the sheep; of His own will and power He so sacrifices.

There is but one fold and all the sheep are gathered into it by the good shepherd. Those who have faith in the good shepherd and answer His call follow Him wherever He leads — green pastures, still waters, paths of righteousness, the valley of the shadow of death, wherever! His sheep follow Him for they know He leads to eternal life, and no harm can befall them — "I will dwell in the house of the Lord forever." (Ps. 23:6.)

What a wonderful Shepherd we have! He is good (1 Pet. 2:22). He cares (1 Pet. 5:7). He knows us (Luke 12:7) and we know Him (2 Tim. 1:12). He manifests the Father to us (Col. 1:15). He has one fold for all, Jew and Gentile (1 Cor. 12:13) and this one fold is His church (Eph. 1:22-23; 4:4). By faith we answer His call, obey His will, and enter into His fold (1 Thes. 2:14; Rom. 10:17; Heb.

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5:9). Love epitomizes Him, the Father and His sheep (John 15:12; 1 John 4:7-9; 1 Pet. 1:22). Willingly He sacrificed to defend us (Matt. 26:39, 42). Eternal life is assured us by Him if we enter into and stray not from His one fold (Jude 21, 24, 25). And, He protects us so that nothing can separate us from Him (Rom. 8:35-39)!

May Jesus Christ the Lord be your Good Shepherd! May He lead you through the

valley of the shadow of death in this life to the still waters and green pastures of heaven in eternal life. He died for you so you could live for Him and with Him. May you know Him and respond to His call that He may acknowledge you and call you by name out of the book of life to follow Him through the gates of heaven there to live forevermore. Amen!

## "I Am the Resurrection and the Life"

**Walter B. Edwards, Statesville, NC**

The raising of Lazarus was the last of seven "signs" performed by Jesus and recorded by John (John 11:1-53). John employed his own unique way of referring to the miracles of our Lord. He never did use the favorite word of the synoptic writers, **dunamis**, usually translated "power, wonder or mighty work." This word is for all intents and purposes the only one for miracles in Matthew (appearing 12 times), Mark (10 times) and Luke (15 times). This makes John's omission of the word all the more striking and illustrates how the Holy Spirit utilized the personal styles and vocabularies of the different writers. Instead John used two other words to refer to Jesus' miracles. One is translated "sign" and the other "work." He used the first seventeen times and in eleven of those instances it refers to miracles by Christ. The word **ergon** translated "work" is used twenty-seven times and in eighteen of those John refers to things Christ did — some of which were miracles.

A brief review of the setting of our text will be helpful. Three of Christ's dearest friends, Mary, Martha and Lazarus, all of whom He loved (John 11:5, 35-36), lived in Bethany, a small village located on the eastern slope of the Mount of Olives about two miles east of Jerusalem. Lazarus became critically ill and died before the Master arrived. In fact, he had been buried four days by the time He reached their home (John 11:17). When Jesus heard of his illness He

said: "This sickness is not unto death but for the glory of God that the Son of God may be glorified thereby." (John 11:4.) Subsequent events proved our Lord's prophecy to be correct. After His arrival Martha expressed her confidence in Jesus by stating that if He had been present her brother would not have died (John 11:21) and by indicating her faith in the potential of Christ's relationship with the Father: "whatsoever you ask of God He will grant it." (John 11:22.) Jesus responded by answering that her brother would live again (John 11:23). Her immediate thought was of the general resurrection at the end of time (John 11:24). Her words opened the way for one of the greatest declarations of Jesus which mark this gospel: "I am the resurrection and the life: he that believeth on me though he die, yet shall he live." (John 11:25.)

The word translated "sign" is connected with another word which means "to signify, indicate, make known" hence a "sign" is

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something full of meaning. It is not to be considered an end in itself but points men beyond itself. By using this word John saw miracles as a means of teaching spiritual truths and of pointing men to God. They have a definite revelatory function. Jesus clearly stated His primary purpose in raising Lazarus: "to the intent that you may believe" (John 11:15b) and "that they may believe that you [the Father, WBE] did send me" (John 11:42). Did the miracles achieve the desired results? Some believed. "Many therefore of the Jews who came to Mary and beheld that which he did believed on him." (John 11:45.) The religious leaders of the Jews including the chief priests, Pharisees and council members (Sanhedrin) not only refused to believe but seized the opportunity to begin making plans to kill him. "So from that day forth they took counsel that they might put him to death." (John 11:53.) Leon Morris in his work **The Gospel of John** correctly observes: "It has always been the case that those whose minds are made up to oppose what Christ stands for will not be convinced by any amount of evidence." Let us be sure that we react as Martha did. "Yea, Lord, I have believed that thou art the Christ, the Son of God, even he that cometh into the world." (John 11:27.) This was before Jesus restored her brother.

What did Jesus mean by the metaphorical statement: "I am the resurrection and the life"? These thoughts are included:

1. I possess supernatural power which evidences my divinity.
2. I will use my power to raise Lazarus.
3. I will use that same power to raise all men in the general resurrection at the end of time. His own resur-

rection is our guarantee that we too shall be raised (1 Cor. 15).

4. I alone am the source of spiritual and eternal life. The personal pronoun is emphatic in the original conveying the meaning: "I, and no other, am the resurrection and the life." As Guy N. Woods has written in **A Commentary On The Gospel According To John**: "He was the origin, the design and the power of both: in no way were they obtainable except by him."
5. A satisfying life here and a "room" in our Father's heavenly mansion are dependent upon belief. "He that believeth on me though he die, yet shall he live." Only through Christ can we live so as to enjoy maximum happiness and reach our greatest potential. Belief in the Scriptural sense means trust and dependance upon the Lord including obedience to His will. In the original language "believeth" includes the idea of continuous action thus the essentiality of keeping on believing or remaining faithful.

These truths are profoundly comforting in a personal way to the child of God now. They also sustain us when a loved one dies "in the Lord" (Rev. 14:13). We believe that one day we shall receive that promised "crown of righteousness" (2 Tim. 4:8) or "crown of life" (Rev. 2:10) which awaits us. It is not surprising to know that the words of John 11:25 are often shared at the bedside of the dying Christian or at the grave. Read them over and over and let them bless your soul now.

## "I Am the Way, the Truth and the Life"

**Jerry Senn, Hendersonville, NC**

The dreaded day of Jesus' death had arrived. Tomorrow He would experience shame and humiliation, terrible pain and

death for all mankind. Nevertheless, our Lord, in characteristic humility and love, spent His last evening on earth with His beloved followers, instructing, laying the



agenda before them for the coming days and comforting their broken hearts. They were "troubled" (John 14:1) because He was going away and they could not follow (John 13:33). These simple men had left all to follow Jesus. Though their faith was feeble and their vision dim when it came to understanding spiritual truth, they did love Jesus. The days together among the multitudes, the nights alone in the hills, their prayers, His lessons and mighty miracles, had all bound these men into a loving fellowship. Now their leader, their loving Lord, was going away. All their hopes and dreams rested in this One. Though He had for several months reminded them of His death, they could not conceive of it actually happening.

The "let not your heart be troubled" passage has brought far more comfort to saints in crisis than any ever written by man or spoken by silver-tongued preacher. Here is the source of all peace. **Trouble is driven from the heart by trust.** He said, you believe God, believe me. Without saying exactly how it will happen, Jesus outlined His work. I am going to my Father's house. There is room there for you. I will prepare a special place for you and come back to get you. He reminded them how He always had been honest with them: "If it were not so, I would have told you." So now, He assured them, you know where I am going and the way to get there. Thomas, in his characteristic pessimism, said, "Lord, you are mistaken. We do not know either of these things." Of course, they did; they simply had not put all the pieces of the puzzle together. They would not get it together until Pentecost. Our Lord was preparing them for a tremendous work. Learning to trust had to come first.

Jesus was saying, Just trust me. **You know the way.** "I am the way, the truth and the life: no one cometh unto the Father, but by me." If you want to be with me, trust me. If you know me, you know the way to the Father's house. Philip demonstrated his spiritual myopia by saying, "show us the Father." He reasoned, if you are going to the Father then let us see Him with our eyes. Jesus replied with a mild rebuke, "He that hath seen me hath seen the Father." You see, they could not discern spiritual things any better than many of us today. They are like the Jews who said to Jesus, show us a sign. They saw Jesus and loved Him as a companion, friend and leader. They could conceive of Him as a great earthly King, but not as spiritual king. Their problem was wrapped up in unbelief. Jesus further urged them, if you cannot believe my words, then consider my works (John 14:11). But, trust me! I will take you to my Father. I am the only way. If you believe me (trust, have confidence), you are on the road Home. So do not go around with a frustrated heart and a furrowed brow. "The most foolish way to consider heaven is to wonder if you will enjoy it." To be with Jesus was good enough for these disciples. Being with Him ought to be enough for any man. A lot of theology and doctrinal discourses only cloud the message. Jesus made it so simple. He said, **There is no going without the way.** I am that way. Trust me.

He is the "new and living way" of Hebrews 10:20. As the Old Testament priests took the blood of animals into the holiest for the purifying of the flesh, so Jesus would take His own blood into heaven and offer it for the remission of our sins. The only road

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to heaven is Jesus, the Way. Isaiah had spoken of a highway to holiness (Isa. 35:8-10). Jesus is our "access . . . unto the Father" (Eph. 2:18). In Galatians 3:27, Paul said, "As many of you as were baptized into Christ, did put on Christ." If Christ is the way to God (salvation), how can one be saved outside the Way, the means of access to the Father's house?

**"I am the Truth."** What is His meaning? The word is capable of three meanings and all apply here. (1) Jesus is completely **reliable**, worthy of trust. (2) He is real, **genuine**, free of falsehood. "In Him we penetrate beyond the guesses and the gropings, beyond the perhapses and the maybes, and arrive at the Truth; we pass beyond the counterfeits and substitutes, the imitations and the shadows, and arrive at reality. Because Jesus is the truth, He alone can tell us about God and bring us into the things which are real." (Barclay.) (3) The truth is not simply an exercise of the mind; **truth must be acted upon**. As we read in 1 John 1:6, "If we say that we have fellowship with him and walk in darkness, we lie and do not the truth."

Men who come to **trust the way** must **first seek the truth**. Prejudice and illusions are keeping many from the truth about Jesus. Men must seek truth because they want reality. It takes courage and honesty to accept reality. Jesus is Truth. "If any man willeth to do his will, he shall know of the teaching." (John 7:17.) Many are "ever learning" but do not find truth because they

overlook Jesus.

**"I am the Life."** Eternal life is the theme of this book of John. He begins by saying (speaking of Jesus), "In him was life" (John 1:4) and concludes with ". . . these are written . . . that believing ye may have life in his name." (John 20:31.) In John's later book, he wrote, "And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; and that hath not the Son of God hath not the life." (1 John 5:11, 12.) The idea of "eternal life" involves the matter of quality, not simply length. It is permanent, indestructible and forever, but it is the very life of God. "Jesus is the bridge by which two worlds are united." (Westcott.) We, because of our sin, are **anathema** (devoted, set aside for destruction). We need to think what it is to be cut off from the life of God. That will change our lives. "And you did he make alive, when ye were dead." (Eph. 2:1.) Jesus is the Life! That life must be received.

"There is nowhere to be found a discourse so beautiful, so tender, so full of weighty thoughts, and so adapted to produce comfort." (A. Barnes.) The disciples of Jesus thought their lives were to be empty and meaningless when Jesus left them. How utterly mistaken they were! To all who will **trust** The Way, **seek** Truth and **receive** The Life He offers, there is fullness and abundance in Jesus! Remember, the Great I Am is coming back for us. Be ready!

## I Am the Vine

**Jeff Payne, Taylors, SC**

The self-defining statements of Jesus are rich with symbolism which give believers concrete concepts on which a relationship with the Lord can be developed. The Palestinian world was laden with vineyards, and so as Jesus spoke of Himself as being the "true vine" those listening could easily make the connection. Because of the audience's background, the importance and vitalness of the vine would already be implanted. In beautiful precision the Lord moves the listeners from the physical to the spiritual. This statement by Jesus tells us that He and He alone

is the life-sustaining force for all who would be His followers. Drawing on this allegory He says that through Him one grows and develops into a productive (fruit-bearing) disciple.

The allegory of the vine used by Jesus in John 15 confronts the disciple with some extremely challenging concepts. It should be noted at the outset that the characters portrayed in the allegory are as follows: the true vine is Jesus; the gardener is God the Father; the branches are disciples.

The major point being made by Jesus is that disciples are to bear fruit. Fruit-bearing

is a process which is initiated and maintained through one channel which is Jesus Christ the vine. In order to be productive the believer must "abide" or "remain" in Christ. This is a reference to the dynamic union which must exist between Jesus and the disciple. So vital is this union that Jesus says, "apart from me you can do nothing." Once this relationship is established the believer can expect to be pruned by God the gardener. There is a correlation between the pruning Jesus refers to here and the work of God on the believer discussed in Hebrews 12:4-13. It is an awesome thing to witness God molding and shaping the lives of His children so that they will be even more fruitful. Perhaps the "bottom-line" in fruitfulness is obedience. This is because obedience is the key to remaining in Christ. If one is disobedient, he is not operating in union with Jesus.

There is a three-fold progression of productivity: "every branch that does **bear fruit**" (John 11:26, NIV); "so that it will be even **more fruitful**" (John 11:2c, NIV); "he will bear **much fruit**" (John 11:5b, NIV). Notice that the expressions progress: bear fruit, more fruitful, and finally much fruit. With maturity the disciple should see an increase in his productivity.

Interwoven in this discussion is the picture of one who is fruitless. This individual is described as a "branch . . . by itself." Obviously the problem is that the vital connec-

tion with the vine is absent. The inevitable result of one who is not attached to the vine is fruitlessness. The point is clear: a believer must make a conscious effort to develop his relationship with Christ so that he will be tied into the power source which enables fruit to be produced. Without this connection spiritual stagnation sets in and eventually spiritual death.

Here are some closing observations. What is the fruit which Jesus refers to in this discourse? Contextually there is no way to say that it is one specific aspect of Christianity. Some have stretched this passage to say that this is solely a reference to the making of disciples. The text will not permit that limitation. Jesus had in mind what Paul repeated in Galatians 5:22-23. Fruit is a reference to all the positive qualities which emerge from a believer as a result of his relationship to Jesus. Also it seems important to note the severity of God's dealing with those who are fruitless. These branches are "cut off" and "thrown into the fire." The stern warning is plain: there is no toleration for those who are unwilling to link with Jesus and bear fruit. When one is abiding in Christ, there will be undeniable evidence as proof. We should stress the need for individual accountability in the area of fruit-bearing. Ask yourself some tough questions in relation to your productivity as a follower of Christ. Remember that it is possible to "bear much fruit" through Jesus.

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# Northeast in Greater Greenville

## J. Edward Meixner, Greenville, SC

With 1986 coming to a close, Northeast church in the Taylors suburb of Greater Greenville, SC, reports good progress for the year with room for improvement as 1987 ushers in, operating on an upgraded annual budget of \$261,560. **Carolina Christian**, with its commitment to keep the brotherhood in the Carolinas informed about the Lord's church, is peculiarly suited for this report for which we are grateful.

At the risk of appearing to measure growth in terms of numbers, 134 souls responded in 1986 to the invitation including 68 new members added, 41 of which were baptisms, the balance of responses being for prayers, etc. This brought our membership to 320 in 175 households. A new Sunday morning attendance record of 513 was set on Bring Your Neighbor Day in mid-October, taxing our seating capacity.

With the addition of 10 deacons before year-end to total 21, with Jeff Payne as our Pulpit Minister and the addition of Brooks Kennedy to our staff as the Involvement Minister and his wife, Joceal, to our office force, both coming from the Richland Hills church in Fort Worth, Texas, Northeast has added a new resource labelled The Ministry System. It is a "platoon conception" idea borrowed from private industry, the objective of which is overall growth spiritually and numerically through intensive organized involvement of all 21 deacons under the oversight of our three elders, Bobby Baker, Don Buck, and Ken Durham, and hopefully involving the talents of every member, to serve God. This Ministry System is servant-oriented following the example of our Lord in John 13:1-17. The elders have delegated Brother Kennedy to use his trained involvement experience in directing the efforts of the deacons, and through them to each member of the congregation to render a useful service. Northeast perceives that the work of the Ministry System will in good time result in added growth spiritually and otherwise.

It is a resource any church could profitably employ.

In addition to supplying the benevolent needs of our own brethren and raising our level of Christian service without regard to religious affiliation, largely through Greenville County Social Services referrals, our Benevolent Program feeds and clothes scores every month. In its outreach Missionary Program, Northeast supports an evangelist in Dublin, Ireland, a worker partially in Livingston, Scotland, and partial support of a congregation in Forest City, NC. Other activities of Northeast evangelically calculated to attract as well as serve the community, is its preschool with a staff of about 12 women serving from 35 to 40 children Monday through Friday 9:00 A.M. to 1:00 P.M.; its Dial-A-Devotion (D-A-D) 268-3777 that answers 24 hours daily; its "Viewpoint" daily 30-second radio spots (four a day) on WTLT Radio 103.9 FM; and for years its free enrollment to anyone interested in the four different Bible Correspondence Courses offered.

It is generally known among sister churches of Christ in the Carolinas that Northeast provides in its building the office facilities for the Southeastern Children's Home, which over the years has enjoyed considerable growth requiring it to engage a full-

## New Directory

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time Case Worker in 1986 in addition to its full-time Director. Included in S.E.C.H.'s future plans, we learn, is the purchase of property in the Duncan area to establish facilities to care for troubled teenagers, 75 of whom it was obliged to turn away in 1985 due to lack of facilities. S.E.C.H. is presently soliciting individual Christians and churches to finance this proposed facility to care for those needy young people.

Included in Northeast's future plans is

the establishment of a Family Life Center which will require expansion in the use of our spacious property. Northeast has not yet attained to daily conversions nor has it averaged one a week, but it is on its way through the initiative of prayer and study of His word, promoted by its active leadership which stirs up the Spirit of God to open up and share the good news with others. Northeast is an exciting place, with good things happening to the glory of the Father.

### Backfire

## Letters to the Editor

Dear Brother Winters:

We want to let you know how much we are enjoying the books we received from you. Also the tracts. Thank you so much for them. We appreciate all your work so much. We are looking forward to you being here at Sunrise in the gospel meeting in April. — Eugene and Lucille Kidder, Davisville, WV

*Carolina Christian* and its editor have never had more supportive friends than the Kidders. They have introduced both the paper and our books to scores of people in the good state of West Virginia. They have ordered more than 50 *Commentary on Romans* and their initial order for *First Corinthians* was 27. If we had a few more such friends, the paper would be out of the woods financially. But even more, they are primarily responsible for scheduling me for a meeting at the Sunrise congregation in Parkersburg April 12-17. This will be my first trip into West Virginia, but thanks to the Kidders I already have many friends there.

Dear Howard:

Your response to the question on Isaiah 7:14 in the November issue of *Carolina Christian* was very well done. I argued similarly in the 1976 and 1977 Spiritual Sword lectures (published in the books *Living Messages of OT and NT*). Thanks very much. — Wayne Jackson, Stockton, CA

Wayne Jackson is the editor of *Christian Courier*, a four page monthly in which he defends the inspiration of the Scriptures and

answers the follies of those who attack them, whether outright atheists or religious liberals. You will find the subscription price of \$2 per year repaid richly in almost every issue. Write him at P.O. Box 55265, Stockton, CA 95205.

Dear Brother Winters:

Thank you for the excellent article on Isaiah 7:14. Your logic was refreshing and you certainly "laid bare the bones of the argument." It is my prayer that the article will receive wide circulation, and that some of the scholars who are having difficulty with understanding the virgin birth will have opportunity to read it. — Paul J. Ditoro, Washington, NC

We entertain the same hopes but we also recognize the fact that it is hard to penetrate a mind that is already made up.

Dear Howard:

I appreciate your editorials. Even though I have not had the pleasure of knowing you well, I sense that wonderful spirit of Christ in your writings. You are to be commended for the courageous stands which you have taken. Truly echoes of the American Restoration Movement can be heard in them. The word is "freedom." — Jeff Payne, Greenville, SC

We like the word freedom but we hope that the word Christian would be more accurate.

Dear brother Winters:

With proper humility and with deep ap-

preciation I have read the accolade by you and brother Pharr in **Carolina Christian**. Both of you have been overly kind in your remarks concerning Faye and me in the Virginia work. But feeling our unworthiness of your praise we will be motivated to be more dedicated because of it. Had we begun earlier in life and labored more abundantly, we could have accomplished more. Both you and brother Pharr and your good wives have been an inspiration to us. **Carolina Christian** is avidly read by us each month. We pray that its purpose may be realized and its adherence to Truth continued. — A. Lowell Altizer, Collinsville, VA

**It was our delight to introduce to our readers (in the Nov. 1986 issue) this good man. We know of one meeting he has already scheduled in North Carolina and we hope that in the future he will be preaching all over both states. He is not only sound Scripturally, he is effective.**

Dear brothers Winters:

Since my wife was sick and my son in the hospital during the (South Carolina) lectureship, I had to miss a good deal of it. It was therefore a great disappointment to me that I was unable to meet some of the brethren and get better acquainted with them. But the congregation has nothing but good to say about the speakers we had chosen and the sermons they preached. I am not sure whether you were informed or not, but we have it in our hearts to start an annual Myrtle Beach Lectureship beginning in

1987. We would like to enable brethren to combine a few days of vacation with a few days of lectureship. — Dillon C. Bayes, Myrtle Beach, SC

**What a great idea! Just a few days before this letter arrived some preachers in Tennessee suggested that we suggest this very thing to the church in Myrtle Beach.**

Dear Mr. Winters:

I am originally from Barnwell, SC, but have not lived there for almost 14 years. I am writing with great concern for the faith in the Carolinas, and I am especially challenging the church in SC. It may be that the church in Greenville, Columbia, and Charleston and the major cities are strong in the faith, but I have been through some of the small towns and it appears that the church is quite weak and in many of them they have never heard the gospel. It is now the 20th century and we still have much work to be done. Recently we visited a small congregation and waited and no one showed up to worship. Thus I want to make a challenge to all Carolina Christians to crusade for Christ in 87. I love SC but every time I go home the churches seem to be dying, even though a few may be growing. Please accept this challenge and do what we do in Florida, fight the good fight of faith. — Johnnie Ruth Rosa, Mayport, FL

**Regardless of how ineffective we may have been, some of us long ago accepted this challenge, and we have no intention of backing away from it, now or ever.**



## BROTHERHOOD NEWS

**Dennis Conner, Yadkinville, NC**

### Books Donated to OCC

**Oklahoma City, Oklahoma.** Lynn McMillon, professor of Bible at Oklahoma Christian College, has donated a collection of rare church history artifacts to the school that document the Restoration Movement in Scotland more than 200 years ago. The books, journals, and papers are the products of two trips McMillon has made to Scotland.

On a trip made in the summer of 1986 McMillon found important documents of churches founded in the 1700's by restorationist John Glas. A small band of Glasite Christians still remain in Scotland, having been discovered after the completion of McMillon's 1983 book **Restoration Roots**, in which he asserted that none of the groups were known to exist.

OCC Chancellor James O. Baird noted that the collection "is probably the best one existing in America." Baird sees the dona-



tion of materials as the beginning of a major Restoration collection for the school.

### **Missions Education Center Established in Abilene**

**Abilene, Texas.** The McCaleb Institute for Missions Education has been established at Abilene Christian University. While located at ACU, the Institute is sponsored by the Austin Avenue church of Christ in Brownwood, Texas. The Institute is a ministry designed to serve the church with the most practical missions information possible.

For many years church leaders have noted that little practical mission information was available for use by the local church. The McCaleb Institute was established in order to provide this much needed service. William J. Teague, president of ACU, said, "The McCaleb Institute for Missions Education has been organized to provide Christian families and congregations resource materials designed to bring about a positive awareness of our compelling mission, both domestic and worldwide. This new service to our brotherhood is long overdue."

The Institute is named in honor of J.M. McCaleb, a missionary who went to Japan in 1892 and served there for fifty years.

### **Project Leaders Spell Out Details of Partnership Split**

**Durant, Oklahoma.** Irreconcilable differences, contradictory statements and a crisis in confidence signaled the collapse of recent efforts to heal the rift in the Campaign for the Chinese Billion, a nationwide effort to print Bibles in China.

In an October 26 letter to contributors, elders of the Seventh and Beech church of Christ, Durant, informed contributors they would no longer be working with owners of International Bible Translators, Inc., Stanley Morris, Windsor Locks, Connecticut, and Lynn Yocum, Dallas.

IBT is a for-profit company that began work on a Chinese Bible translation in 1981. At IBT's request, the Seventh and Beech church became the congregational sponsors of the Bible project, providing a large part of the translation's funding as well as agree-

ing to raise the necessary funds to get Bibles printed and distributed in China. The church contracted with IBT to prepare and distribute the Bibles.

In their letter, the elders asked churches to withhold further donations, stating they had returned all project funds sent in after September 12. They stated Morris and Yocum are unwilling to account for \$100,000 in project funds.

At the request of the Durant elders, a panel agreed to moderate a discussion among all participants December 2 in Dallas. At dispute: the use of \$175,000 advanced to Morris; salaries paid to Yocum and Morris; and contractual responsibilities.

The greatest concern to elders Don Haggerty and Charles Villines is the state of \$175,000 advanced to Morris June 2. They said they received a telex from Morris in China June 1 saying the money had to be relayed immediately to him in China to initiate the first printing of 200,000 Bibles. When Morris returned, elders said he reported \$75,000 had been left with their business liaison in China; the contract had been signed and printing would begin right away. They said they allowed Morris to retain the remaining \$100,000 to facilitate transferring the money to China for final payment upon completion of the printing.

In September, the middle man in China called the Seventh and Beech church saying the Bibles were on the presses, ready for printing verification. But when (project coordinator) Ken Stegall, along with deacon Joe Wiley, arrived in China they found no Bibles. They were given assurances, however, that printing was a possibility. Their liaison also told them the \$75,000 Morris had given him was not for printing but necessary living expenses, said Stegall.

After reporting to the elders, Wiley and Stegall said they were told to contact Morris, insisting he return the \$100,000 to the church immediately. He has refused, said church leaders.

Yocum said he and Morris talked about the elders' request and decided "returning the money would mean the whole project would have to be scrubbed. We had made commitments to people in China that had to be followed up," said Yocum.

Despite the fact they have not told the elders where the funds are, Morris told the **Christian Chronicle** in a December 5 telephone interview, "the money is fully committed to the purpose for which it has been given. It is at work in the manufacturing process, and I am controlling that from here."

They maintain the church leaders are meddling in an area where they lack expertise and which their contract forbids. Other areas of contention are salaries and control. While Stegall said Morris and Yocum told the Seventh and Beech church they didn't want "one penny of profit from this project," Morris insists the eldership "never understood we are a company, and I run my company as a commercial business at a profit except for this Chinese project, which I have unfortunately let take up too much of my time."

Durant elders said they paid more than

\$182,000 to IBT during the past four years, but Morris contends "we never got any salary, only expenses." He said all the funds went into translation costs.

Morris and Yocum insist they are going to stay on the job and deliver the 200,000 Chinese Bibles for which the Seventh and Beech church contracted. But leaders said they have lost confidence in IBT and believe the issues separating the groups involved more than contract disputes.

"We are brokenhearted about all this," said Stegall. "But we don't want the brotherhood to be discouraged and become cynical about projects. Still, we had to be honest. And we feel we have an obligation to the brotherhood to let them know how things have turned out," he said.

(This news item is a reprint of an article that first appeared in the **Christian Chronicle**, December, 1986. The article was written by Joy McMillon).

## A Book Review

**Michael R. Mobley, Mooresville, NC**

**The Carolina Lectures**, Howard Winters; J.C. Choate Publications, Rt. 2, Box 152, Winona, MS 38962; 181 pages, hardbound \$7.00, paper \$5.00.

This book is a collection of 22 sermons, some in full manuscript and some in outline, delivered by the author in the Carolina Lectures. Its purpose is to share some of the material from the lectures on a broader scale and to publicize and promote the lectures, which is said to be the longest running regional lectures to date. They have not missed a year since they began in 1945. We hope it continues without missing a year. In this book, you will find a brief history of the Carolina Lectures, the South Carolina Lectures, and the North Carolina Lectures (the youngest of the three lectures). You will also find some insight into the history of the church in the Carolinas. The lectures cover such topics as death, how to study the Bible, how to build a library, the demands of love, modernism, the home, salvation, and evangelism. These lectures provide a rich resource for personal Bible study, congrega-

tional study, and personal work. We recommend this book for every library and every Christian to use!

**Calm . . . Out of the Storms**, Benny Bristow; Quality Publications, P.O. Box 1060, Abilene, TX 79604; 71 pages, paper \$3.95.

In this book the author gives us a practical look at the stresses of life from a Biblical perspective. As he says, its purpose is not to remove stress but to help the reader to "harness such for a friend instead of an enemy." In each lesson a particular stress is discussed, the storms, along with principles of how to seek solutions, the calm. The study covers such topics as disappointments, marriage, economy, in-laws, the church, and old age. There are eleven lessons. The format of this book is excellent for a teacher's lesson manual and a student's textbook. It will be good for adult classes, personal study, hospital patients, graduates, newlyweds, married couples young and old, and anyone who wants to lighten the load of stress they carry and make a better, more productive and enjoyable, life for themselves.

# News Briefs

## David Pharr, Rock Hill, SC

Please send news reports to David Pharr, 339 Charlotte Avenue, Rock Hill, SC 29730. Items must be received by the next-to-the-last Thursday of the month. We would like to be on your bulletin mailing list.

## NORTH CAROLINA

**Greensboro.** Friendly Avenue church has announced their 5th Annual Ladies Day for April 4, with Mary Flanary as the guest speaker.

**Mocksville.** Wayne Hendrix of the Jericho congregation will be working in a World Bible School Campaign in Ghana, West Africa, during March. Jack Mitchell, a missionary to South Africa, supported by Jericho, will be with them February 8-11 to report on his work.

**Fayetteville.** Brethren Kirk Cooper and Jim Adams have been appointed deacons at Helen Street.

**Rockingham.** The 4th Annual Youth Dialogue has been scheduled for April 11-13.

### NC New Births:

Taylorsville 2; Burlington 2; Asheboro 1; Helen St., Fayetteville, 2; Kernersville 1;

Providence Rd., Charlotte, 2; Wilson 1; S. Fork, Winston-Salem, 1; Roanoke Rapids 1; Brooks Ave., Raleigh, 3. Total: 16.

## SOUTH CAROLINA

**Lexington.** March 1 has been set as the tentative date for a special service in the new building. Howard Winters will be the guest speaker. There will be a service at 2:30 in the afternoon.

**Spartanburg.** Albert Gardner, who works regularly with the Central congregation, spent November and part of December working in India. During this time 243 were baptized, including one denominational preacher, and five new congregations were established.

**Charleston.** Billy Patton will preach in a series at Essex Village April 26-30.

### SC New Births:

Essex Village, Charleston, 2; Bennettsville 1; Summerville 1; Duncan 1; Fairview, Spartanburg, 2; Edgewood, Greenville, 2; By-Pass, Union, 1; Central, Spartanburg, 2; Northeast, Greenville, 3; St. Andrews Rd., Columbia, 1. Total: 16.

## Contributors

Each contributor of \$25 or more (to help us publish 1 Corinthians and ultimately to get the paper on a self-sustaining basis) will be listed in the paper and will receive a free autographed copy of **Commentary on First Corinthians** as soon as it comes from the press. We hope many of you will want to join this number.

Glenn D. Martain

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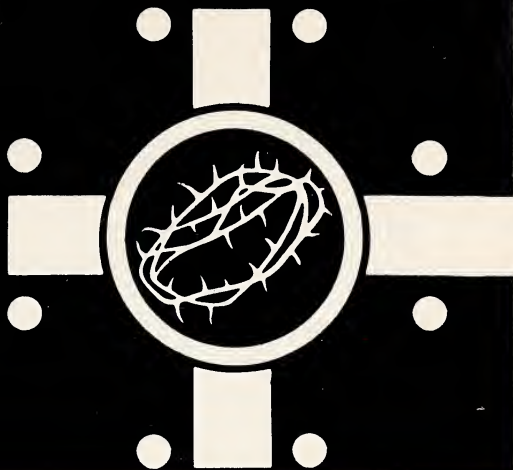
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# CAROLINA CHRISTIAN

VOL. 29, NO. 3, MARCH 1987



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## Baptism Stands Between The Sinner and These Blessings

Lost:

Without Christ.

Aliens From the  
Commonwealth  
of Israel.

Stranger to the  
Covenants of  
Promise.

Having No Hope.

Without God  
in the World.

Eph. 2:12

**B**  
**A**  
**P**  
**T**  
**I**  
**S**  
**M**

1. Salvation (Mark 16:16; 1 Peter 3:21)
2. Name of Father, Son, H.S. (Matt. 28:19)
3. Remission (Acts 2:38)
4. Rejoicing (Acts 8:35-38)
5. Washing (Acts 22:16; Eph. 5:26;  
Titus 3:5; 1 Cor. 6:11;  
Heb. 10:22)
6. Calling on the Lord (Acts 22:16)
7. Getting Into Christ (Rom. 6:3;  
Gal. 3:27)
8. Buried With Christ (Rom. 6:4; Col. 2:12)
9. Death (of Christ, to Sin) (Rom. 6:3,4)
10. Resurrection to New Life (Rom. 6:4;  
Col. 2:12)
11. The One Body (1 Cor. 12:13)
12. The New Birth (John 3:5)
13. Regeneration (Titus 3:5)
14. Gift of H.S. (Acts 2:38; 19:1-5)
15. State of Obedience (Acts 10:47,48)

— Howard Winters



## LET THE BIBLE SETTLE IT

That there are radical differences among religious people will admit of no doubt. Why these differences have arisen is a perplexing problem for which there is no easy solution. That they should not have arisen is, in our judgment, a matter beyond dispute. In New Testament times all God's people (Christians) stood together as firm as a stone wall — they were not divided into warring sects and debating societies. They were one people redeemed by one Lord and serving one God in carrying out the one great mission of the church. This unity should have continued undisturbed until Christ comes again to claim His one body, made up of all His people. But that peace and unity did not continue. Even before the New Testament era came to a close, there were signs of an apostasy (cf. Acts 20:28-30; 2 Thess. 2:1-12; 1 Tim. 4:1-4) — signs of those leaving the faith once for all delivered (Jude 3) to embrace another faith unknown to Scripture loving people. As the years passed the division became more apparent. More and more left the old faith for new adventures in beliefs conceived in the minds of men rather than in the mind of God. The sixteenth century reformation, though a great blessing to the world in that it freed the minds of men from the human authority of Catholicism, rather than going back to the original grounds, back to the Bible for every thing pertaining to faith and practice, struck out on new paths which led to more division and a proliferation of human doctrines and practices. This plunge away from the high standard of the Bible alone continued into the 20th century, and has in fact so intensified that hardly any two people agree on anything because every man has become a law unto himself and he is the judge and jury as to how it is to be applied. In all this, the law of God, His will as revealed in His word, is all but forgotten.

Is there no remedy for the mess the religious world finds itself in? There cer-

tainly is. And the remedy is simple, so simple in fact that the wise and learned of this world may stumble over it and therefore reject it as impractical if not impossible. But it is practical, the most practical thing in the world. It is a remedy that all, the high and the low, the rich and the poor, the illiterate and the educated, the common mind and the intellectual may accept, understand, and follow with ease. It is simply to go back to the Bible and let it settle every issue. Go back to the Bible for every item of faith and conduct — do what it says and leave undone everything it does not say.

But before this simple concept can be put into practice, each one must make a decision (and a commitment) to follow the instructions as given in the Bible without addition, subtraction, substitution, or modification. That is, everyone must believe that the Bible reveals the right way and then everyone must follow the way as it is revealed in the Bible. There is a vast difference in saying the Bible is the sole source of religious faith and in making it the sole guide in all religious matters. Most protestants say that the Bible is the only book of protestants, but very few of them are will-

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### EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; Dennis Conner, Brotherhood News Editor, Johnny Melton, Carolina Pulpit Editor.

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ing to follow the Bible as their sole guide. Take for example the matter of the kind of music to be used in worship. The Bible is plain in its instructions. We are to sing (e.g., Eph. 5:19; Col. 3:16). When we sing, and nothing more, we are following the Bible. But many who claim the Bible as the only source of their faith and practice add to the singing instrumental music, a thing absolutely unknown to New Testament worship. Thus their theory and their practice do not coincide. One follows the Bible when he sings; he goes beyond the Bible when he plays. Those who let the Bible settle the matter will stop at singing because that is the limits of Bible authority. What is true of singing is true of every other subject when it is settled by the Bible. And when every man settles every matter by the Bible, we will all stand together, one united front for Christ, just as Christians did in apostolic times.

## IS THE ASSEMBLY IMPORTANT?

Many who claim to be Christians think (or their practice so implies) that they can be faithful to Christ and His cause without assembling with the saints at all or else to do so with a high degree of irregularity. But this is simply not true when there are no circumstances which would justify one's absence. While Christianity is an extremely personal religion, it nonetheless demands association, encouragement, and exhortation from other Christians, which come primarily through the assembly. The lax attitude toward the assembly is well expressed in the following item (which we picked up from a trade newsletter):

"I hired a woman last September but had to let her go by Christmas," recalls the president of a small consulting firm. "I thought she would be an ideal employee because she had an incentive: She wanted to earn money to go back to school. We scheduled her hours around when her children were in school. I still can't believe what she said when I let her go: 'Had I realized it was important to be at work every day, I would never have taken the job.'" I was flabbergasted!" "

We, too, are often flabbergasted when

Christians argue that it is not important for each one to be in every assembly. There are many reasons why it is important for every Christian to be regular in attendance at the assembly, but we will list only three at this time.

1. **The Lord requires it.** We know of no other way to understand Hebrews 10:25, where the writer says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." If we are not careful we may argue so much about what it means to forsake, when we are to do the exhorting, or what day is meant that we lose sight of the basic message, which is, "Not forsaking the assembly." Assembling together is what the Lord requires.

2. **It is essential to church function.** While we doubt that anyone would affirm that to assemble is the most important of Christian activities (we doubt the wisdom of trying to divide Christian duty into the most important, the important, and the less important), this should not be permitted to minimize its importance. When the bottom line is reached, a church simply cannot exist in a practical and working way apart from a regular assembly. The assembly is the center from which the church works. Remove the assembly and the church (for all practical purposes) is dead. You can see this for yourself. If you can find a church where the members have lost interest in the assembly and do not attend services with zest and zeal on a regular basis, you will find a church which is slowly but surely dying. On the other hand, if you can find a church where the assembly is vigorous and the membership is supportive, you will find a thriving, growing, working church. There simply cannot be a functioning church without an active assembly.

3. **We need it.** While two of the basic reasons why we come together are to praise the Lord and proclaim His word, this does not conflict with the idea that the assembly is fundamentally for our spiritual benefit. We need what it gives. We need the association and fellowship it offers. We need the encouragement and exhortation therein giv-

en. We need to share our strength with others and have them share theirs with us. We need to sing together the songs of Zion, to pray together, and to be edified by a mutual study of the word. We need the communion with Christ and His saints. We need to give of our material means. These and much more are given and received in the assembly.

This, in our judgment, unquestionably establishes the importance of the assembly, but does it prove that each Christian should assemble regularly? Indeed it does: for all will admit that what one Christian has a right to do, every Christian may do. This means that if one has a right to forsake the assembly, all do. But if all do, the church will essentially be dead. Thus, unless he has a right to kill the church, no Christian has the right to forsake (not attend on a regular basis) the assembly. What other reasonable or Scriptural conclusion could we reach?

## USING THE TIDE

Sometimes life is a whirlwind. Other times it is as the sea after Jesus stilled the storm, a great calm. And amazingly enough, both extremes can come on the same day (as many of us have learned from experience). And to make matters worse, we must learn to adjust quickly to the extremes or life becomes stressful and we feel as if we have been left behind in the rapids of life. Pressure builds up and we feel that we are going to explode. But the problem is, the stress and pressure make it far more difficult to adjust to the extremes. The failure to adjust produces stress and pressure. And when this happens, we have a double problem: we must get rid of the stress and pressure before we can adjust. But the failure to adjust is what caused the stress and pressure in the first place.

What can we do about this problem? We can learn to do the best we can in the situation we are in and place the remainder in the hands of God and trust Him to take care of the matter. "Therefore humbly submit to God's strong hand, so that at the proper time He may exalt you. Cast every worry you have upon Him, because He cares for you." (1 Pet. 5:6, 7, Williams.)

When one learns to do this he can trust the extremes to result in the will of God (and when the will of God is done, the purpose of life has been fulfilled). If the winds blow hard, he can build a windmill and harness its power; if there is a calm, he can use that time to burn the rubbish. It is when we try to run the windmill in the calm or burn the rubbish in the storm that we run into trouble. All this is to say that if you want a well balanced life, you must learn to use the tide rather than to bemoan it — to sway with the wind or to rest in the calm.

## WHAT'S WRONG . . . OR RIGHT WITH THE CHURCH?

Quite frequently we are asked by those who are deeply concerned about the direction the church is going today, "What's wrong with the church?" The answer to the perplexing question is amazingly simple, so simple in fact that we have all stumbled over it.

We read somewhere that a startled man found himself seated in a lunch room next to the then famous Will Rogers, the much loved, great, and world renowned comedian. He struck up a conversation with this well known personality, during the course of which he asked, "What's wrong with the world, anyway?" To his question Will Rogers drewled the reply, "Well, I dunno. I guess it's people." No doubt about it, that is precisely the problem with the world.

But we can also apply this to the church. When someone asks, "What's wrong with the church?" we can reply with unshakable confidence, "People." How could anyone question that? People are the problem. But we like to turn the question around and ask, "What's right with the church?" The reply is the same, "People." The church (on the human side) is just what people make it, that no more and no less. If something is wrong in the church, people have made it wrong; if something is right in the church, people have made it right. Thus the church is just what we, its members, make it. We can make it a delightful, thriving, wide awake, caring institution, totally consumed with the mission of reaching the lost for Christ and building up the saved in the



faith. Or we can make it a weak, disgruntled, complaining group, never doing anything and never satisfied with the efforts of others. That is, we can be positive and move forward toward the mark or else we can be negative and complain because the mark will not move toward us. No church can be better (or worse) than the people who make it up. Thus the people are what is wrong or right about the church.

## THE END OR THE BEGINNING?

This world is coming to an end. Of that there can be no doubt. But it is not the end of the world that interests us most. It is what is coming after the end — the new heaven and the new earth, wherein dwells righteousness (2 Pet. 3:13). We would be untrue to our deepest feelings if we did not admit that there is something sad about the old order coming to a close, but we, by faith, look beyond that to the vitally new order the end of the present system will usher in. So it is not the end which is coming that attracts Christians; it is the greater hope of the new beginning that it brings.

When we speak of the end of the present world, it should be understood that no one now living knows when that will be (that is a secret locked in the mind of God and known only to Him and Him alone). But we can know, with all the certainty of Bible truth, that it is approaching — that it is nearer than it was when the New Testament was completed nearly 2000 years ago. Every book in the New Testament, in one way or another, warns the world and exhorts Christians about the end and urges all to be ready when it comes. For example, Peter wrote:

“But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promises, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works

that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” (2 Pet. 3:8-13.)

From among many things in this passage, we have chosen two for emphasis:

1. The day of the Lord (the approaching end) will come as a thief in the night.

2. How we ought to live in view of this fact.

The first emphasizes the fact that, though all may know that He is coming, no one knows just when His coming will be. The apostle says that it will be as a thief in the night, that is, unannounced and unexpected. As all know, a thief comes at the most unexpected moment. Thus we must be prepared for him at all times. That is why we train ourselves to lock our doors and remove the ignition keys from our cars. The Lord's coming is after the same manner — that is, He will come unannounced and at an unknown time. This is why the Scriptures everywhere strongly exhort us to be ready at all times (e.g., Matt. 25:1-13). We must be prepared for His coming every minute because we do not know which

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minute will be the one in which He comes.

But in order to be ready for His coming we must come face to face with the second of our two observations, namely, how ought we to live in view of the fact of His coming? The answer is simple and already known by most everyone: we ought to live every minute of every hour of every day as we want to be living when He does come. That is to say, we must live at all times as He has directed us to live, a life wholly devoted to Him and His cause. When we know the fact that the end is approaching and we live in view of that fact, the end, the

very thought of which strikes terror to the hearts of the ungodly, holds high hopes rather than fear for us. The end of the present order will be the beginning of a new order prepared for our new and immortal bodies which will be brought from the grave. For us the end is not the important thing; it is the exciting new beginning which comes after the end. For this reason the way we live and view life will determine our attitude toward the approaching end and the coming of the new beginning. The end is therefore just the beginning for Christians.

## "Clergy Stress Need for Unity at Thanksgiving"

David Hooks, Rockingham, NC

"Americans of all faiths share Thanksgiving. The litanies and liturgies that define our differences are set aside on the nation's only nonsectarian holiday. Ceremonies of separateness give way to a common call to reflection, thanks and prayer."

The above heading and quotation was found in the **Charlotte Observer** just before Thanksgiving. This attitude is very disturbing and is exactly why so many people will not be invited in to the marriage feast when our Lord Jesus comes to take His bride, the church.

To most people I am sure the article would have a noble tone. Unity after all would seem a noble cause. The apostle Paul spent the greater part of his letters to the church at Corinth demanding unity. But unity is no more noble in the eyes of God Almighty than strife, brotherly hatred, or any other sin, when sought and in some "very small way" accomplished only now and then or for that matter, even as regularly as once a year.

If the problem can be seen to exist and if the answer to the problem is arrived at, then why is the thing accomplished only one day out of 365? It would seem simple to overcome any problem if the solution is found and the desire to overcome is present

in the hearts of those concerned. So, what is the problem? What is the solution?

The quotation shows: Number one, there is a problem! The problem is the absence of unity. Number two, the solution is to set aside the thing or things that prevent the unity, not once a year, but forever! The people themselves, the "clergy," the governing body, those in charge, admit that the "litanies" and "liturgies," and I will add to these disciplines, manuals, and all other doctrines of men, and everything that is an addition to or subtraction from the Holy Scriptures of God (Rev. 22:18-19), are the problem. They are the reasons for division and they are the things that prevent unity. These things will always divide people and prevent them from a faithful walk with Christ Jesus.

The article boldly proclaimed, "A rabbi will preach at a Presbyterian service; a Catholic priest will speak to Methodists and Baptists; an Episcopalian will lead worship at a Lutheran church."

To many people who do not understand God (much less godliness), what it means to be a Christian (and only a Christian), or Christian unity, these would seem to be real sacrifices. Love for God and for His Son Jesus Christ would appear to be truly noticeable, and a desire for unity would seem indicated. But are these really the case?

A "rabbi" at a Presbyterian service? Hear our Lord Himself on this matter. In the gospel of Matthew, chapter 23, Jesus taught His disciples in the presence of the multitude. He cautioned them against religious leaders who wear special garments to attract attention to themselves (vs. 5); people who love uppermost rooms at feasts, and chief seats in the synagogues (vs. 6). Then in verses 7-8 He said such people love to be called "Rabbi." "But be ye not called Rabbi: for one is your Master, even Christ; and all ye are brethren." In John 14:15 Jesus said, "If ye love me, keep my commandments." Again, hear the apostle John, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John 2:4.) Does the man who calls himself "Rabbi" love Jesus? Does he know him? Do the people who call such a one "Rabbi" love Jesus?

"A Catholic priest speaking to Methodists and Baptists"? If you continue reading in Matthew 23 and verse 9 you will hear Jesus say, "And call no man your father upon the earth: for one is your father, which is in heaven." Not only is it a sin for the Catholic priest to wear the title "Father," but he is no more a priest to God's people than any other Christian. In 1 Peter 2:5, 9 the apostle by inspiration of the Holy Spirit said that all Christians, the entire body of Christ, are priests. There is no such thing in the Scriptures as "a priest" over a congregation as its leader or teacher or overseer. Every Christian is a priest and has the responsibility to offer up his or her own "spiritual sacrifices, acceptable to God by Jesus Christ." (vs. 5.) Jesus Himself being our "high priest" (Heb. 2:17; 6:20) means that the Pope, as well, can step aside!

It is a shame that in all this excitement for "unity" its supporters cannot look a little deeper than superficial and outward forms and see the need for truth and real "spiritual unity."

The record under discussion went on to say, "The Reverend Jacquelyn Mishoe, Associate Minister of the United Methodist Church, will present a sketch about religious tolerance at Myers Park Baptist Church."

It is a total disregard for the unity and authority of God's word when a woman will

stand before (or be allowed to stand before) a congregation to proclaim the gospel; when that very gospel itself says, "Let your women keep silence in the churches; for it is not permitted for them to speak; for it is a shame for women to speak in the church." (1 Cor. 14:34-35.) It is not only direct disobedience to the will of God for a woman to preach, but she is going to speak on the subject of "religious tolerance": a willingness to be patient toward (forbear) people whose opinions or ways differ from one's own. The only way acceptable to God is "His way," and His way is Jesus Christ and the instructions of Christ in His New Testament. "I am the

## Don't Blame Your Age For Poor Hearing.

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way, the truth, and the life: no man cometh to the Father, but by me." (John 14:6.) When one speaks of "religious tolerance," are they desiring the unity of mankind with God or simply the unity of man with man, and that only for a day?

Well, there were a couple of other references to some "Rabbis," "Reverends," etc., in this "great event"; but until all truth seeking, Christ loving people agree to one standard, one premise, one authority, one guide, there will never be unity between man, much less between man and his creator.

That authority and standard must be the Bible. For in the Bible alone can be found, and understood, the will of God for man: for the love, care, compassion, peace, mercy, and life abundant!

"Rabbi" Marc Wilson of Temple Israel was quoted as saying this about Thanksgiving, "Maybe where it starts is not in thanking a God you can't see or feel, but in cultivating an attitude of thankfulness towards the people around you." Actually the only proper starting place was given us by Jesus in Matthew 6:33: "Seek ye first the kingdom of God, and His righteousness." The reason for all the religious confusion across the world is that man has been looking to man instead of to God for the answers. Looking to their "Rabbis," "Reverends," "Fathers," "Pastors," creeds, dogmas, disciplines, and doctrines of men, which the Holy Spirit calls "doctrines of devils and seducing spirits" (1 Tim. 4:1).

Many people today in so-called "Christianism" are looking for "the Antichrist." The apostle John by inspiration declares him to us. He says, "For many deceivers are entered into the world, who confess not that Jesus

Christ is come in the flesh. This is a deceiver and an Antichrist." I realize that in this verse, John mentions one specific false teaching of "the Antichrist," but further reading will help us to see that all false teaching and transgression of the doctrine of Christ is Antichrist. Verse 9 says, "**Whosoever** transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." The Antichrist is anyone or anything, indeed everyone and everything, whose teaching is "against (anti) Christ." None of the churches mentioned above can be found in the Bible; neither can the man-made doctrines, creeds, and practices that they represent. The unity they desire is that of tolerating one's right to believe what he wants, worship as he likes, and attend the church of his choice. Man may be able to tolerate this kind of "unity" but God never will! Not even once a year. Neither will the true child of God!

Let me close by quoting the apostle John once more. In speaking of those who abideth not in the doctrine of Christ, the "Antichrist," the apostle said this, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds." (2 John 10-11.)

May there forever be unity between the saints of God and their Heavenly Father, as well as between all those who worship (adore) Him in spirit and in truth. But never between the saints of God and persons or things whose teachings and lives and worship transgress (sin against) the doctrine of Christ.

## Challenge or Chore?

**Bruce Green, Sumter, SC**

"His commands are not burdensome."  
(1 John 5:3.)

Do the words of John describe your attitude toward the commands of Christ? In our "do-your-own-thing"/"my space" society, it is easy to view our submission to

Christ as something which is a real chore. It is easy — but it is not correct thinking.

You see, the idea that Christ's commandments are a chore is based on the premise that we (and not Jesus) know what is best for ourselves. Both the testimony of Scripture (Jer. 10:23) and of history show this is



wrong. Jesus does know what is best for us and His teachings are designed to bring out the best in man. Honestly, when was the last time you heard anyone (believer or unbeliever) argue that the teachings of Jesus were not the perfect model for mankind? The unbeliever Robert Ingersoll said, "I believe Christ was the one perfect man. 'Do unto others' is the perfection of religion and morality . . . it was loftier than the teachings of Socrates, Plato, Mohammed, Moses or Confucius."

So then, the commands of Christ can be more accurately viewed as a challenge rather than a chore. They challenge us because they:

1. Keep us busy. "An idle mind is the devil's workshop." Sin struck David when he sent Israel off to battle and stayed behind (2 Sam. 11:1-5). Sin strikes us when we in idleness lay our armor down by neglecting Jesus' teachings. The challenges set before

us by Jesus leave us no time for idleness.

2. Keep us growing. As we live daily for Jesus, we (and others) begin to notice changes. We not only become better people but we begin to feel better about ourselves. (Man's effort coupled with God's grace always has that result!) We are being transformed into the image of Christ (2 Cor. 3:18). We are becoming what we were meant to be and we are finding fulfillment as our life is filled full as Jesus promised (John 10:10). The commands of Christ provide a program of growth from here to eternity.

3. Keep us looking to Jesus. Finally, the teachings of Jesus keep us looking to Him as the author and perfecter of our faith (Heb. 12:2). It is through considering Him that we will not grow weary and lose heart (Heb. 12:3). It is through considering Jesus' efforts and His outcome that we can view His commands as a challenge and not a chore.

## The Freed-Hardeman College Lectures

### David Pharr, Rock Hill, SC

During the first full week of February each year a considerable number of Christians from the Carolinas and hundreds from other places go to the little town of Henderson in west Tennessee to attend the Freed-Hardeman College Bible Lectures.

This year Freed-Hardeman hosted the fifty-first such annual lectureship, with the theme "Grace Abounding." Over seventy speakers both explained doctrines relative to God's grace and strengthened our assurance of its reality.

Realizing some may be overlooked, here is a list of North Carolina places we saw represented at the 1987 F.H.C. Lectures: Albemarle, Washington, Goldsboro, Brevard, Hendersonville, Statesville, West Jefferson, Pantego, Williamston, Aberdeen, Yadkinville, Asheville, Burlington, Cary, Gastonia, Clemmons, Fayetteville, High Point, Salisbury, Thomasville, and Rocky Mount.

From South Carolina we saw people from Greenville, Columbia, Spartanburg, Charleston, Myrtle Beach, Duncan, Laurens, Clinton, Moore, Lexington, Mauldin and Rock Hill. There is perhaps more opportunity to see brethren from scattered parts of the Carolinas for this event in Tennessee than there is at any event in our own states.

In the Introduction to the 1987 lectureship book Winford Claiborne, Director, writes, "The Freed-Hardeman College

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lectureships have made a wiser and more stable brotherhood. As a general rule, these lectures have been delivered in a spirit of cooperation, of love and of respect. We who direct the lectures in this decade are striving to uphold the high quality which was begun more than fifty years ago."

Claiborne's further comments explain the choice of this year's theme and the proper attitude toward the subject. "First, there has been in some quarters a dearth of Scriptural preaching on this vital topic. We may have been afraid of being misunderstood — both by our own brethren and by our denominational friends. A fear of misunderstanding, however, does not justify neglecting to preach any Bible truth. Second, the denominational world and even some of our own brethren have taught serious and soul-condemning error on the subject of grace for many years. John Calvin, Martin Luther and their followers have maintained that human beings are saved by grace — plus nothing, minus nothing. If men are saved by grace alone, then one of two results must follow: Either all men will be saved or no one will be saved. If God will save you by his grace alone, then he will save me by his grace alone. If he will save us by his grace alone, then he will save the whole world by grace alone. Since God is no respecter of persons (Acts 10:34-35), then he will save everyone or condemn everyone on exactly the same basis — faith in his Son and obedience to his word.

"Third, there seems to be a squeamishness in speaking about any conditions or requirements for being approved by God al-

mighty. Some teachers — even among the churches of Christ — hesitate to speak of commands, demands, and 'steps to salvation.' No Bible writer, on the otherhand, ever hesitated even slightly to deliver to his hearers God's commands concerning becoming a Christian or remaining a faithful Christian."

Summarizing, the Director writes, "The key to our salvation in Christ is balance — not faith only or grace only or works only, but by our faith which works in harmony with God's grace."

Since 1970 the lectures have been preserved in books. These books contain extensive material on numerous subjects, written by men of faith, who obviously gave to the F.H.C. lectures the best of their ability. The 1984 edition included a comprehensive index of all the volumes since 1970. We assume that a like index of subsequent years will be found in a future volume. These eighteen volumes provide a useful research tool for any library.

At a time when rising educational costs, as well as growing complacency, has caused many to minimize the value of Christian education we should reflect on the impact Christian colleges and Freed-Hardeman in particular have had on churches of Christ in the Carolinas. It would be impossible to accurately estimate the number of Carolina preachers over the years who received training at F.H.C. According to J. Walker Whittle, Director of the College's Alumni Affairs Office, there are over 250 alumni known to be living in the two Carolinas. Undoubtedly an overwhelming majority of these are active in local congregations.

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We are grateful for the Freed-Hardeman College Bible Lectures and for the continuing influence for good that this school has on the lives of students. Our

prayers will continue for President E. Claude Gardner and all the others who make this fine college possible.

# What Do You Take to Worship?

**Bill Young, Newberry, SC**

Over twenty years ago, while preaching at the West Columbia Church of Christ, the late W.G. Gantt gave me some advice that has been of great help to me in my ministry. I asked him one day, as we were preparing the bulletin, where he got the articles from. He said that he collected them from bulletins that would cross his desk and others that were given to him. Over the years many bulletins have crossed my desk, and from time to time I save these articles and many of these are priceless because some of this material is printed nowhere else. Recently, while looking through my box of articles, I ran across the following item, published in "Light" by the Burlington Church of Christ, and written by the preacher at that time, Howard Winters. The date was May 18, 1969, and I have not seen this article in any material that has appeared in the *Carolina Christian* or brother Winters' bulletins. It was the title of this article and I would like to pass it on so that others might also benefit from the wonderful truths contained therein:

"We have long contended and sincerely believed that when one goes to worship God (whether in public or in private) he must worship by the directions given by God in His Holy Word. We have little appreciation for and no affinity with those who proclaim that God has given no acts of divine worship in the Christian age. We have just as long contended and just as sincerely believed that Christians cannot 'grow in grace and in the knowledge of our Lord and Saviour' while neglecting the assembly of the saints (which is designed primarily for the purpose of worship). But our long years of experience have taught us that not all those who attend the meetings truly worship. They do not bring the right (mental) tools

— that is, their mental disposition is such as to prevent true worship. In view of this, we ask, 'What do you bring to worship?'

"1. **Some bring a pitchfork.** A stall full of hay (spiritual food) may be served them, but they use their pitchfork to throw it away. These are the folk who are always applying the Scriptures to someone else — they pitch the Scriptural lessons at another — never to themselves.

"2. **Some bring a handsaw** (perhaps I should say a tongue-saw, but I never heard of one). They use their mental handsaw to saw up everything — the songs, the song leader, the prayer, the pray-er, the preacher, the sermon, the neighbor's dress and hat, the building, the length of the service, etc. Everything is thus sawed to pieces. Nothing is left untouched . . . except the one who brings the saw! Nothing of value is left unsawed (and when it is sawed it has no value for the person who saws).

"3. **Some bring their umbrellas.** When the preacher starts pouring it on, they just open their umbrella and protect themselves from the showers of truth. The lessons from God's Word never reach them — they just run off the side like the rain. (How many times have we all sat through a sermon of grace and truth with our umbrellas opened?!)

"4. **Some bring a hammer** (and often these are the ones who stand in the pulpit). They use the hammer to maul others over the head-to-bring them into line or else. These are the ones who bring the faults of others with them . . . so they can use the faults as a hammer.

"5. **Some bring a sleeping pill.** When the worship starts, they take their pill and sleep until it's all over. (Usually these are the one who will shake the preacher's hand vigorously and say, 'That was a g-o-o-d sermon.') Sometimes I secretly wish they



would make a slip similar to the one I once made. I ate a sumptuous supper with a marvelous Christian lady, after which I commented, saying, 'That was truly a splendid sermon.' And so I was about to wish that one of those pill-bringers would make a slip someday and say, 'That was a good-nap, preacher.'

**"6. Some bring a rake.** These are the ones who rake in everything. They profit by the assembly. They do not have to be prodded to come.

"I read somewhere of a lady who said to

the preacher as she left the church building one Sunday morning, 'I didn't get much out of the service today.' The preacher satirically replied, 'You didn't bring much to put it in.' All this to say that we get out of worship just about what we put into it. What do you take to worship?"

In closing, let me encourage you, if you do not already have a box to keep old bulletin articles, then by all means start one today. Brother Gantt's advice at that time, to a young gospel preacher, has proven to be very profitable.

## Longing for His Appearing

**Phil Stapp, Winston-Salem, NC**

A preacher was conducting a meeting at a typical congregation and began his sermon by asking the audience, "Everyone who wants to go to heaven, raise your hand." Everyone in the auditorium raised their hands except one man on the front pew. Disturbed, the preacher asked the question again, and received the same response. Following the services the preacher rushed to the man who did not raise his hand and asked him why. The man replied, "I do want to go to heaven but I thought you were getting up a group to go tonight."

Sadly, this has become the attitude of most Christians today. We want to go to heaven, but not today. We live in a society that places a great deal of emphasis on living as long as one can. There are things that we want to do and accomplish here on earth before we die. This attitude, however, was not a part of the lives of most first century Christians. Throughout the epistles we find an urgent expectation for the second coming of Christ. These early Christians were not only expecting Jesus to return, they were longing for it. Paul writes to Timothy: "For I am already being poured out like a drink offering, and the time has come for my departure. I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day — and not only to me, but also to all who have

**longed for his appearing."** (2 Tim. 4:6-8).

Other translations render this last phrase, "all who love his appearing." The meaning indicates a longing, based on love, to be with someone. It is the feeling you have when you have been away from loved ones for a long time, and long to be with them again. Our love for Jesus Christ should be such that we want Him to come as soon as possible so that we can be with Him for all eternity. When we have this longing for His appearing, it is going to change the way we live and think.

### Endurance and Hope

One way in which a longing to be with Jesus will change us is in an attitude of endurance and hope. We can see this in Paul's statement quoted above. He had, near the end of his life, endured the pain, suffering, and the injustices of this world. But because of his longing to be with Jesus, and because of his hope to receive the crown of righteousness, he was able to endure this life and keep the faith. Death meant nothing to Paul because he was looking forward to his eternal reward. To Paul, his life was an offering to be poured out to God, for he knew he was about to depart on a new journey, an eternal journey with his Savior.

We, too, must endure the pain, suffering, and injustices of this world. We must keep the faith. We can do it if we have the same hope as Paul, built on a longing to be with our Lord. We can endure anything in this world because we know, whether through

death or the second coming, that when we are gathered to our Lord, there will be no more pain, no more suffering, no more injustice. We too will receive our reward from the righteous judge. As William Barclay once wrote, "The man who walks with Christ may lose his life, but he can never lose his soul." This is the hope that helps us endure.

### **Urgency**

A second way in which our lives are changed by a longing for His appearing is in an attitude of urgency. Paul encourages Timothy, in both epistles addressed to him, in three areas of his life. First, he encourages him concerning his personal relationship with God (1 Tim. 1:18-19; 4:6-8, 12, 15-16; 6:11-12; 2 Tim. 1:13; 2:1, 22-24). Second, he encourages Timothy in his study of the word (2 Tim. 2:15; 3:14-17), and finally, he encourages Timothy in the work that God has given him to do (1 Tim. 4:6, 11, 13-14; 2 Tim. 1:8; 2:14-15, 21; 4:1-5).

All of these are very closely related. A life that is concerned about its personal relationship with God is going to study God's word to see what it is that God demands of us in a relationship. A life that is in a right relationship with God, and knows His word, is equipped and willing to do the work of God.

In these areas, a longing for His appearing is going to add a great feeling of urgency. If we are longing for, and expecting, Jesus to come, then there is going to be an urgency about making our lives right before God, and doing the work He has given us to do. As Stephen Travis writes, in his book **The Jesus Hope** (p. 63), "This message of the last judgement is not intended to undermine our assurance, but to remove complacency." A longing for His appearing removes complacency about our relationship with God and with others. It removes complacency to Bible study, and to doing the work God has given us to do. It removes complacency and replaces it with urgency.

Let us today have a loving relationship with Christ so strong that we long for His appearing. When we have this longing, then we can truly endure anything Satan or the world throws at us, with a blazing hope of the life with Christ that awaits us. When we have this longing there will be a great urgency in our lives to live the kind of life God wants us to live, and to do the work He has given us to do. Let us restore the first century church's longing for His appearing. Now, everyone who wants to go to heaven today, raise your hand.

## **Motives to Obey**

**Michael R. Mobley, Mooresville, NC**

Jonah was a man who did not like what God had commanded him to do and he refused to do it; he would not obey God. When God confronted him with it, he made no excuses because he honestly felt that he was justified. However, God powerfully taught him the lesson that everyone needs to learn: God expects us to obey Him without hesitation. Then, what is it that will motivate us to obey God without doubt, without second thought, and without asking questions? Why do we want to obey God?

We are motivated to obey God because we want the reward for obedience. Obedience will be rewarded with eternal life for the soul (Rom. 5:5). So we live obeying Him

because we live expecting Him to give us the promised reward when our obedience is done at death (Titus 2:11-14). We do not want to lose it, so we will not disobey.

We want to obey God because we want to be Christians. We believe the obedience that is characteristic of the Christian life (Luke 9:23-26) is the right and good way to live, the best life possible on earth. So, we will not pick and choose what we will obey, but we will want to obey all of God's law.

We would obey God because we love Him with all of our being. God loved us first and so Christ was crucified at Calvary; therefore, we love Him (1 John 4:19; John 3:16). Someone commented after reading these verses that "His love for me broke my heart and



my love for Him poured forth like a spring." We want to live giving our love to God and obedience is how we love God (Matt. 22:37; John 14:15). We are obedient because we do not want to fail Him.

We obey God because we know right from wrong. Law and its commandments exist to teach us righteousness and sin and our responsibility to the lawgiver who is God (Rom. 7:7). We do not want to compromise and live below the standard of God's law (Lev. 19:1-2; 1 Pet. 1:13-16).

Finally, we are motivated to obey God because we do not want to be ruined by sin. A fear of being punished for any disobedience makes us want to obey (Heb. 10:26-31). A fear of being caught by Satan in the filth and stench and mire of sin makes us want to obey God's authority (2 Cor. 6:14-18; Matt. 12:43-45). We do not want to end our life in the state of a condemned sinner and so we do not want any part of sin.

As we zero in on what all of this means, remember that a faithful Christian is one who obeys God's commandments daily and repents when he does sin. Why? Because we want to live forever, we want to be a Christian, we know better, and we are afraid of sin. We want to be saved. Therefore, our life is ruled by wholeheartedness toward God and His law: that we will not argue with God about what we are commanded to do, that we do not make excuses to God to try to justify the sin and disobedience we are doing, that we will not make God play second fiddle in our life (and He will not anyway), that we will not rationalize our disobedience by saying, "So-and-so is not doing it." We will humble ourselves before God, believe, confess, and repent. As a result, we will not become materialistic, immoral, and false. Yes, Jonah was not motivated to obey God, but Joshua wanted to (Joshua 24:15). Will that be our spirit as well?

## An Enjoyable Bible Quiz

**John D. White, Sr., Union, SC**

1. Who is the founder of the church? (a) Jesus (Matt. 16:18; 1 Cor. 3:11). Or (b) Human beings down through the ages.

2. In relation to unity, how many bodies did Paul recognize in the Bible? (a) One (Eph. 4:4-6). Or (b) Many bodies, faiths, baptisms.

3. Who should be the religious authority of all believers? (a) Christ and His word (Matt. 28:18; John 12:48-50). Or (b) It really doesn't matter as long as you believe. Human doctrines are not an addition but rather an aid.

4. What were believers called in the New Testament? (a) Christian (1 Pet. 4:16). Or (b) Reverend, Father, et. al.

5. What phrase Biblically speaking identifies the owner of the church? (a) church of Christ (Rom. 16:16; Acts 20:28). Or (b) Church of (Men's names).

6. How many gospels does the Bible recognize? (a) One (Gal. 1:8-9; 1 Cor. 15:1-4; Rom. 1:16f). Or (b) Many different teachings as long as they mention Jesus.

7. Which one needs constant revision and updating? (a) The Bible (Matt. 24:35; John 12:48-50). Or (b) Writings of men (i.e., creeds, etc.).

8. Acts 2:47 tells us that penitent sinners entered the church by . . . (a) Being added to it by the Lord. Or (b) Joining it.

9. What should all believers teach as important to the souls of mankind? (a) Sound doctrine (teaching) (1 Tim. 4:16; 2 Tim. 4:3). Or (b) That doctrine is not important . . . just the practicality of Christianity.

10. All believers are referred to as . . . (a) Priests (1 Pet. 2:9). Or (b) Troublers of everyone.

11. Whom does the word "Reverend" refer to in Psalms 111:9 (KJV)? (a) God. Or (b) Men.

12. Did the New Testament church have elders, pastors or bishops, and if so was there a certain number? Yes — No. (a) Always a plurality (Acts 14:23; Phil. 1:1; Acts 20:17). Or (b) One.

13. What does James teach concerning



faith in James 2:14-26? (a) "Faith without works is dead." Or (b) Faith "only" is what is pleasing to God.

14. The Bible teaches that Christians . . . (a) Can fall from grace (Gal. 5:4). Or (b) Cannot fall from grace.

15. In each of these verses how did the people enter or get "into" the body of Christ (Rom. 6:3-4; 1 Cor. 12:13; Gal. 3:27)? (a) Baptized into the body. Or (b) Believed into the body (belief only).

16. How should we obtain our Biblical

conclusions if we are really serious about following God's word? (a) By studying for ourselves to see if things taught are true (Acts 17:11; 2 Tim. 2:15). Or (b) By accepting what our friends tell us as we really do trust them.

Thank you for taking this little quiz and may God bless you in your further study of His precious word. Remember! To know His ways, we must study the Bible (Isa. 55:8-9).

## Songs and Their Writers (Part 2)

### George J. Marshall, Kannapolis, NC

Many of the gospel songs we sing today were written by members of the Lord's church. For example, Charles Gabriel wrote such songs as, "The Way of the Cross," "God Is Calling the Prodigal," "I Stand Amazed," "Where the Gates Swing Outward Never," "Send the Light" and "When All My Labors and Trials Are O'er." L.O. Sanderson, who still conducts singing classes, composed the words to such songs as, "The Lord Has Been Mindful of Me," "Bring Christ Your Broken Life," "A New Creature" and "The Precious Book Divine."

Knowles Shaw was one of the pioneer gospel preachers who was nicknamed the Singing Evangelist because of his custom of

having a long song service which he led himself and then preaching the sermon. Born in Ohio in 1834 but raised in Indiana by poor Scottish immigrants, Knowles became an accomplished violinist as a teenager and was employed to play at dances. Just before his father died he said to Knowles, "My son, be good to your mother and prepare to meet thy God." One night while playing for a large group of dancers he thought of his father's deathbed wish and decided never to play at dances again. Hearing George Campbell preach the gospel, Knowles became a Christian and later started to preach. Holding long meetings across the country, Knowles

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baptized over 10,000 people before he was killed in a train wreck in Texas in 1879 at the age of forty-five. The words to the popular song "Bringing in the Sheaves," which he wrote as well as arranged the music to, so appropriately describe what he devoted his life to. He also wrote the songs "I Am the Vine" and "We Saw Thee Not."

Probably one of the best known song writers of the churches of Christ is Tillit S. Tiddlie. Over 100 years old, Tiddlie has written the words and composed the music for over 100 gospel songs, even though he has never had any formal music training. When he was 17 years old, Tillit attended a gospel meeting and was baptized in a creek

near Golden, Texas. He later became a gospel preacher and served several congregations in Texas as well as being the superintendent of Boles Orphan Home in Quinlan, Texas. The story behind one of his most popular songs is a very interesting one. Ten years after his baptism, Tillit returned to the creek near Golden, Texas, and leaning against a hickory tree about 150 feet from the edge of the water wrote the words to the song "Heaven Holds All to Me" on an envelope.

The next time you sing one of the songs mentioned in these articles, remember the story behind the song and see if the words do not have a more significant meaning to you.

### Backfire

## Letters to the Editor

Brother Winters:

Earlier this year I gave close attention to the article on various translations (including the NIV). It seems that the translations are true to their text [not always-HW]. So the problem, then, would lie in which text was used. I would like to see a scholarly piece that addresses the different texts (Westcott-Hort, Nestle, Textus Receptus, Majority Text, etc.), their strength and weaknesses and how they are made up (of which smaller text each is comprised). Another topic I would like to see discussed is the issue of institutional support by congregations. — Hal Snyder, Newport, NC

**On the first of these problems, we are simply not equipped to deal with it. But we extend to any scholar among us who would accept the challenge an invitation to write upon it. The second request is dealt with from time to time, but not often enough to get us bogged down in the controversy.**

Dear Howard:

We are looking for a good church with which to work. We prefer one that is self-supporting. There is surely a good church that is in need of a good family who is tired

of moving around. We miss North Carolina and all the brethren we knew there. We should never have left. — John Wearden, Holdrege, NE

**Any church needing a preacher would do well to get in touch with brother Wearden. He can be addressed at 1014 Miller, Holdrege, NE 68949 or phoned at 308-995-2321.**

Dear Brother Winters:

**Carolina Christian** does an excellent job in publishing news and promoting the interests of the Carolina churches of Christ, and I want to congratulate you for your tireless efforts and the excellent job you do. How you find time as an editor and with your ministerial obligations to also author Biblical commentaries makes me tired to think of. — J. Edward Meixner, Greenville, SC

**Choices must be made by everyone. We have chosen to spend a great deal of our time in writing. Often we must neglect the work of the church which pays our salary. This creates an inner conflict we have never been able to ignore, but one that we have had to learn to live with. And it will remain with us until some church decides to put us on a**

salary and let us write full time or until we retire. The first we hope for; the second we plan for.

Dear Brother Winters:

My father-in-law has a small plot and has allowed us to put up a building on it for the church. It is about 10 miles from the city. It is of course very expensive to build these days and the people in the village are so poor. My wife and I have decided to contribute half the cost, and the rest I will try to raise through willing brothers who care for the cause of Christ. We have put the foundation in and we need to finish it before the rains come (plus the prices go up every day in this country). It will cost in all about \$900 U.S. dollars. Please pray for us that others will come forward and help. I am also happy to report to you that some of the receivers of the used clothing you sent have been led to Christ. — Douglas Britnell Sibazia, Lusaka, Zambia, Africa.

We have often set forth the need of this brother to our readers and some have

responded. While it takes several months from the time he writes before our readers can respond, we are sure that help is still needed in that distant but fascinating land. His address is: P.O. Box 36355, Lusaka, Zambia, Africa. He is in special need of an American Standard Bible. Who would like to have the honor of supplying it?

Dear Brother Winters:

I am thankful for your new commentary on First Corinthians. It is very practical and easy to understand. It has already been a great asset to our Bible class program as we have begun to study First Corinthians. I would like to encourage you to continue to write other commentaries and please do not change your style of writing. — Harry O. Goff, Alma, GA

We are committed to getting out as many commentaries on the New Testament as possible in whatever time we have left to work. As to the style, we probably could not change that if we wanted to, and frankly we do not want to.

## A Book Review

**Michael R. Mobley, Mooresville, NC**

**The Cost of Discipleship**, Louis Rushmore. Quality Publications, P.O. Box 1060, Abilene, TX 79604; 99 pages, paper \$4.00.

Discipleship is a topic that has had much attention in recent years. **The Cost of Discipleship** is a refreshing approach to the study, interesting in content, clearly written with insightful observations. It is not extreme in any direction but seems to strike a balance. It deals with the cost, character, source, reason and purpose of discipleship. It has an interesting pattern: teachings of Jesus, Acts and the Epistles, the early church, lessons from the Old Testament. In it you will cover such topics as spiritual immaturity, the formula and definition of discipleship, the consequences of rejecting discipleship, aggressive discipleship, and the value of discipleship. As the author suggests, cost requires effort, suffering, or

loss. The disciple of Christ accepts the cost that he might live by and spread the doctrines of Jesus. This study is about evangelism and daily living, and we recommend it for every Christian and congregation.

**The Christian's Edge**, J.J. Turner. Quality Publications, P.O. Box 1060, Abilene, TX 79605; 75 pages, paper \$3.95.

It is always a joy and a benefit to read J.J. Turner. **The Christian's Edge** is no exception! This book is a practical search for the truth that makes the Christian life a better one than the world has to offer. Yes, the Christian does have an edge, an advantage, for living. This study is about that edge: what it is, how it operates, how it effects life. Life in the world, the worldly lie, is plagued with problems, self-feeding troubles, negativism, defeatism, and excusism." This study approaches life with a positive, hopeful, and realistic view. Each lesson offers Bible examples, illustrations from life



for application, an outline for easy study, and discussion questions to challenge further study. You will enjoy such lessons as "Dress to Win", "The Courage to Be", "Buy the Truth and Sell It Not", "You Can't Outlast Your Heart", and "See You at the Finish Line". We highly recommend this book for personal and congregational study.

**Beware of the Leaven of the Pharisees,** David W. Chadwell. Quality Publications, P.O. Box 1060, Abilene, TX, 110 pages, paper \$4.95.

This study is an in-depth look at a subject that has not been handled much. Pharisaism is an old problem for the church. All will benefit from learning who those Pharisees were, their traditions and how they have effected the church through the years. Other lessons deal with a contrast between old and modern Pharisaism and human reasoning versus revelation. This study appears to rest on two primary principles: that Pharisaism is not hypocrisy but a sincere devotion to a false teaching, and that the author takes no sides on any issue but only deals with the concept of Pharisaism. We recommend this book for home or Bible class study.

**What Can I Do? My Loved One Has Cancer,** Rosa Dotson; Quality Publications, P.O. Box 1060, Abilene, TX 79604; 20 pages, paper \$1.25.

This little book is written by a cancer patient who struggled with the disease for four years. She writes to the cancer patient and his or her spouse to help the patient understand what the spouse is struggling with, and in turn, helps the patient to understand himself. This is a practical book; it deals with getting things in order, the health of the spouse, a normalcy of the family's activities, openness, learning coping skills, and living one day at a time. The reader will be deeply touched by the chapter entitled "Finally, Release Your Mate." Rosa Dotson believes that the greatest gift one can give his spouse who has cancer is the freedom to die. She has put her heart into this booklet. She is sensitive and she is bold and she is one who knows. We highly recommend it.

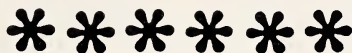
**A Study Guide to Greater Bible Knowledge,** Wayne Jackson. Apologetics Press, Inc., 230 Landmark Dr., Montgomery, AL 36117; 156 pages, paper \$4.95.

The cover of this book pictures a sheet of notebook paper with the title written across it. Effective, useful, profitable Bible study requires that we be serious about or we will not work at it. To make that task easier and more profitable, this book offers study helps that will increase our understanding of the Scriptures, make our study more enjoyable, and show us how to study efficiently. Perhaps the greatest threat to the church is ignorance of God's holy word. This book is practical, giving examples, methods, suggestions, and discussions for each of its 13 lessons. The lessons cover many areas: tools of Bible study, methods of Bible study, principles of Bible interpretation, and how to analyze books and chapters of the Bible. It is also designed to use in teaching a class on how to study the Bible. We commend it for personal or congregational use. It will be a very useful asset to the home or church library.

**Ten Commandments for Husbands,** Benny W. Bristow. Quality Publications, P.O. Box 1060, Abilene, TX 79604; 95 pages, \$4.95 paper.

The home is basically any individual's happiness, the strength of any nation, and the spiritual health of any church. This book, though it does not concentrate on any one problem, offers ten practical suggestions for the husband to help him with his home. It is basic and insightful for many problems that confront the husbands of our modern world. Each lesson contains a true-to-life story, discussion questions, and is outlined for easy study and teaching. You will enjoy the various topics covered: continuing the courtship, keeping the vows, an ideal marriage, the right attitude towards your wife, and others. The lessons are based on the truth that being a husband is important. It will help the men to see his responsibilities more clearly and the women to better understand their husband's point of view. It promises to help the marriage to grow and mature. We recommend this book for personal or congregational study.

We encourage the unmarried to study it and be better prepared. We encourage the married to read it and become better husband's.



## NEWS BRIEFS

### David Pharr, Rock Hill, SC

Please send news reports to David Pharr, 339 Charlotte Avenue, Rock Hill, SC 29730. Items must be received by the next-to-the-last Thursday of the month. We would like to be on your bulletin mailing list.

### NORTH CAROLINA

**High Point.** The Olga Avenue congregation's new deacons are Louis Adams, Henry Wall, Stancil Quick and Carroll Smith. The elders are Jacob Wall, Lonnie Smith and Ulyssis Clinton. Allen Simmons is the minister. There were five baptisms in December and January.

**Siler City.** U.H. Ward has resigned his work as minister after five years at Siler City. The Wards plan to move back to Alabama after May.

**Charlotte.** The Westside church has begun an aggressive advertising campaign in local newspapers. John Parker is in charge. They recently designated a Sunday as "Good News Sunday" in an effort to bring more visitors.

**Elizabethtown.** C.R. Franks, Jr., writes that the Bladen church is in search for a new preacher. Write him at P.O. Box 1636, 28337 or call 862-3838.

### NC Conversions

Helen St., Fayetteville, 1; Abelen, Statesville, 1; Wilson 2; Providence Rd., Charlotte, 2; Asheboro 1; Westside, Charlotte, 5; Brooks Ave., Raleigh, 17; Albemarle 1; Olga Ave., High Point, 5; Fairgrove Church Rd., Hickory, 3. Total: 38.

### SOUTH CAROLINA

**Taylors.** The Northeast congregation recently set new attendance records with 314 at classes and 400 for the morning assembly. Contributions of over \$7,900 were given on the same day.

**Spartanburg.** A Youth Rally is scheduled for May 22-24. Speakers will be Jeff Walling and Gary Martin.

**Lexington.** February 15 was designated as "Mission Emphasis Sunday." Special attention was given to mission work in general and to the work in Georgetown, Guyana, in particular, which is being supported by Lexington.

### SC Conversions

Central, Spartanburg, 2; Lexington 1; Summerville 1; Essex Village, Charleston, 3; St. Andrews Rd., Columbia, 2; Myrtle Beach 2; Lakeside Dr., Union, 2; Edgewood, Greenville, 2. Total: 15.

### NEW BOOK

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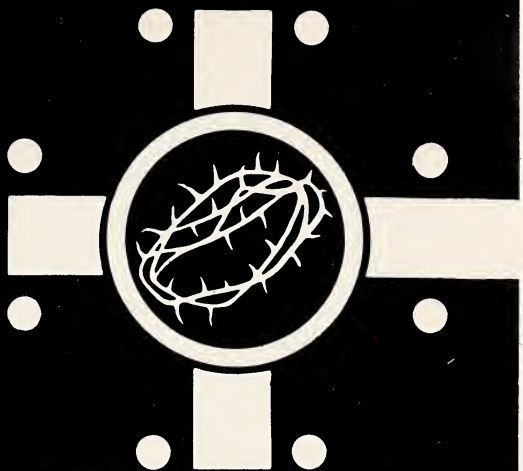
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# CAROLINA CHRISTIAN

VOL. 29, NO. 4, APRIL 1987



## PARADOXES OF THE CROSS

ISA. 53

CHRIST CAME INTO THE WORLD	—	THAT WE MAY ENTER HEAVEN
Tim. 1:15 MATT. 20:28		JNO. 14:1-3 2 COR. 5:1
CHRIST WAS BORN IN THE FLESH	—	THAT WE MAY BE BORN OF SPIRIT
JNO. 1:14 1 JNO. 4:2-3		JNO. 3:5 1 PET. 1:23 ACTS 2:38
CHRIST ACCEPTED POVERTY	—	THAT WE MAY BE MADE RICH
2 COR. 8:9 LK. 9:58		2 COR. 8:9 EPH. 2:7
CHRIST WAS REJECTED OF MEN	—	THAT WE MAY BE ACCEPTED OF GOD
ISA. 53:3 JNO. 1:11-12		EPH. 1:6 ACTS 10:34
CHRIST WAS PUT TO DEATH	—	THAT WE MAY BE MADE ALIVE
LK. 24:46 MATT. 16:21		COL. 2:13 EPH. 2:1

... he that believeth in me  
though he were dead yet  
shall he live."

JNO. 11:25

*Complied by W.E. Skipper*



## THE NEW HOLOCAUST

When we think of the German's killing six million Jews during the second world war, and that for no higher reason than their desire to exterminate them, our imagination is staggered, our senses shocked, and our moral repulsion reaches an unprecedented height. We ask, "How could such an inhumane thing happen in an enlightened country and by educated and civilized people?" No reasonable answer can be given simply because there is no reason for such a brutal slaughter of human beings. In fact, there is no justification for such a useless slaughter for any living creature on earth, much less that of creatures made in God's own image. This was indeed a holocaust!

But before we gloat too much over our superior moral conscienceness about the value of human life, we should take a long serious look at a new holocaust that is going on all around us at this very moment in our own beloved country. When the Supreme Court ruled that a child in its mother's womb has no protection of law under the constitution of the United States, that is, it is not a person and therefore not constitutionally protected, it let loose a vile monster on society, a monster of such proportions as to make the German holocaust look like frog eyes in a hail storm.

The Germans killed six million during World War II.

In this country, we have already killed (and disposed of in a more shameful manner than the incendiaries operated by the Germans) more than twenty million babies, more than three times the number of Jews which suffered death during the war, and the pace is quickening with each passing year. This year alone more than one million seven hundred and fifty thousand will be added to that number. Soon that number will climb to two million or more each year. If the murder of this many innocent babies (though housed in their mothers' wombs) is not a new holocaust, what could be? If this is not the

crime of the century, what is?

Twenty million babies killed since 1973, and that under the protection of the highest court in the land. Nearly two million is added to that number each year, and that with general approval from society. And what are we doing to remedy it? What is our attitude toward this violent disrespect for life, toward this cruel slaughter of innocent beings? Such cruelty, such disregard for human life, cannot be ignored by the God who loves every being beyond measure, and no doubt His judgment is coming upon the guilty. In His eyes their blood has already reached the horses bits and flows to that depth for a thousand and six hundred furlongs (cf. Rev. 14:20). When the day of His judgment comes, will our hands be pure from this innocent blood? Or will we be found guilty of participating in this new holocaust? If not guilty in the absolute sense, will we not at least be found encouraging it by tolerance and indifference — sitting on the sideline and doing nothing to stop it?

The holocaust of abortion is a very serious matter, a dark and shameful blot upon our free society. And regardless of what the world may do about it, Christians

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### EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; Dennis Conner, Brotherhood News Editor, Johnny Melton, Carolina Pulpit Editor.

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must confront it head-on. First, they must not practice it themselves in any shape or form. Second, they must oppose it as a social evil and thus try to rid society of the practice. Third, they must warn all who do practice it that the judgment of God is certain and severe against all who shed innocent blood. And fourth, we must do all in our power to restore respect for human life, whether in or out of the womb. Only God can give life and only God has the right to take it away. A being made in the image of God must be respected by all other beings made in the image of God. On this point there can be no compromise. And this means that the new holocaust is as cruel and as wicked as the first one.

## JUST AND TRUE

As has been announced, we are in the process of writing a commentary on the book of Revelation. This, as all should be aware, is a formidable task, and progress is slow and often tedious. But there are many rich and unexpected rewards. Now and again one comes across statements that absolutely shimmer with light and excitement. One such statement appears in the triumphant song of the saints as recorded in chapter 15:3-4. Without quoting the whole song, the statement to which we have reference is said of God, namely, that He is "just and true in all his ways." Since this is in the context of His deliverance of the saints, it means that God is just and true in His dealing with sinful men, whether in the salvation of the redeemed or the condemnation of the lost.

God, in His infinite love, mercy, and grace provided the means, at the terrible expense of His only Son to die a cruel death on the cross, by which all men can be saved. That death, that shed blood, was the only means whereby He could be just and true and still save the sinner (cf. Rom. 3:26). It is a travesty on justice, an insult against God and a total rejection of the sacrifice of Christ, to say, as William Law once said, "What a paltry logic to say, God is righteousness and justice as well as love, and therefore His love cannot help or forgive the sinner till His justice or righteous wrath has

satisfaction!" While we would not use the terminology employed by Law to express the concept he deplores, when one understands his meaning it is a total rejection of the necessity of the death of Christ in the scheme of human redemption. He says in essence that God's love can set aside His justice and thereby forgive the sinner without the penalty of sin being paid. But nothing could be further from the truth as it is revealed in the God-breathed Scriptures.

In the very beginning, when all of creation stood in perfect harmony with its Creator, God said to man, "The day you sin is the day you die" (Gen. 2:15-17). But man sinned then (Gen. 3) and all responsible men have continued to sin since (Rom. 3:9, 23). The penalty of sin has, therefore, passed upon everyone (Rom. 6:23). The question facing God was how He could be true to His word (administer the just penalty of sin) and still save the sinner from that penalty. If He did not keep His word (that is, satisfy the demands of justice), He would not be just. If He did keep His word, every sinner must die spiritually or be lost — eternally separated from Him. For God to be just, death had to be paid for sin; but man could not be saved if he had to pay that penalty himself. Here is where the love of God comes in. He sent His only Son into the world to die in man's stead. His death met the demands of the violated law. Thus God can now say to the sinner, "If you will accept the death of Christ as your own death, I too will accept it as the full payment of the penalty of sin." By this scheme death is paid for sins, the sinner is free, and God is just (Rom. 3:26) and true. This, however, could not have been possible without the death of Christ. The love of God cannot justly disregard His law, but the love of God can and did provide the means (at a tremendous cost) whereby the demands of the law were satisfied and the law violator justified. The death of Christ is, therefore, the answer, the only answer, to the sin problem, and in it God is proven to be just in dealing with sin and true to His word that the penalty of sin is death.

Such a marvelous scheme is beyond the human mind to fully comprehend (Rom. 8:31-39; 11:33-36). But we can perceive



enough of it to know that He is due our eternal praise for providing it. Every good blessing comes from God, but the greatest of all blessings is the redemption from sin, the means by which we are brought back into full fellowship and covenant relationship with the God who made us. We have sinned, but we can still be saved because Christ paid the penalty for us.

## A BETTER WORLD BEGINS WITH ME

Recently we read a book by Clyde V. Thompson called **The Best Way Out Is Up**. Perhaps some of our readers have never heard of him. It is thus necessary to give a brief sketch of his life. He was the son of a gospel preacher. But at the age of 17 he murdered two people. For this crime he was sentenced to die in a Texas electric chair, the youngest person ever so sentenced in Texas up to that time. Six days before his execution date, having been taught the truth from youth, he was baptized into Christ by P.D. Wilmeth. Two days before his death sentence was to be carried out the Governor of Texas gave him stay of execution for 90 days. And then six hours before the 90 days were up the Governor commuted his sentence to life in prison.

For about a year after he was taken off death row he maintained his faith and tried to live the Christian life. But because of ill-treatment (almost unbelievable) and horrible prison conditions (not fit for animals, much less men) he concluded that if there was a God who ruled the world He could not permit men to be so cruel to man. He thus lost his faith and determined to escape prison at whatever cost, even if he died in the process. In his efforts to escape he killed two other prisoners and so rebelled against the system that he earned for himself the name of the meanest man in Texas. Since the prison officials could not control him, he was placed in total isolation for five and a half years. There was no light in his dungeon and no contact with fellow human beings. Eventually, however, a hole was cut in his cell door so as to permit the sun to shine in a few

hours a day. Now that he could see to read for a short period each day, he asked for a New Testament. He began reading it, according to his own statement, for two reasons: first, to prove that it was filled with contradictions, and second, to keep from going stark mad. He soon found, however, that it did not contradict itself. It was, instead, a harmonious message on how men ought to live. He thus eventually regained his faith, rededicated his life to Christ, started teaching other prisoners, and at the age of 45, after spending 28 years in prison, was released. He continued to preach the gospel and to work with prisoners and former prisoners for the remainder of his life, teaching hundreds the truth and helping many more make a successful transition from prison life to life in the free world. The last years of his life were extremely fruitful, proving a blessing to himself, to society, and to God.

About half the book is taken up with letters from prisoners to him and letters from him to prisoners. One of the things that most impressed us about the letters from him was that he nearly always closed them by saying, in one form or another, "For a better world beginning with me."

If we are to have a better world in which to live the place to start is with us. If we are to have a stronger church, a better work program, more evangelism, a better benevolent spirit, a better worship, a better moral atmosphere in the community, the nation, the world, it must all begin right where we are. It is inexcusable for us to think that the world ought to be better but that we are excluded or excused for doing what will make it better; that the church should grow, give, reach souls, be a shining light, but do so while leaving the individual free of any obligation. The place to start is not with others but right at home . . . with us. So we close with the words of one who was once the meanest man in Texas but who changed to become a great servant of God, "For a better world beginning with me."

## KNOWING THE TRUTH

Jesus, our blessed Lord, said, "And ye shall know the truth, and the truth shall

make you free." (John 8:32.) This passage establishes beyond dispute three vital propositions:

1. Truth is. They are wrong, absolutely wrong, who say there is no absolute truth.

2. Truth can be known. In order to know the truth it not mandatory to know all truth. If we know the truth, however, it is essential that what we do know (regardless of how limited in scope our knowledge may be) is the truth. We can know the truth of the trinity (God the Father, God the Son, and God the Holy Spirit), but surely no one would claim to know all the truth about the trinity.

3. When we know the truth, it makes us free. Not free from all restrictions — not free to follow the dictates of the flesh or to do as we please in all religious matters, but free from sin and its penalty, free from the world and its lusts, free from being controlled by lower passions and desires, free from self and the control of others, free from ignorance and superstition in service to our Maker, free from the fear of death and what awaits us beyond the grave. In short, free from the enslavement of evil and free to do right as God has revealed the right in His word.

It is highly important that we understand and teach the truth: for without it true freedom is impossible. On this there can be no compromise. But with that said (and we believe it with every fiber of our being) we are fearful that some among us have become so zealous for conformity to truth that they are coming dangerously close to believing and binding the truth (or the overt expression of it) as a sacramental system, such as is widely known and practiced in Catholicism. A sacrament, according to Catholic dogma, is an act by which grace is imparted to the soul by virtue of the fact that it is done, regardless of the condition of the heart or the belief of the person involved. Or as the Catholic writer, Bertrand L. Conway, states it, "A sacrament is a visible sign instituted by Christ, signifying and producing sanctifying grace in the soul." (**The Question Box**, p. 228.) This is to say that grace is imparted by simply doing the act, regardless of one's personal faith. The condition of the heart is not essential to receiving the sacramental

blessing. When we apply this to truth, as some are apparently close to doing, conformity to it (regardless of what one may sincerely believe) becomes the vital thing. The blessing is thus in doing what truth demands in an overt outward manner rather than in doing what truth demands because one sincerely believes the truth. While we know of no one among us who would verbalize this just as we have done, there can be no doubt but that it is showing up in practice. When we try to force dissenters from what we believe to be the truth into conformity with our practice (just for the sake of conformity and against their sincere belief), conformity becomes more important to us than what one sincerely believes. But (and we need to take a long hard look at this) when we force conformity of truth upon others, against their will and without their own personal convictions, without their believing the truth in their own hearts, we only bind on them external rules, the obedience to which does nothing toward the salvation of their souls — nothing, unless, of course, we believe in a sacramental system.

If we are to be made free by the truth, there must be more than coerced conformity. We must know the truth. That is, it must become an essential part of our own convictions, the rule by which all of life, heart, mind and body, is controlled. The truth has the power to make us free, but in order to have that freedom we must freely accept it — that is, we must exercise our free will to accept, believe, and obey it. One may be forced to conformity (outwardly) to truth, that is, he may be coerced into doing what truth demands, but unless he has freely accepted it in his own heart he cannot be set free by it. Truth frees. Of this there can be no doubt (for those who accept Jesus as Lord). But it frees only when it is believed and obeyed from the heart (cf. Rom. 6:16-18). It is thus not enough just to believe the truth. Nor is it enough merely to obey it (in the sense of conforming to its outward acts). The truth, if it is to make us free, must be both, believed and obeyed . . . and that not by coercion, but freely. Any other way, any other system, is human, not divine.



# Who Is Wise Among You?

John Risse, Charlotte, NC

Harvard University recently celebrated its 350th birthday with a grandiose party. One of the featured speakers at this prestigious occasion was William Bennett. Mr. Bennett is a graduate of Harvard Law School and is currently serving President Reagan as Secretary of Education. To the surprise of many, Mr. Bennett spent almost 25 minutes eloquently explaining why Harvard's abandonment of the classical liberal arts for a more trendy liberalism constituted "a betrayal" of its educational mission. Bennett argued that Harvard's blatant prejudice against conservative ideas and traditional values was itself a subtle form of intolerance and bigotry, qualities Harvard had long fancied itself as standing against. However, the most fascinating event of the day occurred when Harvard President Derek Bok parted from the usual politeness afforded such occasions and condemned Bennett's remarks as "reactionary and academically substandard."

This description of what went on in Boston is an event that occurs with different people in many different places continually in our country today. Kids in school from the elementary age through college age have been dealt this same line given by President Bok of Harvard University. If a student attempts in any way to expound his or her Christian beliefs the usual rejoinder is that he or she is simply "academically substandard, impoverished of the real life around us, and woefully gullible." The Donahue Show of February 10, 1987 revealed that Russian adolescents had swallowed the same hook. As Mr. Donahue conducted his discussion/reaction type format show one question that arose was the question of "God." The immediate sympathy of the group was soon revealed. A young lady, probably no more than 18 years of age, promptly stated that she did not believe in God because Russian scientists had proven that He did not exist. It is amazing how the arrogance of the finite foolishly attempts to understand and define the infinite.

The adult world is really no different.

People expressing a strong faith in God, a faith that has changed their life and solidified their convictions, are also subject to this "intellectual folderol." It appears that whenever the non-believer, the mocker, or the hard-hearted have nothing else to say that they cast off Christianity because it is not "academic or intellectual." The tragedy lies in the fact that many of our church members and their children have been either intimidated by or influenced by this "argument."

Why are we so afraid to stand up to pseudo-academia? In the last 100 years our fine country has slowly slipped away from its solid mooring in Judeo-Christian ethics. The results of our movement into "academia" has almost put us to the brink of social chaos. Crime, debauchery, sexually transmitted disease, divorce, and drug abuse are running rampant in a society that has evolved into an uncaring, unloving, place of ill-concern. "Academia" has not worked. Academia that "educates" children to trust themselves more than in their creator has failed to improve the social climate of this country and has, in fact, aided and assisted its decline.

The psalmist states that "the fool says in his heart there is no God" (14:1). Paul contends that the evidence of God is all around us (Rom. 1). Luke tells Theophilus that he is more than free to check out his historical accuracy (Luke 1:1-4). When Christians are confronted with the "academia" arguments they should be prepared to give an answer of the hope that is in them (1 Pet. 3:15). They should also open their eyes to the progression, or better stated regression, of our country. Examine the wreckage of individual lives that are all around us and ask the "intellectuals" to see the proof of their assertions. Jeremiah called Israel back to the "old paths"; is that not where our country needs to go today? Please remember, "that which is seen is temporal, but that which is unseen is eternal." (2 Cor. 4:17-18.) God's power through Jesus Christ is still the reality that will reshape the world today.



# The Hardest Word

Johnny Melton, Statesville, NC

What is the hardest word in the English language to say? It is not **floccinaucinihilipilification**. With 29 letters it is the longest word in the **Oxford English Dictionary**. It means "the action of estimating as worthless." Neither is it **supercalifragilisticexpialidocious**, a nonsense word coined for the Academy Award winning movie *Mary Poppins* in 1964. Mark McShane used a 37-letter adverb in his novel *Untimely Ripped* (1963), **praetertransubstantiationally**; but it is not the hardest word to say. **Webster's Third New International Dictionary's** longest word is the 45-letter, **pneumonoultramicroscopicsilicovolcanokoniosis**. It is the name of a miner's lung disease, but it is not the hardest word to say.

The hardest word to say is not the most difficult to pronounce. It is not even a long, multisyllabic word. The hardest word in the English language to say is the two-letter, monosyllabic, no.

The cover of **NEWSWEEK** dated February 1, 1987, anticipates a major article on "Kids and Contraception" with these words: "A Moral Dilemma: How to Prevent Teenage Pregnancy — And AIDS." It was encouraging to read a couple of paragraphs that indicate that there are organizations that are encouraging abstinence as a means of solving the moral dilemma. Unfortunately, it required the devastating threat of AIDS to bring about this stance. The authors even observed, "In this atmosphere, it has become acceptable to talk about chastity — long out of fashion."

Saying no to illicit sex should not be "out of fashion." But unfortunately it is, and young people find it hard to say no to the desires of the flesh.

In an earlier issue of **NEWSWEEK** (December 1, 1986) an article appeared concerning the Wall Street wheeler-dealer, Ivan Boesky. Unethically (and illegally) trading on insider-information, Boesky was amassing a fortune at the expense of American business. A Texas Agriculture Commissioner, Jim Hightower, put Boesky's actions in perspec-

tive when he observed, "If you did to a 7-Eleven what they have done to the American economy you'd be doing 20 years to life."

For his illegal activities, Mr. Boesky agreed to plead guilty to one felony count, to pay \$100 million in fines and restitution, and to cooperate with federal investigators.

Mr. Boesky thought it too hard to say no to greed. As a matter of fact, in a commencement address to the graduates of the School

## Many Hearing Problems Can Be Helped.

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Offer not valid in California.

of Business Administration of the University of California, Berkley, he said, "Greed is all right, by the way. I want you to know that. I think greed is healthy. You can be greedy and still feel good about yourself." The inability to say no has ended a brilliant career in ignominy.

Cultivating the ability to say no is finally being recognized as a legitimate means of curbing the problem of drug and substance abuse. Sports figures, movie and television personalities and other public figures are lending their support to the anti-drug campaign initiated by First Lady Nancy Reagan. The slogan for the campaign is "Just say, No."

It is hard to say no to either illicit sex, greed, or drugs; but we must continue to do so. The biblical admonition is "Flee also youthful lusts" (2 Tim. 2:22). Not only does our physical and mental health demand it, but more importantly our spiritual relationship with God demands it. Paul instructed Timothy, "... the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." (1 Tim. 6:10-11.)

It is a hard word to say, but with practice we can, "Just say, No."

## "Whose Waters Cast Up Mire and Dirt"

**Gilbert Tripp, Goldsboro, NC**

Deliberate perversion of truth, half-truths, flattery, conveying false impressions, insinuations, and innuendoes are all the work of lying tongues. The King prayed, "Deliver my soul, Oh Lord, from lying lips, and from a deceitful tongue." (Ps. 120:2.) Hearsay is a half-lie. "Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another." (Eph. 4:25.)

Murder is often committed with the tongue and the crime is one of the heart. The Lord not only condemns literal murder, but He condemns to hell those who consider their brethren worthless and lacking spirituality (Matt. 5:22-23). "Be kindly affectioned one to another with brotherly love; in honor preferring one another." (Rom. 12:10.)

Those who scheme as to how to work out some plan which they have devised are laborers in the "Devil's Workshop." These people build a following (support group) through their scheming. Some, in their wicked imagination, scheme how to undermine elders or to circumvent the elders' authority. They devise a strategy, map out

their plans as to how to have control of a congregation (their own way), even though such is not the wish of the majority of the congregation. Such conniving is sinful and forbidden. Sometimes a woman will devise a plan (scheme) whereby she will have her way in a congregation. Such conniving usurps the authority of the elders and the men of a congregation. Those with such "wicked imaginations" get worse and worse. They not only deceive others, but they themselves are deceived (2 Tim. 3:13). Wicked imaginations schemed as to how to kill Jesus, "And consulted that they might take Jesus by subtilty, and kill him." (Matt. 26:4-5.) "Recompense to man evil for evil. Provide things honest in the sight of all men." (Rom. 12:17.)

Some are eager carriers of ill-will. They are eager carriers of slander. Slander may be sport to the talebearer, but it is death to those whom they abuse! A tale never loses in telling. As a snowball grows by rolling, so does a tale. Such people have "feet swift in running to mischief." They are eager to go from person-to-person, "wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things

which they ought not." (1 Tim. 5:13.) The Bible clearly commands the church not to keep company with such people (2 Thess. 3:6-15). It is amazing how much time a few people seem to have for destructive talebearing, but no time for useful activity. Every congregation needs a cooperative construction crew. No congregation needs a little demolition outfit!

Gossip sprouts out of a rotten heart. However, we cannot have gossiping tongues without listening ears! "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." (Isa. 27:20.) Those swift to dig up dirt on others need to look into a mirror. In a mirror you see yourself as you really are and as others see you. When you look through a telescope you are looking at someone else. You get a distorted view. All of another's faults are magnified as you look at them through a telescope. Let the telescope take a rest. Let every person examine himself in the mirror of God's word (James 1:23-25). Those who are eager to do dirty deeds to others, and dig up dirt on others, never show the slightest concern over their own sins. "Except ye repent, ye shall all likewise perish." (Luke 13:5.)

One who speaks a lie against another is a false witness. Such obstruction of justice does untold injury to innocent people. People with "wicked imaginations" devised a scheme by which they used false witnesses to destroy Jesus (Matt. 26:59-68). Perjury (bearing false witness) is a very serious crime!

When anyone tries to poison the minds of some brothers and sisters toward other brethren they are guilty of sowing discord. They are troublemakers who do not love God, man, nor the truth! These troublemakers disturb the peace of individuals, of families,

and of congregations. Such activity must not and cannot be condoned. Certainly we are to "endeavor to keep the unity of the Spirit in the bond of peace." (Eph. 4:3.) But ignoring sin (lying tongues, schemes worked out by wicked imaginations, eager carriers of slander and ill-will, false witnesses) in order to have a peaceful coexistence promotes neither peace nor unity. Hear what the word of God is on such matters. "Where there is no wood, the fire goes out; where there is no talebearer, strife ceases." (Prov. 26:20.) "Cast out the scorner, and contentions shall go out; yes, strife and reproach shall cease." (Prov. 22:10.) "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17.) "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened." (1 Cor. 5:6.)

There are six things which Jehovah hates; Yes, seven which are an abomination unto Him: haughty eyes, a lying tongue, and hands that shed innocent blood; a heart that devises wicked imaginations, feet that are swift in running to mischief, a false witness that uttereth lies, and he that sows discord among brethren." (Prov. 6:16-19.) "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly . . . for we hear that there are some which walk among you disorderly, working not at all, but are busybodies." (2 Thess. 3:6-10.)



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# "How Do We Handle Troubles"?

John D. White, Sr., Union, SC

Most assuredly, each of us have a propensity for being plagued or hampered with our share of troubles or perplexities. Seemingly, at times, life becomes heavy, burdensome, and confusing. Yet! Our troubles are not unique to our day.

Perhaps, knowing that others go through similar trials and temptations will assist us in our overcoming these pesky, debilitating and aggravating negatives in our own lives. The apostle Paul has said, "There hath no temptation [trouble, trial, problem, sin] taken you but such as is common to man." This is further borne out in the lives of those who have lived before us. Meditate and study these examples.

1. Consider Cain, who killed his brother, Abel. Did he encounter any trouble as a result of this heinous act? "And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be fugitive and a vagabond in the earth; and it shall come to pass, that everyone that findeth me shall slay me." (Gen. 4:13-14.)

2. Consider Jeremiah and his lament over Jerusalem. He felt terribly sorrowful. "All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O Lord, and consider; for I am become vile. Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which

is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." (Lam. 1:11-12.)

3. Consider King Saul and his rebellion to only a part of God's commandments. This rebellion resulted in his being removed as King of Israel. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity, and idolatry. Because thou hast rejected the Word of the Lord, he hath rejected thee from being king." (1 Sam. 15:23.) Certainly to lose ones kingdom is to know what trouble is.

4. Consider Elijah and his self-pity. "And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I even I only, am left, and they seek my life, to take it away." (1 Kings 19:10.) What is worse than self-pity?

5. Consider the traitor, Judas as he betrayed Jesus. "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." (Matt. 27:5.) Many commit suicide today because of troubles.

Troubles have always been constant thorns in the side of mankind since the expulsion of man from the garden of Eden (Gen. 3:22-24). And as long as the old world continues, troubles will continue. However, when troubles assail you, perhaps you might want to think of choosing a "trouble tree" to take out your frustrations and anxieties. Consider the following as something you might want to try:

## Contributors

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## The Trouble Tree

The carpenter I hired to help me restore an old farmhouse had just finished up a rough first day on the job. A flat tire had made him lose an hour of work, his electric saw quit, and now his ancient pick-up refused to start.

While I drove him home, he sat in stony silence. On arriving, he invited me in to meet his family. As we walked toward the front door, he paused briefly at a small tree, touching the tips of the branches with both hands. Then, opening the door, he underwent an amazing transformation. His tanned face was wreathed in smiles, and he hugged his two small children and gave his wife a kiss.

Afterward, he walked me to the car. We passed the tree, and my curiosity got the bet-

ter of me. I asked him about what I had seen him do earlier. "Oh, that's my trouble tree," he replied. "I know I can't help having them on the job, but one thing for sure . . . troubles don't belong in the house with my wife and children. So I just hang em on the tree every night when I come home; then in the morning I pick them up again. "Funny thing is," he said smilingly, "When I come out in the morning to pick them up, there aren't nearly as many as I remembered hanging up the night before."

So the next time we encounter problems, trials, anxieties, etc., let us hang them on the "Trouble Tree" for the night. In the words of our Lord, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

# Harmony or Harming-Me?

## Bruce Green, Sumter, SC

Know much about music? Me neither. But I do know that nothing sounds more pleasant than a congregation singing a four-part harmony song. And I do know that harmony is the result of two or more voices blending together.

What is true in music is also true in life. Life can be very pleasant when we live in harmony with God's law. And the reverse is also true. Life can be very unpleasant when we are not living in harmony with God's law. As Solomon said, "The way of the transgressor is hard." (Prov. 13:15.)

When we seek to live out of harmony with God's law, things just never work out. Why? Because to live against God's law is to live against God. Living against God and His law is what Saul was doing when he was persecuting in the church. As the Lord appeared to him on the road to Damascus He told Saul, "It is hard for you to kick against the goads." (Acts 26:14.) Goads were pointed prods, used by farmers to drive their livestock (similar to the way a cowboy would use his spurs). Kicking against the goads was what the senseless animal did in response to being goaded with the result being that the goad was driven farther into the animals

flesh causing further pain. All disobedience amounts to "kicking against the goads." In the end, sin is nothing more than a self-destructive act.

But obedience is always a self-constructive act. When our will blends with God's will the result is a beautiful harmony that makes life oh-so-pleasant.

Food for thought: does your life belong under the category of harmony or harming-me?

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# Service or Serve-Us?

**Larry D. Mathis, New Orleans, LA**

Isn't it sad how some in our Lord's church seem to think the word "service" means "serve-us?"

Listen to this little story carefully: There were four people named Everybody, Somebody, Anybody, and Nobody. There was an important job to be done and Everybody was asked to do it. Anybody could have done it but Nobody did it. Somebody got angry about that because it

was Everybody's job. Everybody thought Anybody could do it, but Nobody realized that Everybody wouldn't do it.

Consequently, it wound up that Nobody told Anybody, so Everybody blamed Somebody!

Conclusion. Brother, do not wait for opportunity to come; it is already here! Now what are you doing? Are you serving God, others, or self? Or is it the case that you want others to serve you? What does the word "service" mean to you?

## Young Parents

**Gary D. Durham, High Point, NC**

As we press on towards reaching our goal there are moments in the lives of some individuals which I know must be very trying and frustrating but they keep coming and refuse to become discouraged. Time and time again, while standing in the pulpit, I have observed their struggles. The ones I speak of are those parents who faithfully bring their young children to services when it would be a great deal easier to just stay at home with them. A word of recognition is in order for such courageous and steadfast servants of God.

I truly admire such dedication! I want to encourage you to hang in there when your child tosses a toy two rows back during services while you wish to become invisible. My sympathy is with everyone of you when during the serving of the Lord's supper you have to explain to your child that this is just not the time to start singing "Jesus Loves Me" in the loudest voice possible. No doubt you wonder on occasions, "Why am I here?" Probably the only worship experience you have on Sunday morning is the short prayer you utter as you enter the church building, "Please Lord, let my child behave today and let brother Durham's sermon be short."

Everyone understands that you are doing your best to keep your children quiet and not distract others but such is not always possible. You get comfortably seated in your pew

when in a matter of seconds you have to start the same routine. You get up, reach out, pick up, take out, and on and on. You swat, spank, scold, hush, and corral your young ones. You have to pick up toys, dry eyes, and wipe noses but you still come to service after service.

May I remind you that children do eventually grow up and the pace is then not so frantic. The challenge is to survive those years when you are tempted to just give up and not worry about the problems any longer. While I witness your moments of trial from the pulpit, please understand that I am happy you are there with your children. Your presence is a source of comfort and encouragement to me and for others. After all, if you can be there under such trying circumstances, then what excuse can I offer for staying away from services?

Parents, just keep this thought in mind. You are helping your child to develop a pattern of faithfulness and the hand that throws the toy may someday sow the seed of salvation. I am certain that what you are doing now on Sunday will affect what your child does on Sunday twenty years from now. You are to be praised for carrying out the will of God as found in Proverbs 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it." Hats off to the parents who bring their children to church! We are glad that you and your family are with us.



# For What Would You Die?

**Jim Mullican, Clyde, NC**

Doug Parsons writes, "I had a professor who used to say in class, 'Make a list of all the things for which you are willing to be shot at five o'clock tomorrow morning.' Generally, it will be a very short list; but when you have completed it, you will find in that list the things for which you ought to live — things that will produce the ultimate satisfaction in life."

What things would you put on your list that you would be willing to die for? Think carefully. Christ and His church? Your family? Maybe your country or a really close friend? That's probably about as far as most would go. Would you die for your job? No, a job isn't that important. Would you die for a hobby or a television set? You say, "Of course not!"

Yet I know men who are sacrificing their families and their own hopes of eternal life for a hobby. I know both men and women who are even now in danger of losing their

families eternally because they are placing a job ahead of everything else. And I know people who are trading a home in heaven for a TV set right now.

In the famous Charles Dickens classic, "A Christmas Carol," Ebenezer Scrooge is shown the happy home, children, and loving wife he gave up in order to be successful in business. In the process he had become a lonely, bitter old man, but, as those familiar with the story know, he realized his mistake before it was everlastingly too late and became a better man.

Life is a series of choices — transactions — but we do not always realize what we are selling in order to purchase our desire until it is too late. Consider carefully what things are most important to you, and especially what will be the most important to you a thousand years from now. Then read Matthew 6:33 and start putting it into practice. I have seen many people grow old and die, but not one who has followed this plan has ever expressed regret for the choice made.

## Some Thoughts on Gospel Meetings

**John Waddey, Knoxville, TN**

Every gospel preacher is honored when invited to conduct a gospel meeting for a church. Such an invitation suggests that they believe you have something worthwhile to say and that you have talent enough to say it well.

The visiting preacher, as well as the congregation, is blessed when he holds a meeting and does his job effectively. He is privileged to meet a multitude of new brethren who will enrich his life. He can learn much from the work program of the host church. He will be edified and strengthened by his fellowship with the local preacher and elders. It will provide him rest and respite from his labors in his home field of work. Of course, there will

usually be some financial reward, but this should be the last thing considered.

In training men concerning the preacher's work, I offer the following suggestions about preaching in meetings:

1. Remember the purpose of your being invited to preach is to save souls. Do not allow social, recreational, or personal activities to interfere. Make yourself available and pursue all prospects.

2. Plan your sermons to build a teaching pattern for the week. They should be designed to teach a totally new prospect who knows nothing of Christianity.

3. Study, be prepared beforehand. Then review your lessons each day prior to the services. Do not allow yourself to be swamped

with social life and thus be caught unprepared. Choose the best of your previous sermons for your meetings.

4. Get enough rest to do your best. Take along extra sermons in case you are asked to fill a special appointment.

5. Send a glossy picture and resume at least six weeks ahead.

6. Send a letter of encouragement to the church urging a good preparation and prayers.

7. For small churches without much leadership, volunteer to help in advertising; prepare a news release for them.

8. If arranged far ahead, write, reconfirming dates and times and directions, etc. Do not "take off" assuming all is lined up. Many a man has done so to his embarrassment.

9. Do not inject yourself into "personal, local problems" among brethren. Especially is this important when you have only heard one side of the question. Remember that you were invited to preach the gospel, to save souls. If invited by the leadership, and you are qualified, then present a needed lesson on the problem. There may be some problems of a serious nature that are not just local or personal in nature. You do need to deal with such.

10. Try to learn the people's names, including the children's. Be friendly and personable.

11. Encourage people to invite the local preacher and his family when you eat with them.

12. Do not allow yourself to be overfed. Not only is it unhealthy, but it will adversely affect your delivery.

13. Try to encourage and help the work of the local preacher and elders.

14. Do not demand "special treatment" for yourself (whether in your host's home or in accommodations).

15. Do not "set a price" on your services.

16. Always be ready to hold "free" mission meetings.

17. Do not be discouraged if you are not invited to hold meetings right away, that will come as you grow in experience, influence, and ability.

18. Do not try to hold too many meet-

ings; it will create problems where you work.

19. Be sure to send a note of appreciation to the elders who invited you and to those who showed you hospitality.

In recent years we have heard of men who place a fixed price tag on their preaching services. We are told of visiting speakers who expect \$100 per sermon, first-class airfare, a room at the best hotel and with all miscellaneous expenses paid. Such a mercenary spirit is no credit to a man of God. Perhaps it suits the politician, the comedian, or the philosopher, but not the disciple of the Nazarene. We cannot imagine Jesus or the apostles so doing. Jesus gave Himself (Eph. 5:25), He did not price Himself. He told the apostles "freely ye have received, freely give" (Matt. 10:8). Hirelings could be expected to put a price tag on their labors, but not a man after God's own heart. The late Gus Nichols once related that his practice was to accept meeting invitations on a first-come basis and to never set a price on his services. His experience was that over-all, brethren were fair and generous and exceptions were few and far between. His noble example is commended to all.

A true man of God will preach the gospel to any interested souls at every opportunity whether he is paid or not. If there was no congregation to reward him, he would "preach the word" because it is God's will (2 Tim. 4:2); because he loves Christ and his church and because of his compassion for the lost.

The man who preaches only if there is money to be had, should not preach at all. His selfish, greedy attitude is a detriment that will do more harm than his preaching could ever offset. Godliness must not be thought of as a way of gain (1 Tim. 6:5).

Preach the word (2 Tim. 4:2). Seek and save the lost (Luke 19:10). Be a faithful servant (Matt. 5:21). Do not be greedy for filthy lucre (Titus 1:7).

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# Making the Small Church Effective

**Dennis Conner, Yadkinville, NC**

According to the 1985 **Carolina Christian Directory of Churches of Christ**, approximately 80 of the 126 churches listed in North Carolina and 59 of the 88 listed South Carolina churches are made up of 100 members or less. While the church of Christ has made great progress in the Carolinas since the mid-1940's, it is more than obvious that we have a long road before us. With that need in mind, the Yadkinville church of Christ is hosting its first annual Small Church Workshop May 7-9, 1987. The theme of the workshop will be "Making the Small Church Effective."

Thirteen daily speakers will address areas of practical concern to those who work and worship in a small church. Keynote speeches will be delivered on Thursday and Friday nights. All the speakers will be men with actual experience on the small church level, thus lending an additional credibility to the workshop. The program will begin at 1:00 p.m. on Thursday and conclude at 3:00 p.m. on Saturday.

The brethren in Yadkinville are working hard to present a program that will relate to many of the real needs and challenges of the small church, but it will not be successful without you. For more information call (919) 679-8924 or 679-8342.

## 1987 Small Church Workshop "Making the Small Church Effective"

### Thursday, May 7

- 12:00-1:00 p.m. — Registration
- 1:15-2:00 p.m. — The Small Church and Evangelism
- 2:00-2:45 p.m. — Member Involvement
- 3:00-3:45 p.m. — The Role of the Preacher
- 3:45-4:30 p.m. — Panel Discussion
- 7:30-8:30 p.m. — Keynote

### Friday, May 8

- 9:30-10:15 a.m. — The Potential of the Small Church
- 10:15-11:00 a.m. — Using the Media
- 11:15-12:00 a.m. — Nurturing Converts
- 1:15- 2:00 p.m. — Persevering Through Problems
- 2:00- 2:45 p.m. — Modern Trends Affecting the Small Church
- 3:00- 3:45 p.m. — The Preacher and Community Involvement
- 3:45- 4:30 p.m. — Panel Discussion
- 7:30- 8:30 p.m. — Keynote

### Saturday, May 9

- 9:30-10:15 a.m. — Developing Leadership in the Small Church
- 10:15-11:00 a.m. — The Educational Program of the Small Church
- 11:15-12:00 a.m. — Building on the Positives
- 1:15- 2:00 p.m. — Planting Churches
- 2:00- 2:45 p.m. — The Value of Vision
- 2:45- 3:00 p.m. — Close-out



# The Heart of Obedience

**Michael R. Mobley, Mooresville, NC**

Our attitude will always and forever determine what we will do with our lives and in any given situation: our attitude toward ourselves, other people, the situation. If we would be obedient to God faithfully, we must have an obedient attitude. What should be our attitude toward God and His truth that will make us obey him and live in the pathes of righteousness?

First, we obey God because we want to be submissive to his authority. Our submission to His divine authority is the way we think, our whole view of life. We believe that life is good and right only when lived in obedience to God, that submission to God is the way He designed man when He created him (Eccl. 12:13). Therefore, we conform our conduct to the restraints and commands of God. Also, we find great pleasure and satisfaction in seeking God's expectations of us (Acts. 5:29).

However, what attitudes are necessary to create within us a heart that desires to submit our lives to God's rule? First, we need a heart that believes God. Obedience is the effect our faith has on us (James 2:17-19; Rom. 16:26). We believe God because we are convinced of His authority; so, we obey because of what we believe. Secondly, we need a heart that is humble toward God. Obedience is accepting what God has designed and expects (and so commands and teaches) of our life and religion (Matt. 4:10; 6:24). We are submissive to God because we do not argue with God, ignore His truth, or make excuses for our disobedience. We do not pick and choose what we will obey. Thirdly, we need a heart that is loyal to God. Obedience is a sense of duty of devotion to God (Gal. 2:20; Phil. 1:21; 2 Tim. 4:6-8). We are submissive to God because we are determined to obey Christ and resist the wretchedness of Satan; we just have no desire to rebel and disobey Christ!

Finally, we need a heart that is courageous for righteousness. Obedience is not ashamed of Christ in a world that hates Him

(John 15:18-21). Also, we are not afraid to obey when even fellow Christians reject the truth in some matter. Paul asked the church in Galatia, not those in the world, "Have I therefore become your enemy because I tell you the truth?" (Gal. 4:16, NKJV). If we want to obey God, we are concerned that we be a friend of God regardless of who that makes our enemies. Therefore, the faithful Christian will not be turned from God.

We may be insulted, but we will not be put down!

We may be spat on, but it will put no shame on our face!

We may be laughed at and ridiculed, but our eyes will never turn from Calvary!

We may be rejected, but we will hold up our chin and always lift above all men the name of our Lord and Savior Jesus Christ!

We will always stand up for Jesus before any man because we refuse to disobey (1 Cor. 4:7-10).

God will save only those who do obey Him (Heb. 5:9). All men must obey God. The Christian is expected to for that is the life he has chosen.

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# A Brief Analysis of the Book of Hebrews

Larry D. Mathis, Metairie, LA

The theme of the book is the superiority of Christ and Christianity as compared to antecedent Judaism. Christianity is not merely a "good" religion; it is shown to be the "best" religion of all. It is the best that God offers.

**Christ is shown to be superior to all prophets (1:1-3).** Jesus is God's final revelation to humanity. The Hebrews (being Jews) would quite naturally have a very high regard for the prophets. However, the Son of God is far superior to any and all of them. He is God's spokesman now (Matt. 17:1-5).

**Christ is shown to be the superior revelation (1:1-3).** The truth as a whole never comes to full light in the Old Testament but appears in a fragmentary way, in successive acts, in many separate revelations. The Old Testament came piecemeal, "here a little and there a little, line upon line, precept upon precept." (Isa. 28:10-13.)

During that age God spoke in a variety of ways. He spoke to Moses out of the burning bush; the law was written by God's fingers; Nebuchadnezzar had dreams for Daniel to interpret; Belshazzar saw the

handwriting on the wall; an angel was caused to fly swiftly to Daniel to speak with him while he was engaged in prayer; and Adam and Eve heard the voice of God walking in the garden of Eden. Though God once revealed His will in such fashion, He does not do so today! God does not now address individuals through prophets, priests, visions, dreams, symbols, predictions, the Urim and Thummim, etc. God speaks to us today through His Son, the supreme revelation to man.

Since God has spoken in different ways we must acknowledge the fact and interpret the Scriptures accordingly. This is where hermeneutics comes in (i.e., the science of interpretation). We must "rightly divide" or "handle aright" the word of God (2 Tim. 2:15).

**Christ is shown to be superior to all angels (1:4-14).** God had, in the Old Testament times, used angels to reveal His will to the people (cp. Acts 7:53; Gal. 3:19). However, Christ is far superior to them all. He is shown to be Deity whereas they are mere servants. He is a royal King with a throne and scepter; angels do not occupy the throne but are "round about it" (Rev.

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5:11). Though the angels are "innumerable" (Heb. 12:22), not one has ever been enthroned, and never will be. He is "so much better than the angels" (Heb. 1:4). The message of the Son holds firm. Should "an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.)

**Christ is shown to be far superior to Moses** (Heb. 3). This great lawgiver lived about 1500 years before Christ. Unbelieving Jews (those who rejected Christ and the gospel in the first century A.D.) were clinging to Moses as their leader, guide, and authority in religion. However, Christ is shown to be far superior to Moses.

**Christ is shown to be superior to Joshua** (Heb. 4). Joshua had offered the ancient Israelites (Hebrews) rest in a land that flowed with "milk and honey." That is, Canaan. Christ is shown to be far superior, for He offers spiritual Israel (the church) an eternal rest in heaven, "a better country" (Heb. 11:16).

**Christ is shown to be superior to the Levitical priests and priesthood** (Heb. 5-10). There was a real danger that the Hebrew Christians, to whom the author wrote, would leave Christ and revert to Judaism (to the Mosaic law, an inferior system). Jews, who were rejecting Christ and the gospel, were still trying to approach God through the Levitical priests (the sons of Levi). They were failing to recognize that Christ is the High Priest and that Tabernacle/Temple services for sin were gone forever.

**Christ is shown to be superior to all animal sacrifices** (Heb. 9-10). The offering up of animal sacrifices for sins, according to the book of Leviticus, had ended when the Lamb of God, Jesus Christ, was offered on the cross for the sins of the whole world (Col. 2:14; Heb. 2:9). No one since has been required to offer such sacrifices!

**The New Covenant is far superior to the Old Covenant** (Heb. 8-10). Obviously, since this is the case, the New Testament church is far superior to the old Tabernacle system. The Old Testament was written for our learning (Rom. 15:4); for our examples

(1 Cor. 10:6, 11); and for our admonition (1 Cor. 10:11); "the law was our schoolmaster to bring us unto Christ" (Gal. 3:24); and will "make thee wise unto salvation" (2 Tim. 3:15). Jesus was born under the law of Moses (Gal. 4:4); He "finished it" (John 19:30); He "took it out of the way" (Col. 2:14); He "abolished it" (Eph. 2:15); made us "dead to" it (Rom. 7:4); "free from" it (Rom. 8:2); we are "not under it" (Rom. 6:14); we are "not justified" by it (Acts 13:39). Anyone who seeks justification by the Old Covenant will "fall from grace" (Gal. 5:4). "For the law was given by Moses, but grace and truth came by Jesus Christ." (John 1:17.) "And for this cause he [Jesus], is the mediator of the new testament. . . ." (Heb. 9:15.)

**Paul says he wrote in order to exhort** (Heb. 13:22). The recipients of this epistle greatly needed encouragement, for a massive falling away of the faith was threatening. A dangerous attitude had developed as is easily seen from the following verses: they were in danger of "drifting" (2:1); of being "neglectful" (2:3); of "unbelief" (3:12); of becoming "hardened" (3:13); of missing the eternal "rest" (4:1-3); they were "dull of hearing" (5:11); in need of being "taught again" the first principles (5:12-13); were in danger of complete apostasy, crucifying afresh the Son of God (6:4-6); "sluggish" (6:12); "abandoning the assembly" (10:25); guilty of "willful" sin, reverting again to Judaism (10:26-29); in danger of casting away their "boldness" (10:35); of "failing to obtain the grace of God" (12:15); and, were being led astray by "divers and strange teachings" (13:9).

We should realize the great honor and privilege of being a Christian. Christ is superior! Christianity is the best that God has to offer. Let us take to heart the message of the great book of Hebrews and "exhort" one another daily with its contents.





# Letters to the Editor

Dear Mr. Winters:

Your wonderful commentary on First Corinthians is greatly appreciated and we have already begun using it. Was sure nice of you to remember us and the nice autograph makes us appreciate it much more. We are enclosing a check to show our continued love for you and your work for **Carolina Christian**. — LaRue and Mary Burke, Lexington, KY

The Burke's contributed \$100 to help us get the commentary on First Corinthians published. The contribution referred to in the above letter was another \$100. We are grateful for their help, and we needed it badly. We are still several thousand dollars short of having enough to pay the printers for the commentary.

Dear Brother Winters:

Thank you so much for the beautiful eulogy you gave Henry in **Carolina Christian**, and for the **Commentary on First Corinthians**. I miss him so much! I know time will heal the wound. If he had lived we would have been married forty-eight years December 17, 1986. — Hylon L. Fuhry, Swannanoa, NC

**Carolina Christian** never had better friends than Henry and Hylon Fuhry. We miss him too, and our hearts break when we think of the loneliness she must feel after a happy togetherness of more than 47 years.

Dear Howard:

Let me again express to you how grateful I am that you have written your latest book, **Commentary on First Corinthians** and that I have been able to purchase a copy. It is a perfect companion to your **Commentary on Romans**. Last week I learned that your **Commentary on Revelation** is in preparation. Let me make a suggestion: why not offer all three books as a set in a gift box? If such is offered, I will personally probably order several sets to give as gifts. — Jim Thompson, High Point, NC

This sounds like a good idea, and the Board of Directors may want to explore it,

especially if it is financially feasible for us.

Dear Brother Howard:

We wish to enquire about the subscription rate for **Carolina Christian**. Also we would like to know what position the publication takes regarding the many current issues. On what do you take the Old Paths position? — David M. Wright, Northern Ireland

We sent the subscription information but the other request is larger than we are able to fill. We do not even know all the issues before the brotherhood, much less what our position on them is. We try to know the Bible and stand on it. And that being done, we let others deal with the issues.

Dear Brother Winters:

I have for sometime been longing to visit you brethren at one of your annual lectureships. Would it be possible for brethren in North and South Carolina to contribute plane fare for me to and from the states. I would surely love to come and meet you brethren and tell you more about the work in Zambia. And maybe I would be able to pave the way for more missionaries to come to this country. . . . We had a break-in on our car. The battery, carburator, and back screen were stolen. We have thus had to park our car because we cannot get the parts here. The parts are available across the border, but we would need foreign exchange to obtain them. We had just begun to establish a congregation 200 kilometers away but now cannot go because of our car being grounded. — Douglas B. Sibagia, Lusaka, Zambia, Africa.

Would anyone like to take the lead in raising the money to bring this good brother to America for one of the lectureships (probably the Freed-Hardeman College lectureship would be the most profitable)? While in this country we could have him speak in several of the larger centers, such as Raleigh, Charlotte, Columbia, Charleston, etc.

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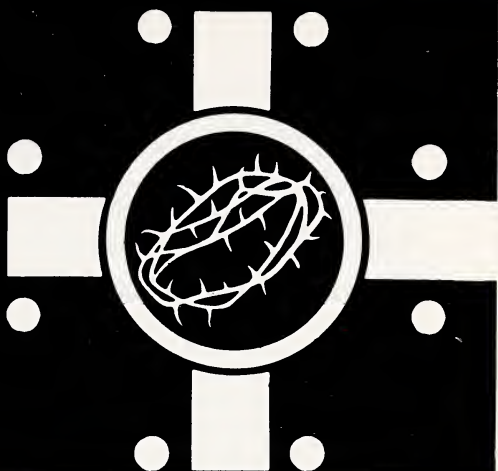
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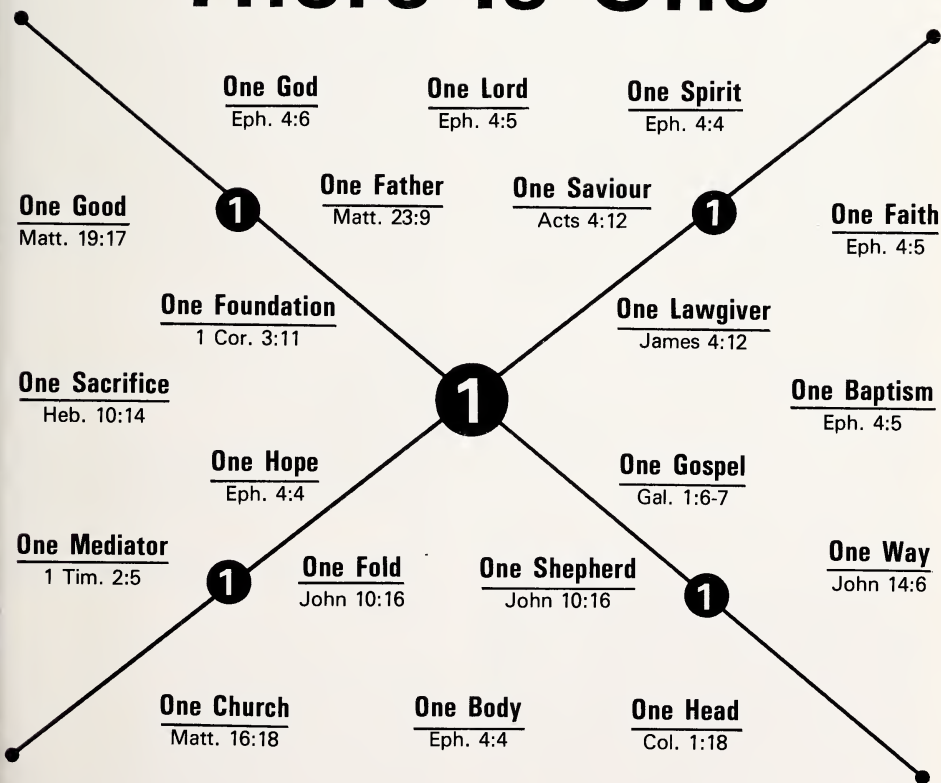
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# CAROLINA CHRISTIAN

VOL. 29, NO. 5, MAY 1987



## There Is One







## DESTROYING THE BIBLE

It is said that there are more ways than one to skin a cat; there are also more ways than one to destroy the Bible.

Jeremiah prophesied in a time of apostasy and warned Israel (and occasionally Judah) of pending destruction which was coming upon it because the leaders and prophets, as well as the people, had abandoned the word of God and had committed adultery with stones and with stocks (Jer. 3:9). That is, they had turned from the living God and His revelation to dead gods (gods made of stones and sticks) which could not speak. An indication of the extent of their departure can be gleaned from the incident where king Jehoiakim cut to pieces and burned the scroll containing the Lord's words through Jeremiah. "Now the king sat in the winter house in the ninth month: and there was a fire on the hearth burning before him. And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth." (Jer. 36:22, 23.)

It is sad to read of such disrespect for the word of God among the leaders of Israel, but the next verse is even sadder. It says, "Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words." What we have revealed here is a reprobate attitude — the king cut to pieces and burned the word of God and yet none of them were afraid; none of them feared the terrible consequences which must follow such irreverence and disrespect for the holy. How far they had departed from the days of yore when God had brought them out of Egypt, across the Red Sea, through the wilderness, over the Jordan, and placed them safely in the land which flowed with milk and honey. What a sad commentary on a nation so blessed by divine love to have to say that it no longer feared God nor

trembled at the destruction of His word.

But are the majority of men different in our day? Not in the least. While they do not destroy the Bible by literally cutting it to pieces and burning it (even Catholicism has discontinued this vile practice), they do so by false interpretation and application, by denying its inspiration and inerrancy, by changing and modifying its doctrines, by substituting eisegesis for exegesis, by adding to or taking from its holy teaching for the purpose of making it fit the creeds and doctrines of men, by applying the historical-critical method while ignoring the historical-grammatical approach, by practicing what it does not teach rather than to limit themselves to doing only what it says, by making it conflict in its doctrine of grace and its doctrine of obedience, by seeing it as only a human record of historical events, by changing it to fit man's desires rather than accepting it as filling his needs, and by a thousand other ways of rejecting it for the purpose of replacing its divine teaching with the systems of men. This method of destruction is usually more effective than destruction by knife and fire.

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### EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; Dennis Conner, Brotherhood News Editor, Johnny Melton, Carolina Pulpit Editor.

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If we can sit idly by and see what modern men (some of them in our blessed Lord's church) are doing to the Bible, how they are tearing it to pieces and what they are substituting for it, and not be afraid, not be concerned enough to speak out, not shed tears of grief, not tremble for the consequences which must follow, our hearts must be hardened beyond that hardening which characterized Pharaoh. It is an extremely sad thing when men destroy the word of God, whether they do it with a penknife or by replacing it with false doctrines or human philosophy, whether they falsely interpret it or cast it aside for human systems, whether they burn it in the fire or hold it back in unrighteousness (Rom. 1:18). But it is even worse when evil men can destroy the Bible and it not create fear in the hearts of those who stand by and observe its destruction. But worst of all is when Christians can be spectators to its destruction and not be moved to righteous indignation. We may not be able to prevent worldly minded people from destroying the Scriptures, but we can prevent ourselves from being indifferent to their actions.

We, therefore, as God's people, need to serve notice to the world, once and for all, now and forever, that we are going to believe, practice, and defend the Bible with everything we are and everything we possess. With the Lord's help, no distance will be too far for us to go, no sacrifice will be too great for us to make, no persecution or ridicule will be too severe for us to bear, and no preparation will be too hard for us to achieve in order to reach and maintain this goal. Let come what may, we are going to stand with and for the truth, the eternal word of God. We can do no other. We will not compromise. We shall stand firm.

## THE NATURE OF SIN

Sin, all sin, is against God (Ps. 51:4) and is the fatal enemy of man (Rom. 6:23). But what is sin? The Bible answers, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." (1 John 3:4.) Or as Goodspeed translates it, "Whoever commits sin disobeys law; sin is disobedience to law." John has in view the law of God. Hence sin is a transgression of (or

disobedience to) God's law. No one who believes the Bible will question this fact or argue with it. But in order to see the nature of sin we must go a step further and ask, "What is the cause back of law violation?" Primarily and fundamentally it is the rejection of God as the supreme and rightful ruler of creation, man included. Or to say the same thing another way, it is the creature declaring independence from the Creator. The creature removes himself from the control of the Creator by saying in essence, "The Creator has no right to control His creation — the will of the creature is placed over the will of the Creator. Or as A.W. Tozer expresses it (in **The Knowledge of the Holy**): "Sin has many manifestations but its essence is one. A moral being, created to worship before the throne of God, sits on the throne of his own selfhood and from that exalted position declares, 'I AM.' That is sin in its concentrated essence."

God made man. And by virtue of that fact, man belongs to Him — body, soul, spirit, intellect, emotion, and will. Thus it is the prerogative of God to rule over man; man's sole prerogative is to do the will of his Creator. God has, from the very beginning in the Garden of Eden, demanded certain things of man, such as reverence for His name, devotion to His cause, and obedience to His word. But what does sinful man do? He takes himself out from under God as his rightful ruler (that is, he dethrones God) and places himself over his own life and action (he enthrones self by arrogating to himself the place of God). Thus the fundamental cause of disobedience is the fact that man has rejected God as his ruler and has placed himself in the place of God. And that is why he transgresses the law. He rejects the right of God to rule (through His law, His word) and arrogates that right to himself. The



creature therefore refuses to be controlled by the Creator. And that is the essence, the very nature, of sin.

## **"LET THERE BE NO STRIFE"**

Under the blessings of God, the families of Abraham and his nephew Lot had grown so large and powerful that the land was not able to bear them. They were both rich in flocks, herds, and tents. Because of this a strife broke out between the herdmen of Abraham and the herdmen of Lot. While Abraham and Lot were not personally involved, the strife was such that it should not be a part of their families. To the great heart and mind of Abraham, such simply should not be. He thus appealed to Lot, saying, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." (Gen. 13:8.) To prevent further strife, Abraham made Lot an unselfish and generous offer, namely, to choose the part of the land in which he would dwell. To their minds, strife among brethren was simply unthinkable. So it should be still. In the Lord's church there should be no strife because we are brethren, children in the same heavenly family. And there will be no strife when we come to recognize one another as brothers in the full sense of the term. To help emphasize this, we lift the following from the church bulletin from Malden, Missouri (our good friend Robert Goff serves as the editor), which was written by Gordon Smith of Gadsden, Alabama. Read it, digest it, and then start practicing its message, and thus help put a stop to all strife among brethren.

"I am told that lawyers and doctors are under some kind of promise that they will never criticize or berate one another before the public. They settle their differences and problems privately. The reason for this is obvious: if they were to constantly criticize each other publicly, the public would eventually lose confidence in all lawyers and doctors and both professions would suffer immensely.

"Surely, there is a lesson here for the church. When Christians are constantly airing their differences and problems before the public, it demeans the entire church. It causes

people to lose confidence in all Christians. Jesus said in Matthew 18:15-18 that we were to go to each other privately and attempt to settle our differences before ever considering making them public. Doctors and lawyers who are probably not even aware of what Jesus taught on this apply Jesus' words.

"Some may not agree with me on this, but I do not believe there is one Christian in a thousand who wants to lead the church into apostasy. I think there are Christians who make mistakes, who have some misunderstandings, who do not always express themselves as clearly as they would like to or are simply misunderstood. Surely, none of us claim infallibility. If we would simply go to each other and attempt to help each other, nine hundred and ninety-nine times out of a thousand they would correct their mistakes or clear up the misunderstandings and the church would be spared a great deal of problems.

"Brethren, why do we not practice Matthew 18:15-18? Publicly labeling one another before trying to help one another is only succeeding to divide the church into numerous fractions. For the sake of truth and the church for which Jesus died, we ought to try something else. I am convinced that Matthew 18:15-18 would be a good place to start.

"We be brethren. We have a common goal which is to restore New Testament Christianity. If, however, we do not help one another, if we do not love one another, and if we do not present a united brotherhood to the world, how can we expect others to heed the message of our Master? (John 13:34)."

## **A DIFFICULT PARABLE**

Basically a parable is an illustration — a specific kind of illustration in which that which is understood is used to impart knowledge about the unknown. While other things may be learned either directly or indirectly from it, a parable is usually designed to teach only one lesson. And that lesson, if the parable is understood properly, stands out in shimmering light. For this reason parables are usually simple, needing no explanation. However, there is at least one that most people find difficult. It is the parable of the



unclean spirit as recorded in Matthew 12:43-45:

*"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."*

What makes this parable difficult is that it is centered around an unclean spirit, about which we know little or nothing, which has been cast out of a man and finds no other in whom to dwell. After leaving the man it walks around in dry places, seeking rest (a place to dwell), but finds none. It then returns to the house (man) it left. It finds it (him) empty, swept, and garnished. Finding the house (man) empty, it takes seven other spirits more wicked than itself and reenters, making it (him) the dwelling place now of eight unclean and wicked spirits. This makes the last state of the man worse than the first.

What does all this mean — what is the lesson to be taught? Jesus tells us that the parable was primarily spoken to the Jews of His day. They had rejected Him when their opportunity had been far superior to others — that is, they were sinning against truth and light. He gave two examples: the Ninevehites

had repented at the preaching of Jonah (Matt. 12:41), but Jesus was a greater preacher than Jonah. The queen of the south had come to hear the wisdom of Solomon (Matt. 12:42), but Jesus was wiser than Solomon. Thus their rejection revealed wicked hearts, hearts that let evil rule them rather than the Son of God most high. This made them worse than they were before Jesus came.

But is there not a lesson here for us? Indeed there is one of vital importance to every Christian or else the Holy Spirit would not have recorded it for us. The unclean spirit reentered the man only because he was still empty when it returned. Had the man filled himself with a good spirit there would have been no room for the unclean spirit when it came back seeking lodging. Thus we should learn that when wickedness is removed from our lives, by obedience to the divine gospel, we should fill them with righteousness — fill them with good. To try to remove an evil way of life without replacing it with righteousness is an open door to destruction. Thus the lesson to be learned is that when one ceases to do evil, he must fill his life with good. Inactivity (in the Lord's church) is an open invitation for the devil to come back in and take control of the life. Christianity is a religion of involvement, not of spectators.

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# Responding to the Word of God

**Phil Stapp, Winston-Salem, NC**

Those of us who are a part of the Restoration Movement take great pains to emphasize that we are people of the word. We take pride in following the Bible only. It is important to study and know the word. It is more important, however, to respond to the word. The word of God has always demanded a response from its listeners or readers. We, therefore, as people of the word must respond to it when we hear it or read it, and respond to it correctly.

To help us better understand responding to the word of God, let us look at the examples of Josiah and Jehoiakim and how they responded. Though the story of Josiah is found in 2 Kings 22 and 23, and the story of Jehoiakim in Jeremiah 36, there are some very interesting parallels and contrasts.

## **THEY HEARD**

The first parallel is that they both heard the word read to them. In the case of Josiah, the word was read to him by Shaphan after it, that is, the Book of the Law, had been found in the Temple by Hilkiah during renovation (2 Kings 22:1-10). In the case of Jehoiakim, Jeremiah is told by God to write down His word. Jeremiah dictates it to Baruch who then takes the scroll and reads it aloud at the temple, then to the royal officials. It is then taken to the king and read to him by Jehudi (Jer. 36:1-21).

## **THEY TORE**

Although there is a parallel here, there is also a great contrast. In 2 Kings 22:11, we see that when Josiah "heard the words of the Book of the Law, he tore his robes." This was an ancient way of expressing grief and repentance. Josiah was so moved by the reading of the word, and by the realization that the Israelites were not obeying it, that he tore his robes.

Jehoiakim, on the other hand, responds very differently. As we see in Jeremiah 36:23: "Whenever Jehudi had read three or four columns of the scroll, the king cut them off

with a scribes knife. . . ." Jehoiakim heard, but he did not want to listen and respond as Josiah did. So, he simply cut up the scroll, showing his total disregard for God and His word.

## **THEY BURNED**

Again, this is a parallel of great contrast. In response to the word, Josiah has all of the articles and altars of Baal and Asherah torn down and burned. In this way he cleansed all of Israel of pagan idol worship (2 Kings 23). Jehoiakim, however, shows his utter disdain for the word of God by throwing the cut-up scroll into the fire-pot in front of him (Jer. 36:23).

## **THE APPLICATION**

Both of these men were hearing the message of God read to them for the first time. It was new and powerful. They responded, however, in totally different ways. Even though we may have read the word all of our lives it is still new and powerful, with a wonderful message to be revealed each time we read it or hear it. We must also take care that we respond to the word like Josiah rather than Jehoiakim.

Josiah's restoration movement was motivated by his response to the word of God. This should also be the motivation of the Restoration Movement today. Josiah not only knew what the word said, but he responded to it in such a way that it changed his entire life as well as the lives of all those around him. We must learn to respond to the word in the same way. When we hear the word, we should be torn in our hearts, and burn with zeal to do God's will.

Unfortunately, too many people today are like Jehoiakim. They hear the word, they know what it says, but they do not listen. Instead, they respond by cutting it up into little pieces in their minds and burning it in their hearts. I know of an actual case where a woman, a member of the church, did not like what one passage of Scripture said and literally cut it out of her Bible. How many of us do that mentally with passages that

make us uncomfortable.

The only way we can truly be a "restoration movement" is by reacting and responding to the word as God wants us to. Let us not react like Jehoiakim, without fear or repentance (see Jer. 36:24), but like Josiah.

Let us not only be a people who know the word, but a people who respond to it as God wants us to.

"Do not merely listen to the word, and so deceive yourselves. Do what it says." (James 1:22.)

## A Perfect Book

Howard Winters, West Jefferson, NC

With the Bible in our hands we are forced to one of two alternatives: it is either wholly divine and therefore perfect (free from error in its original form) or else it is wholly human and therefore contains errors. No book that is wholly divine can contain errors; no book that is wholly human can be perfect. We believe the Bible is wholly divine. Atheists believe that it is wholly human. That is where the dichotomy should always be. But there are a large number of religious people (we call them liberals) who try to ride the fence and say that it is both human and divine, that is, it is part human and part divine. The divine part (which is largely the lessons it teaches rather than the words it uses to teach them) is from God. The human part contains errors, contradictions, and downright lies. But if this is true, man himself is left to determine which part is divine and which part is human. His decision can never be more certain than human judgment. Hence his whole religious foundation is built on his opinion: for he has no infallible way of distinguishing between the human and the divine.

Frank Hanft in his book **You Can Believe** says, "What the Bible appears to be is man's record of his experience with God." (P. 126.) But that is simply not the truth. The Bible is in fact God's record of His experience with man. The crucial question is whether the Bible is man's record or God's record. Hanft's statement makes the Bible the word of men, subject to all kinds of human weaknesses and frailties. But this overlooks a simple fact. The Bible itself claims to be the word of God (2 Tim. 3:16, 17; 2 Pet. 1:20, 21). Now either that claim is true or else it is false. If it is true, then any error in the Bible must be charged to the account of God. But if God

errors then that error must be through ignorance (as is the case with man) or wilfully. If God errors through ignorance then He is not the All Wise God presented to us in the Bible — He is not the God the Bible reveals. If He did it wilfully then He would not be the God of truth as again the Bible depicts Him to be. Thus if the Bible is in error we have nothing but a human concept of God, and that concept makes Him either ignorant or untruthful. In either case He is not the All Wise, All Powerful, All Just God the Bible everywhere presents (e.g. Ps. 139).

The theory that says the Bible contains errors is simply untenable, and Hanft powerfully refutes his own folly when he discusses miracles (he believes in miracles but does not believe that the Bible is a miraculous revelation). He says:

"It may repay us to reflect on a few particular miracles related in the Bible. Christ is said to have walked upon water, and great numbers of human beings have retorted, 'Impossible!' Impossible to you and me in our present state, certainly. Impossible to God? Perhaps we should give a little study to comparative miracles. Suppose, just for the sake of argument, that right now there was no such thing as water. This is purely hypothetical, of course, for if there were no such thing as water, this book would not be written; for without water there would be no human life as we know it. The hypothetical situation is assumed in order to get at a truth. Suppose there were at the present time no water, no streams, no lakes, no seas, no oceans. Then suppose there was news that a great sea had been caused out of nothingness to come into being, and then somebody called Christ had walked on it. Which would be the greater miracle, that the sea had appeared or that someone had walked on it?



That there is a Sea of Galilee or an Atlantic Ocean does not seem at all wonderful or miraculous to many people. Why? Because these bodies of water were already there when our species arrived on the scene. We are long familiar with them. Therefore, we become blind to the fact that causing them to be in the first place is a miracle so stupendous that it passes the comprehension of great scientist and humble tramp alike. We are as far from being able to account for this stupendous miracle as we are from being able to account for the fact that Christ walked on the water after it was brought into being. Yet the miracle that the seas exist cannot be denied, for there they are. All we can do is close our eyes to the wonder of it. How did God make the seas and the oceans? To be sure, we know about oxygen and hydrogen and their union to form water. But for any mind which mistakes this kind of thing for an explication there simply lies ahead a new problem — whence came the oxygen and the hydrogen?" (Pp. 118, 119.)

Now apply similar reason to the Bible itself. It is here. How did it come to be? Is it possible for it to be just a collection of human writings? If so, how can we explain the fact that millions of people, for more than thirty centuries, have believed it to be the inerrant eternal word of God. They staked their lives and their souls upon its truthfulness. Were they all deluded? But further, those who wrote it disavowed themselves as its author. Were they honestly mistaken or were they dishonest deceivers? They all claimed that what they wrote was, not their own words, but the words of God most high (e.g. Ex. 34:27; Jer. 30:2; 1 Cor. 14:37; Rev. 1:11, 19). Did they all make false claims? Furthermore, there are literally hundreds of prophecies in the Old Testament, many of them relating to the first coming of Christ and the establishment of the scheme of human redemption (e.g. Isa. 53, fulfilled in the life and death of Christ; Isa. 64:4, fulfilled in the revelation of the gospel, 1 Cor. 2:9-11), all fulfilled in minute detail. Did the prophets speak for God or were they just extraordinary prognosticators? For them to have foretold the events foretold by natural means would have been a greater marvel than for God to have spoken through

them miraculously.

But even more stupendous is the selecting of the seed line of Christ from the very beginning of the Bible. His coming was first foretold when man sinned (Gen. 3:15). The promise was renewed to Abraham when God revealed to him that in his seed the whole world would be blessed (Gen. 12:1-4). "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. 3:16.) How did the writer of Genesis know that Christ would be the seed of Abraham? But even more amazing, the Bible limits that to the seed of Abraham through Isaac (Gen. 17:19-21; 26:4; Rom. 4:18). Isaac had two sons, but the Bible leaves no doubt as to the one through whom Christ would come (Gen. 28:13-15; Rom. 4:18). Jacob had twelve sons, and the seed line had to be narrowed to just one. Who at that remote period could possibly guess which one it would be? No one. But the Bible clearly reveals the choice to be, not the first son, Reuben; nor even his favorite son, Joseph; but the fourth, Judah (Gen. 49:8-10). The seed line continued to be revealed and narrowed down to Jesse, then to David, and on to Christ. After the birth of Christ not a single person is ever again singled out by anyone to be a part of that line. There is absolutely no way that men down through the ages, without the aid of inspiration, could have from generation to generation correctly chosen the individuals who would have been in the seed line. But there it is in the Bible, running as a straight line from Adam to Christ. Does this not prove beyond question that God is the

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author? But if God is the author there is no disharmony in the record. We, because we do not have all the information available to explain some alleged conflicts, may think there are things beyond explanation, but the problem lies not with the Bible, nor with God, but in our limited vantage point. The Bible itself is the results of such a stupendous miracle that we only show our ignorance when we question some minute detail.

But even more amazing (if anything can be more amazing) is the fact that the whole Old Testament is built around the ones chosen as the seed line, whether nation, tribe, family, or individual. The line runs as straight as an arrow from Adam to Christ. There is not a single deviation from it in the entire record. The highlights of that line are Adam, Abraham, David, and Christ.

Observe how the record at its remotest period treats the offspring of Adam. While there is no doubt that he had many children, only three, Cain, Abel, and Seth, concerns the Biblical account. Cain and Abel are mentioned only to reveal how Seth came to be in the seed line. Cain kills Abel. And since Cain has no more to do with the seed line, he is followed to the land of Nod and forgotten. The line is then followed from Seth to Noah, at which time the flood destroys all families of the earth except his. He has three sons who, along with their wives, are saved from the flood. Shem is in the seed line. We therefore hear a little about Ham and Japheth but they too soon go the way of Cain, that is, the Bible does not follow their genealogy, except for a short period and that only as it relates to Shem. The line is now followed from Shem to Abraham, to whom the promise is made that in his seed the whole world will be blessed. Abraham had several sons, including Ishmael and the six sons by Keturah, but there was never any question but that Isaac was the one through whom the promise would be fulfilled. The record thus concerns itself with the genealogy of Isaac. The history of Ishmael is maintained only as it relates to Jacob and his offspring (Israel). The seed line is now in a family (which becomes a nation when Joshua leads the children of Israel over Jordan into the promised land). As we have seen, Judah is chosen as the tribal seed line. The other tribes eventual-

ly become unimportant to the record except as they relate to Judah. The line now is followed from Judah to David, in whom its royalty is established. David ruled over all twelve tribes, but eventually they were divided into the northern kingdom (ten tribes) and the southern (two tribes). The ten tribes are carried away into captivity, never to be restored. They become known as the ten lost tribes — not lost in the absolute sense but lost as far as the divine record is concerned. Like Cain, they no longer played a part in the seed line and their records were discontinued. Judah too is captured (later), but the inspired historian follows her into captivity and finally to restoration in the land of promise. The tribe of Judah is now alone. The remainder of the tribes are out of the picture. But the seed line is secure. And here the Old Testament closes. But it is also where the New Testament opens. The first words of Matthew are, "The book of the generation of Jesus Christ, the son of David, the son of Abraham." The line has been preserved . . . and followed from the very beginning. Matthew starts with Abraham and traces the seed line to Christ (Matt. 1:1-17). Luke traces it all the way back to Adam (Luke 3:22-38). Now look at that line and you cannot help but see that around it the whole Bible is built.

Now it might be possible for men to construct such a history after it occurred, but it must be remembered that the writers of the Bible wrote it as it was occurring, predicating all future selections upon selections already recorded. Such is absolutely beyond the power of unaided man. There is no explanation for this but to say that God, who sees the future as well as the past, is its author.

As Hanft said, in denying the miracle of Jesus walking on the water, men lose sight of the miracle of the water itself. So it is with the Bible. Some see the problem of harmony between the genealogies in Matthew and Luke (which presented no problem to God who is the author of both) but overlook the vast miracle involved in the genealogy itself. They search for the minute errors (which are not there to start with in the original) while overlooking the fact that the Bible itself is there and its existence can be explained by nothing short of a miraculous revelation of God.

Make no mistake about this one thing: the Bible is a perfect book, and its perfec-

tion is due to the fact that it is the word of God — divine, inspired, inerrant, eternal.

## Carolina Missions — Hartsville, SC

### David Pharr, Rock Hill, SC

That the Carolinas are a mission field, at least by comparison to several other states, is more than obvious. While we have seen good growth in several places, and while many new congregations have been established in the last few years, there is still much to be done. The 1987 **Directory of Churches of Christ in the Carolinas** (published by **Carolina Christian**) shows 27 counties without a single congregation.

Because of the largeness of the task before us we continue to appeal to congregations in other parts of the country to provide support for numerous existing, but small churches and also to send workers to plant the Lord's church in new areas.

It has been my personal observation, however, that we who are in the Carolinas have not always realized our own potential and responsibility for supporting mission efforts. Perhaps it has been easier to let others do it. Though some Carolina congregations have begun impressive mission support programs, there needs to be an awakening all over the Carolinas that will bring forth diligent, sacrificial and consistent support to establish new congregations and to aid those which are struggling.

In September of 1985, Claude and Gloria Smith moved to Hartsville, South Carolina in Darlington County to start a work there. The population of this county is approximately 70,000. There are now 15-20 meeting in a rented room in downtown Hartsville.

The Smiths have sufficient support and they are committed to staying in Hartsville. There is an urgent need, however, for a more suitable place to meet.

The St. Andrews Road church of Christ in Columbia has accepted the responsibility of sponsoring a building program at Hartsville. Land has been purchased in an excellent location for \$28,000. The Hartsville church provided about \$9,000 of this and St. Andrews Road has paid the remaining \$19,000.

On March 29, St. Andrews Road members gave over \$24,000 especially for the Hartsville work, which paid off the land debt and provided over \$5,000 to be applied toward construction. Here in Rock Hill we have pledged \$10,000 on the construction. A suitable building will cost between \$80,000 to \$100,000.

If five more congregations would commit themselves to a one-time gift of \$10,000, and if seven more congregations would promise \$5,000, the building could be built this year. Surely we have congregations in the Carolinas which could do this. Even smaller churches, which may be receiving outside support, might be able to sacrificially give \$1,000.

For too many years our approach to this kind of need has been characterized by small visions, procrastinations and piece-meal efforts. Why can't we, with God's help, put a building at Hartsville this year? In fact, why can't Carolina congregations themselves set the pace for mission work right here in our own mission field?

Saint Andrews Road in Columbia and Charlotte Avenue in Rock Hill are working together to raise these funds for Hartsville. We will be contacting several places, but all who read this are urged to take the initiative in volunteering to support this project.



# Planting God's Word in the Hearts of Our Children

**Bruce Green, Sumter, SC**

Over 2,000 years ago the Chinese built what is known as The Great Wall of China. They built this wall because they were a peaceful, agricultural society and their neighbors to the north were not. Their neighbors were the Mongolians — a violent, barbaric people who would go on to produce such infamous characters as Genghis Kahn. The Mongolians would periodically cross over into China on one of their raids and decimate entire villages and perform despicable acts. So the Chinese build The Great Wall to protect themselves from the Mongolians.

Now The Great Wall of China is quite an architectural achievement. It is 1,500 miles in length. It ranges from 15 to 50 feet high. It is from 15 to 30 feet wide at the base and the top of the wall is about 12 feet wide. Furthermore, it is said that for every stone that is in the Great Wall, a life was given to put it there. And yet the Chinese were willing to make this sacrifice because even though their life might be given, it would guarantee security for their children. A noble sentiment indeed!

The irony to this story is that it is said in the first one hundred years after the wall was built, China was invaded three times by the Mongolians. Not once did they climb over the wall. Not once did they breach the wall so as to go through it. Nor did they ever tunnel underneath the wall. All three times en-

trance was gained through bribing the gatekeepers of the wall.

You see, the Chinese became so concerned about building strong walls for their children that they forgot to build strong character in them! They learned the hard way that no matter how state-of-the-art your military defense might be, it is worthless without strong character.

Is there a lesson here for us? We live in a society that unfortunately is increasing in wickedness. If it continues, God will certainly judge America or apologize to Sodom and Gomorrah. Furthermore, there are other wicked societies who would like to take over our society. If we think we have it bad, then think about how it is for our children.

In the face of all of this, it is easy for us to want to put our faith in strategic defense initiatives, arms limitation talks, NATO alliances and summits. But strong walls without strong character are meaningless and those who disregard the past are bound to repeat its mistakes (Santayana). One even wiser said, "Righteousness exalts a nation and sin is a disgrace to any people." (Prov. 14:34.)

So what makes for the best national defense? The best thing we can do as citizens of the United States, as citizens of the world, as citizens of the kingdom of Christ, is to plant God's word in the hearts of our children. Then and only then, will we have walls which cannot be breached.

## Be Unspotted!

**Michael R. Mobley, Mooresville, NC**

"Pure religion and undefiled is this: to visit the fatherless and widows and to keep oneself unspotted from the world." (James 1:27.) Our Christianity is empty and sinful without either of these. This article concerns

the statement "to keep oneself unspotted from the world."

The manufacturer knows that if their product is blemished in anyway it should not, cannot honestly, be sold for top price. Likewise, the Christian must work daily to keep himself from being blemished by the

world's ways (Eccl. 10:1; Phil. 2:12). The danger is that a contaminated or spotted Christian life is threatened with the danger of being lost.

Therefore, God commands man to be spiritually minded. Man is trapped in a world of wickedness without knowing God's truth (John 8:31-32). So, man must be responsible in handling God's word when he hears it (James 1:21-25). He must be convinced of it (believe) and practice it (obey). However, man's world wants nothing to do with God's word because she is ruled by wickedness (1 John 5:19). James describes the wicked mind, not spiritual, that rules this world (3:15):

1. It is earthly. Worldly people have no interest in spiritual things; they are materialistic.

2. It is sensual. Worldly people do not accept an absolute law of right and wrong;

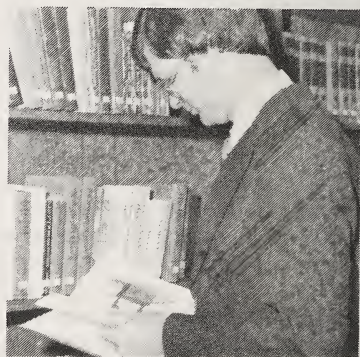
they are a law unto themselves that indulgence might be the rule of their lives.

3. It is demonic. Worldly people do not want to hear God's word because their thinking comes from Satan.

As a result of such thinking, worldly people reject God and His word. First, they think that Christianity and salvation is foolishness. They do not believe they need them (1 Cor. 1:21). Second, God's word is easily hindered (Matt. 13:22). They may even believe that God's word is the truth, but reject it because they choose to follow the world. Third, worldly people can not love God because they love other things more than God (2 Tim. 3:1-4; Matt. 6:19-24). Finally, worldly people practice all kinds of evil (Rom. 1:21-32).

Now, this is what the Christian is to keep out of his life. Any tendency to be friendly with the world will pull him into wickedness

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and he will reject God (James 4:4). How do we fight against the wicked influence of this world? Meditate on these suggestions:

1. Practice the self-discipline of abstaining.

2. Exercise the good sense to flee what you cannot overcome and look for a way to escape (Gen. 39:12; 1 Cor. 10:12-13; 2 Tim. 2:22).

3. Stay away from people that want to do evil things (1 Tim. 5:22).

4. Pray for God to give you deliverance from the evil that is around you (2 Thess. 3:1-2).

5. Seek to satisfy an unending thirst and hunger for righteousness and God's word

(Matt. 5:6).

6. Desire to follow the example of Christ (1 Peter 2:21).

7. Nurture the courage to stand and fight against the very evil we are to keep unspotted from, to hate the sins of the world (Eph. 6:10-18).

The duty of every Christian is to keep himself pure. His salvation depends on it (Matt. 5:8). Also, the world needs it; he does not need to add to its troubles (Matt. 5:13-14). God will save the life that strives to live in purity and will use that pure life as an instrument to convert this impure and wicked world!



## BROTHERHOOD NEWS

**Dennis Conner, Yadkinville, NC**

### Home for Abused Girls Begun

**Gilsum, NH.** Country Acres of New England, Inc., a group home for abused teenage girls, is set for an April opening. The group home, the first of its kind in New England, is sponsored by churches of Christ in the New England area.

A 5,400 square-foot Victorian home has been purchased and renovated. The house will accommodate 15 girls as well as offices and counseling rooms. The staff will include a married couple and a single person, who will serve as house parents, a full-time director, two child-care workers during the day, a business manager and a secretary.

The idea to establish a home for abused teenagers in the region began in 1981 during a Bible class at the West Keene church of Christ. The project has generated a high degree of community good will and visibility for the church. Ken Lingberg, preacher for the Keene church, said, "Now when we meet people in the community, they say, 'Oh, you're the ones who are building the house.'"

### Campbell Documentary to Be Filmed

**Abilene, Texas.** Officials of Abilene  
May 1987

Christian University have announced plans to produce an hour-long documentary on the life of Restoration leader Alexander Campbell. Bill Humble, one of the film's producers, said, "The film has been commissioned by an anonymous donor to celebrate the 200th anniversary of Campbell's birth in 1988."

The script for the film has been written by Jack Welch, professor of English at ACU. Some filming has already taken place at the site of Campbell's home in Bethany, West Virginia. The rest of the film will be shot on location in Ireland, Scotland, and Great Britain.

### Church Gets Free Building

**Cambridge, England.** The People's Mission, once a thriving church that had dwindled to a membership of less than twelve, had decided to hold its last service on March 1, 1987. Its minister had died two months earlier and there was no one else to take the vacated position. Upon hearing of the church's plans to discontinue meeting, Lloyd Mansfield, preacher for the church of Christ in Cambridge, contacted a member of the group. Following that initial contact Mansfield wrote a letter to the church asking if they would sell their building to the



church of Christ. One week later he received a call from the church secretary saying that the group had decided to give the building to the church of Christ. The remaining members decided to make use of a clause in the deed which allowed them to pass the building on to another religious body.

The building is valued at \$75,000 and will seat 120. The 40-member Cambridge church of Christ had been using a local school building for their services.

### Church Grows in Ghana

**Accra, Ghana.** According to the January 1987, **Ghanagram**, a missions bulletin published by the Cedars church of Christ in Wilmington, Delaware, churches of Christ are the fastest growing religious group in southern Ghana. The statistics reflect a growth rate of 730 percent over the past twelve years. Since 1983 the number of members has grown from 18,000 to 60,000. The surveys from which the statistics were taken were conducted by the Evangelism Committee of the Christian Council of Ghana in conjunction with the African census bureau.

### Churches Unite

In Visalia, California, and Savannah, Georgia, churches once fractured by division have now been reconciled and reunited. After fifteen years of division among the Central, East Visalia, and West Visalia congregations in the city of Visalia, church leaders from all three circulated letters in February declaring an end to the division. The differences were primarily between the Central and East Visalia congregations. Last October leaders from the two churches began meeting to discuss their differences. The meetings culminated in December and in February the leaders' decision was circulated among Visalia Christians. West Visalia minister Allen Robertson said the spirit of cooperation between East and Central is having a positive impact on the third congregation and the city.

In Savannah, the Bull St. church of Christ and the Coastal church of Christ were reunited on March 15, when ten families asked to work under the Bull St. elders. That

reunion marked the end of five years of division. Billy Helms, preacher for the Bull St. congregation, said that honest differences split the congregation into two halves of about 100 each. The second congregation was then known as the Coastal church of Christ. Now there are more than 300 worshipping together. Helms also said, "We do not allow fussing in this church. Our members have all had a stomach full of it. What breaks our hearts is those who fell away during the division. I don't know how many were discouraged by it." It is reported that the mood of the congregation is now higher than it has ever been.

### People in the News

**Mac Lynn** of the Harding Graduate School of Religion in Memphis, Tennessee, has been named chairman of the Bible department at David Lipscomb College in Nashville, Tennessee. Lynn replaces **Howard Horton**, who is retiring.

**Landon Saunders**, speaker for the national radio broadcast "Heartbeat," suffered a heart attack last February 25. Although Saunders will not resume a travel schedule until late summer or early fall, he is working at home while he recuperates.

**David Slater**, a graduate of Harding University and presently a resident of Nashville, was crowned 1986 male vocalist champion December 19, in the finals of the syndicated television program "Star Search." The show was aired nationally May 17, 1987. Slater is a member of the Ashwood church of Christ in Nashville.

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# Our Attitude Toward Error

**Eddie Helms, Allons, TN**

It is certainly an understatement to say that many false prophets can be seen and heard in our day. John saw the same problem (1 John 4:1). Some in the brotherhood today seem to be so concerned with offending men that they refuse to call sin by name. They refuse to do so in despite of Biblical authority (Isa. 5:20; Rom. 16:17; 1 Tim. 1:20; 2 Tim. 2:17; 2 John 9). Some will not point out false doctrine by name because they do not want to offend men, but in failing to do so they offend God (Eph. 5:10-11; 4:30)!

What should be our true attitude toward error? Brethren, I submit unto you that our attitude had better be the same as God's attitude! Notice an example from the Old Testament, "Behold, I am against the prophets, saith Jehovah, that use their tongues, and say, He saith. Behold, I am against them that prophesy lying dreams, saith Jehovah, and do tell them, and cause my people to err by their lies, and by their vain boasting: yet I sent them not, nor commanded them; neither do they profit this people at all, saith Jehovah." (Jer. 23:31-32, ASV).

God is against those who speak opinions as if they were divine revelation! He is

against those who dream schemes such as the "televangelists" often do, claiming "He saith." He is against those, who through deceit and vanity, deceive the multitudes! You see, brethren, these false doctrines will not profit, for only the truth will save man (John 8:32). We should stand up for the truth (Jude 3) and stand against the deceivers (Titus 1:10-11). In doing so, our attitude toward error will be that of Jehovah God.

What about error in the brotherhood? What is God's attitude? God says to beware of error, have no fellowship with it, rebuke false teachers, let others know of their ungodly ways and expose false doctrines (Eph. 5:10-11; Rom. 16:17; 2 Tim. 4:2; Titus 1:13). Many have an "open-door" policy to false teaching because they fail to follow Divine orders. Let that not be said of us! Let us "prove all things: hold fast that which is good; abstain from every form of evil." (1 Thess. 5:21-22.) Let us love the truth (Ps. 119:97) and preach the word (2 Tim. 4:2). Let us hate every false way (Ps. 119:104). Then our attitude toward error will be the same as God's attitude toward it. Brethren, let us encourage one another as we contend for the faith, taking our responsibility as stewards of the truth seriously (Jude 3).

## Living on a Prayer

**James A. Akers, W. Columbia, SC**

There is a popular rock music song with the title, "Living on a Prayer." A couple of the lines go like this: "It doesn't make a difference if we make it or not, we're halfway there. Living on a Prayer." There is more to the phrase "Living on a Prayer" than the writer of this song is aware of.

There are so many things that happen in life that we really do not take the time to stop and think about them. If you have a problem and need to talk to someone, you would probably just call them. If a salesman needed to

fill an extra large order, he would not wait until he got back to the office, he would call the order in. If the doctor did not know why you were sick, he would contact someone who could find out what was causing the sickness. Just as these people would use the telephone to help solve their problems, so it is that we can use prayers to talk to God, our Father, about our problems.

There are many examples in the Bible of people praying to God for guidance and comfort. Moses often cried unto the Lord (Ex. 15:25) when he needed problems solved. Job's unselfish prayers led to his deliverance

from the infirmities that plagued him. The power of prayer can be seen in the works of Elijah. James 5:17 says, "Elijah was a man subject to like passions as we are, and he prayed earnestly." Paul's prayer life began when he was converted (Acts 9:9-11), and continued throughout the rest of his life. If great men like these can have a meaningful prayer life, so can each and every Christian.

The story of the Pharisee and the Publican expresses the value of a meaningful prayer life (Luke 18:9-14). The Pharisee thanks God that he is not like other men. It is obvious that his heart was not really in this prayer. The Publican is sincere in his asking God to be merciful to such a sinner as himself. The Lord tells us that the Publican was justified because of his prayer. Prayer can be an effective tool in developing a more personal relationship with God. The Publican said what was on his heart. If we can develop a close relationship with God, as did the

Publican, we too may be justified through our prayers.

Jesus Christ, the Son of God, often used prayer to talk to His Father in heaven. Christ is often found alone in the wilderness or in the mountains praying. Whenever something big or important was going to happen, He prayed. Luke tells us that Christ was praying when the heavens opened up after His baptism (Luke 3:21). Jesus prayed all night to God before He chose the twelve apostles (Luke 6:12). In Luke 17 Christ is praying for His apostles and all believers. Christ prayed for His enemies in Luke 23:34. Jesus knew the value of prayer and used it to comfort Himself and to help others. If there was anyone "Living on a Prayer," it was our Saviour Jesus Christ. It should be our goal as Christians to develop a prayer life to the point that we can truly say we are "Living on a Prayer."

## Hope Beyond the Grave

**Gary D. Durham, High Point, NC**

An English traveler by the name of Wilkinson found a vase in an ancient Egyptian tomb. In that tightly sealed vase were found a few peas. They appeared wrinkled, hard and lifeless. Wilkinson planted and watered the peas and within a short time they began to grow. They had been hidden away for thousands of years and seemed to be lifeless but appearances can be deceiving.

The physical body which is so prized by many is destined to be returned to the dust of the earth. It will be buried away and in time will become only a dim memory in the minds of those who are left behind. Just like those peas that were placed in that Egyptian tomb, the departed appear to be lifeless and void of any hope. Destined to decay and corruption, the grave swallows up the fallen as though it has won the final victory. Cries of despair echo in a never-ending chorus of loneliness. Tears water the very ground which hides our loved ones from our sight. We desperately seek for hope beyond the grave but so few have the wisdom to look to the only source of hope — Jesus Christ.

The grave is not the end of all things but is really only a beginning. Yes, looks can be deceiving to the untrained eye. The spiritually minded person, however, can see the true nature of death. Death is itself the defeated foe of the risen Savior. Jesus has said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." (John 11:25-26.) We can look beyond the grave to a better day because Jesus has conquered death and triumphed over the grave.

There **will** be a resurrection someday and what should concern each of us now is the urgency of preparing for that glorious day. While life still flows through your veins and time is yours to enjoy, you need to set your spiritual house in order. What will be your destiny as time comes to an end and eternity stands before all of humanity? "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28-29.)



# How to Criticize

**L. Roger Powell, Waynesboro, VA**

Interestingly enough, I cannot find the subject of criticism discussed in the Bible. Yet we know there is a place for it; constructive criticism, that is. Unfortunately, much of it is not constructive, but is cruel, harsh, divisive, and discouraging. Extreme caution needs to be exercised.

When I was a student at David Lipscomb College back in the late 1950's and early 1960's, Batsell B. Baxter taught a course with the title, "Preparation and Delivery of Sermons." One assignment during the quarter was to prepare and deliver a ten-to-twelve-minute sermon. During the delivery brother Baxter sat in the rear of the classroom, and after each presentation would make a few comments. Brother Louis Witt from Alabama was in the class, and it came his time to speak. It was obvious brother Witt had limited experience at public speaking, which was true of all of us. He was nervous, and evidently had attempted to memorize his

lesson. Anyway, when he was a few minutes into his presentation his mind went blank. He literally did not know what to say next, and after several futile attempts he gave up and sat down, very embarrassed. The class was so quiet one could have heard a pin drop. We all sat there in sympathy with Louis, wondering what brother Baxter was going to say. After a few seconds, which seemed to us like thirty minutes, brother Baxter very quietly said, "Doesn't his sincerity just win you?" I nearly fell out of my seat.

I understand that brother Louis Witt went on to make a very fine preacher, speaking at times on both radio and television.

Brother Baxter taught us a great lesson that day. It did not have a lot to do with sermon preparation and delivery (or maybe it did), but it had much to say about considering another's feelings when we are tempted to correct him. It was an excellent lesson on "How to Criticize."

## Snake Handlers

**John Waddey, Knoxville, TN**

Occasionally we see or read interesting news stories about the snake handling services of the **Holiness Church of God in Jesus' Name**. While such makes fascinating reading about our Appalachian culture, it leaves a distorted image of the true Christian religion.

The promise about taking up serpents (Mark 16:18) was never intended to be a program for a worship service. A careful reading of Mark 16:9-20 shows the correct context and meaning of these strange words.

1. The eleven surviving apostles "disbelieved" the witnesses who told them they had seen Christ raised from the dead (16:9-12).

2. Jesus appeared to the apostles and "upbraided them for their unbelief" (16:14).

3. He charged them (the apostles) to "go preach the gospel to every creature" (16:15).

4. He promised them (the apostles) that certain miraculous signs would accompany them if they believed (16:17).

5. Thoses gifts included casting out demons, speaking with new tongues, taking up serpents, immunity to deadly poisons and the ability to heal the sick (16:17-18).

6. They (the apostles) went forth and preached everywhere, the Lord working with them, and **confirming** the word by the "signs that followed" (16:20).

Thus the signs were intended to put God's divine stamp of approval on the teaching and work of the apostles. But to enjoy this divine confirmation, they must fully believe in the resurrected Lord.

It is important to realize that they did not have the written New Testament of

Christ to which they could appeal for authority, thus Jesus confirmed their preaching with miracles (Heb. 2:3-4). Today we have the recorded and confirmed word of God (the New Testament). All questions of faith are resolved by an appeal to it. We need no miracles.

It is noteworthy that there is no record of "snake handling services" in the Scriptures. No one had to demonstrate their faith. Only once do we read of anyone picking up a snake and that was an accident when the apostle Paul was gathering firewood (Acts 28:3-6). Travelers in Asia frequently see Hindu devotees handling

snakes in the fashion of our Pentecostal neighbors. They need no miracle to do so.

We credit these folks with being the only **consistent** practitioners of the Pentecostal system of religion that claims to have the supernatural gifts of the apostolic age. Others make the claim but studiously avoid the snakes and poison. In view of the frequent deaths from these services, I do not fault those who avoid the risk — I only ask "where is your faith?"

However, the modern snake handlers in no way are fulfilling the teaching of Mark 16:9-20. Christianity is reasonable. Faith is not foolishness.

## BACKFIRE

# Letters to the Editor

Dear Howard:

I have been promising myself for some time that I would send you an article. One is enclosed. I have appreciated reading your **Commentary on Romans**. I also hope to be back home in the Carolinas someday. — Eddie Helms, Allons, TN

Eddie is a promising young preacher who formerly worked with the Bennettsville, SC church. Both he and his lovely wife, Susan, are native Carolinians, and we look forward to the time when they will be coming home.

Dear Howard:

I have read your new book (**The Carolina Lectures**) which you presented to me. Thank you for the book and for the autograph in the front. All of the lectures are very good and they brought back some fond memories. This book will have a special place in my library. — Bill G. Smith, Greenville, SC

While most of our readers are not aware of it, Bill G. Smith is one of the most extraordinary workers in the Carolinas. He was already on the scene when we first spoke on the Carolina Lectures in 1957 (and we remember to this day the subject of his speech as well as its general contents). While his work has always been in the background, he has probably put in more hours working

for *Carolina Christian* than anyone in its existence — he has worked with the paper from near the time of its beginning. He serves on the Board of Directors, keeps most of the financial records, and sees that the magazine is mailed each month. In addition to this, he has compiled all 12 volumes of the Directory of churches of Christ in the Carolinas. Currently he preaches for the Washington Avenue church in Greenville, SC while earning his livelihood by teaching in the public school system. He and his wife, Kay, formerly operated Carolina Christian Bookstore.

## New Directory

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# News Briefs

## David Pharr, Rock Hill, SC

Please send news reports to David Pharr, 339 Charlotte Avenue, Rock Hill, SC 29730. Items must be received by the next-to-the-last Thursday of the month. We would like to be on your bulletin mailing list.

We failed to include the News Briefs in the last issue. Also due to scheduling problems the reports and record of baptisms that should have been in the last issue are not included in this issue either. Please accept our apology.

## NORTH CAROLINA

**Thomasville.** The church is now using their new building. A special service was held May 3 to mark the occasion.

**Rockingham.** Clee Reddinger has accepted full-time work with the church. The Reddingers will live at 932 Arbor Road in Rockingham.

**Mocksville.** Wayne Hendrix spent several days in mission work in Ghana. The preliminary report indicated over 500 baptisms in the campaign. The Jericho congregation has also increased their financial support of the Natal School of Preaching in South Africa.

**Hendersonville.** Jim Keevert has been added to the eldership. Mark Kelly and Andy Newberry have been added to the list of deacons.

**Charlotte.** The Haiti work being sponsored by Providence Road is moving forward. Two brethren, accompanied by two other brethren from Rock Hill, South Carolina, will be spending a week working in Haiti in May. Nineteen baptisms were listed in the last report from this area of the Haitian work. Charlotte Avenue in Rock Hill recently made a special contribution to this work of \$8,551, plus the travel expense of the two from Rock Hill who are going.

**Charlotte.** Archdale still has bonds for sale in connection with their building program. Contact them for details of this investment opportunity (704-554-7733).

**Raleigh.** Teenagers in the Brooks Avenue congregation collected \$3,700, for use in Haiti by Manna International. The dates for the North Carolina Evangelism Seminar have been set for August 28-30.

## NC Conversions:

Northside, Charlotte, 2; Brooks Ave., Raleigh, 11; Cary 1; Providence Rd., Charlotte, 2; Cole Mill Rd., Durham, 6; Eastchester, High Point, 2; Roanoke Rapids 6; Wilmington 1; Wilson 2. Total: 33.

## SOUTH CAROLINA

**Orangeburg.** Quillie Brooker, Sr. passed away in April. His son Quillie, Jr. is the minister of the Garden City church in Orangeburg.

**Anderson.** The second annual Ladies Day will be held May 23. The guest speaker will be Reathel McCready of Tifton, Georgia. The congregation is now assisting work in Brazil (sponsored by the Mauldin congregation) and has sent financial assistance to two South Carolina projects. Call 803-226-4056 or 225-7503 for information on the Ladies Day program.

**Columbia.** A special contribution at St. Andrews Road for the Hartsville work on March 29 netted over \$24,000. (See the article in this issue regarding Hartsville.)

## SC Conversions:

Summerville 5; Anderson 2; N. Charleston 6; W. Columbia 1; Duncan 1. Total: 15.

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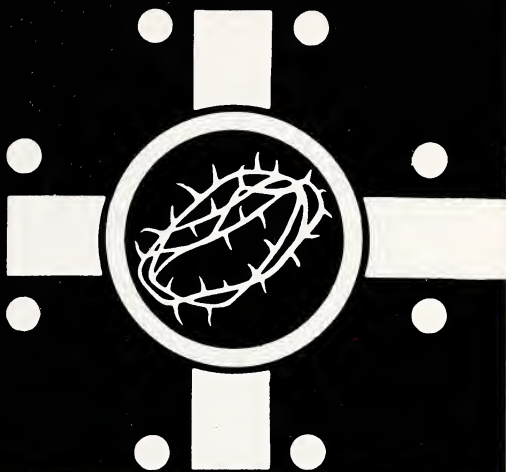
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# CAROLINA CHRISTIAN

VOL. 29, NO. 6, JUNE 1987



*The Churches of Christ Salute You . . . Rom. 16:16*

C289.21 / C292



Church of Christ in Goldsboro — see p. 14.

# If You Are Not a Member of the Church of Christ WE PLEAD WITH YOU TO INVESTIGATE

**Gilbert Tripp\*, Easley, SC**

Jesus declared that truth makes men free (John 8:32). God's word is truth (John 17:17). It will not free a paraplegic from a wheelchair but it will free him from complete despair (Rom. 8:24; Rev. 21:4). God's word will not free a convicted criminal from a jail cell but it will free one from the guilt of sin (1 Tim. 1:15). The truth revealed by God does not release one from obedience to civil law (Rom. 13:3-5) but it will free one from the shackles of man-made religious laws (Gal. 2:4-5). The Bereans were highly commended for their noble quest for truth (Acts 17:11). Jesus pointed out that all religious teachers do not teach truth (Matt. 7:15-20). The apostle John warns of false teachers with the exhortation to determine just who is or is not teaching truth (1 John 4:1). Therefore, the Bible (explicitly and implicitly) admonishes every person to make a proper investigation and learn the truth revealed by God in the Scriptures (2 Tim. 2:15).

This is all that we ask — investigation! Come and see for yourself. Observe firsthand the teaching, organization, worship, and practices of the church of Christ. Everywhere people are telling us about themselves, their jobs, their businesses, their clubs, associations, and religious organizations. Rather than taking our word in this matter we ask that you make an investigation and learn the truth. You have much to gain and nothing to lose by investigating the church of Christ. Study and investigation always bring out the facts. So, if you have questions about the things which we teach or practice please feel free to ask about such. This writer (or others) will gladly discuss your questions with you privately and in a spirit of kindness and gentleness. No Bible question will be refused. The articles in this

issue will answer many of your questions. Please be sure to read each article carefully.

We truly do hope that you will accept our invitation to visit soon with a church of Christ in your community. Regardless of your religion or race a friendly welcome awaits you. You will be treated with respect and dignity. You will not be singled out, pressured, or knowingly embarrassed in any way when you visit with us.

Come and investigate; determine for yourself if we are following Scriptures. The public is invited; everyone is welcome. If you need directions or information just contact the church of Christ in your area. In the event that there is not a church of Christ in your community please contact myself, or any of the other writers of this magazine, and we will be glad to assist you. Write to Gilbert Tripp, Suite 129, 413; Hwy. 123 By-Pass, Easley, SC 29640.

*\*Guest Editor*

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## EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; Dennis Conner, Brotherhood News Editor, Johnny Melton, Carolina Pulpit Editor.

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# The Church: The Worldwide Brotherhood

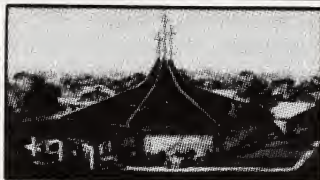
Ron Edwards, Jacksonville, NC

Have you ever wanted to travel around the world meeting the people of all the various countries and cultures? Have you ever thought of how enjoyable it could be to meet others and to have and feel a bond so common and so strong that you would immediately count them as close family and friends? Have you wondered how the Chinese and the Japanese, the Taiwanese and the Vietnamese, the South Sea Islanders and the people of Greenland, the English and the Germans, the French and the Italians, the Americans and the Russians, the Israeli and the Arabian, and all the people of all the other countries could live in harmony as brothers? In reviewing history, we have not seen this harmony produced by the organizations of men, such as, the League of Nations, the United Nations, or the European Common Market. However, this desired state of peace and harmony has been and continues to be produced among all men who have truly responded unto Jesus, proclaiming their faith in Him as the Christ!

I ask that you consider that in Jesus Christ and His church, there can be found the true worldwide brotherhood; a brotherhood that destroys barriers erected by man, such as, race, nationality, and cultural prohibitions, that work against peace rather than promoting peace. In the New Testament book of Ephesians, chapter 2:11-22, we have described the bringing of peace among the Jews and the Gentiles through Jesus' death on the cross. Paul, through God's Holy Spirit, said that Jesus "created of the two one new man so making peace; and reconciled them both in **one** body unto God through the cross. . . ." The apostle Paul described how two distinct groups of people who did not like nor trust each other could have their differences removed through Jesus. As they were brought together through Jesus into His **one** body, the church (Eph. 1:22-23; 4:4). This peace and harmony which Paul spoke of was the fulfillment of the

prophecy of Isaiah, the Prophet, found in Isaiah 2:2-4: "Now it shall come to pass in the latter days that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it. Many people shall come and say, "Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; he will teach us his ways, and we shall walk in his paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. He shall judge between the nations, and shall rebuke many people; they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war anymore." Isaiah prophesied of the coming of the Messiah and His kingdom or God's household, the church. He clearly states that God's household would be made up of all nations for all nations would "flow

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into it.” Those of God’s house would bring others that **all** would **learn** God’s **ways** and walk in His **paths**. In verse four, we see a tremendous truth, which is the result of men learning God’s ways and walking in His paths. They learn peace rather than war. They **decide** to live in peace with one another. Isaiah predicted that peace would be found among **all** those who were in God’s family or household! In God’s family, all men are brothers and all women are sisters with one father. In 1 Timothy 3:15, Paul calls the “House of God” the “church of the living God.” We, therefore, can know that to be in the church is to be in God’s household or family.

Now what this can mean to you, to me, and to people around the world is **true brotherhood** of men under God. Millions have taken the step to “peace among men” by being “born again” into God’s great spiritual family. They are now able to live at peace with those who they formerly thought little of or may have actually despised.

I would ask that you carefully consider the opportunities of peace and brotherhood that Jesus and His church afford unto you. I recently returned from a trip to the Caribbean where I was privileged to work and fellowship among men and women of different races, cultures, and formerly, different religions who now have a bond which causes them to lay aside their differences and unite together in serving their Father.

Today, as we travel, we can see the same result in countries and cultures all over the world. There is a **true brotherhood** among men in all nations because of the gospel, the Good News of Jesus and His eternal kingdom! Jesus came to bring peace to men. He is the Prince of Peace and He has brought peace to all who take Him as their “Prince.” The aim of the people of His church is to preach His gospel to all the world that all men might be saved from sin and enter His family, where, in this family, we find peace with God and men.

The church of Christ is truly a worldwide brotherhood!

# Chief Sinner to Chief Spokesman

**Jack Cooper, Barnwell, SC**

The conversion to Christ of Saul of Tarsus (Acts 7:58-8:1, 9:1-9; 22:1-21) offers great exhortation, edification, and hope to all sinners seeking salvation. Also, any serious religionist outside the body of Christ (his church, Eph. 1:22-23; Col. 1:18) can be abundantly aided toward obedience to truth by contemplating the former life and converted life of Saul of Tarsus. This man’s life was changed completely by the Christ, and he was moved from persecutor to preacher in that powerful process as shown in the Scripture: “Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his longsuffering, for an example to them that should thereafter believe on him unto eternal life.” (1 Tim. 1:15-16.)

Some readers may have balked a bit at the statement “Chief Spokesman” in the title

by supposing that rank above other preachers is implied. However the real emphasis is on the dynamics of Saul’s salvation. He described himself as a chief sinner, but his conversion was so complete that he became a chief spokesman for the Lord’s cause. Used to reveal a person’s nature and degree of involvement or service, the word **chief** may describe an individual apart from others rather than over others. In his day Saul of Tarsus was a foremost persecutor of Christ, “But Saul who is also called Paul” (Acts 13:9) became a foremost preacher of Christ. Besides, God had a special calling for Paul because he was set apart by God as an apostle to the Gentiles (Acts 9:15; 22:21; Rom. 11:13; Gal. 1:15-16). Even though Paul was an apostle “born out of due time” (1 Cor. 15:8-9), he was no way “behind the very chiefest apostles” (2 Cor. 11:5). Saul would travel to trouble the Christians, but the apostle Paul traveled to teach conversion to Christ. Paul ended up in Rome where he preached the gospel even to the praetorian

guard, and later on he referred to Christians from Caesar's household (Acts 28:30-31; and Phil. 1:13; 4:22). The preceding material proves that Saul of Tarsus was transformed from chief sinner to chief spokesman, but then there is the living legacy from the apostle Paul in his New Testament writing which delivers his powerful preaching even to modern man.

Now, perhaps the most important observation in this article is the fact that the main change in Paul's conversion was from one religious faith to another. The very reason that the man persecuted Christians (Acts 22:3-5) was to be zealous for God in the Jewish religion in which he was "instructed according to the strict manner of the law of our fathers." Of course, our text reveals that Paul sinned the way he did through ignorance and unbelief, and along with Acts 23:1 shows that he was serious and sincere, not considering himself a sinner against God. "And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day." But Paul had to be converted from his ignorance and unbelief even though he thought his religion was right. "The times of ignorance therefore God overlooked; but now commandeth men that

they should all everywhere repent." (Acts 17:31.) "And without faith it is impossible to be well-pleasing unto him, for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Heb. 11:6.) In fact, in his conversion Paul would be required to obey the same gospel which he would later preach. Ananias instructed Paul: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22:16.) Paul became a transformed man from persecutor to preacher, and in his ministry by inspiration one day he would paint the beautiful word picture of Romans 6:1-11 which displays God's design for the gospel and God's desire that sinners be baptized to be saved as they obey a form of the death, burial, and resurrection of Christ.

Sometimes people needing to obey the gospel hesitate because of wanting first to make sure they can live right. Fallen Christians do the same thing when they need to be restored. That is just another way of saying, "God cannot save me now; I am just too sinful." But each one should remember the apostle Paul, a chief sinner against God converted to a chief spokesman for God.



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# Christ Is the Savior — The Church Is the Saved

**Donald F. Rhodes, Mauldin, SC**

God gave Christ to be the head over all things to the church which is His body (Eph. 2:22-23; Col. 1:18). Christ is the one and only head of His church. He has never relinquished this position to any man or group of men on earth or in heaven. Any church having any man or group of men as its head cannot be the church Christ promised to build (Matt. 16:18-19).

## **Jesus Is the Savior**

The angel that appeared to Joseph assured him Mary would give birth to a son. This son was to be called Jesus: "for he shall save his people from their sins." (Matt. 1:21.) John also states that Jesus "is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (1 John 2:2.) Peter revealed, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) The one who sins wilfully, counting the blood of the covenant an unholy thing, doing despite unto the Spirit of grace, can only fear the coming judgment and fiery indignation of the Lord (Heb. 10:26-31). Jesus is the Savior: The Only Savior. His way is the only way to heaven (John 14:6).

## **His Church Is the Saved**

In Matthew 16:18-19, Jesus promised to build His church. He did not promise and neither did He build "churches." Jesus used the singular in saying, "I," "My," "church," "It." Therefore, we know He only promised to build **one**. It becomes our task to study the Scriptures, identify the one church and become members of it (Acts 17:11; 2 Tim. 2:15). All who sincerely want to be in the one and only body, kingdom, church that Jesus built will study, seek to know the truth, so they can be free — saved (John 8:32). It does not take a Solomon to know that the church is the

saved for Jesus adds to **the church** daily those who are being saved (Acts 2:47). Since Jesus built only one, His church, He adds the saved to it and to it only. Therefore, the church is the saved.

## **There Can Be No Separation**

There can be no separation between the saved and the Savior. Jesus is the Savior. All who are saved are saved by Jesus. He shed His blood for the remission of sins (Matt. 26:28). This naturally brings up the question: How is one saved by Jesus? The answer is: In obedience to His commands (Heb. 5:8-9; Rom. 6:17-18). There is no "only" involved in salvation. One must **believe** that Jesus is the Son of God (John 8:24; Mark 16:16). However, this is the beginning, not the end — not the "only." One must repent of sins (Acts 2:38; 17:30-31). But this is not an "only" step in salvation. One must confess Jesus before men (Matt. 10:32-33; Acts 8:37). Neither is this an "only" act required for salvation. One must be baptized into Christ, for — in order to — the remission of sins (Mark 16:16; Acts 2:38; Gal. 3:27). However, neither of these things alone will bring one into a covenant relationship with God. It takes doing all of God's will to enter the kingdom, church, body (Matt. 7:21). There is no salvation apart from Jesus, the Savior. We cannot separate the saved from the Savior. The saved must continued to walk in the light — with the Savior (1 John 1:6-9). They must live the Christian life.

There is no separating the body, church, kingdom from the head — Jesus Christ. Jesus is the head of the body, the church (Col. 1:18; Eph. 1:22-23). A living functional body must have a head. A living functional head must also have a body. Not two heads on one body or two bodies and one head. The saved have been baptized into one body (1 Cor. 12:13). They have been baptized into Christ (Gal. 3:27). Therefore, they are in Christ, new creatures (2 Cor. 5:17) and have

been added to the church, the body, the kingdom (Acts 2:47). Any who tries to have Christ, the head apart from the body, His church, is trying to create a situation of death: for to separate the head from the body causes death.

There is no separating Christ from His church. Jesus purchased the church with His blood (Acts 20:28). He is the Savior of the body, the church (Eph. 5:23). Jesus also loved the church and gave Himself for it (Eph. 5:25). Since Jesus purchased the church, gave Himself for the church and is

the Savior of the church, there is no separating Him from it. We cannot have Christ and reject His body, church, kingdom.

Friend, why not investigate the church of Christ? Seek ye out of the Scriptures, ask for the old paths, require Scriptural proof for the things you follow, practice and promote in religion. Your soul's eternal destiny depends on it. Heaven will surely be worth it all.

"The churches of Christ salute you." (Rom. 16:16.)

# The Church of Christ Is 2,000 Years Old (or, Why You Don't Need a "New" Church in Your Community)

**Mike Ragsdale, Kinston, NC**

When you pick up your weekend paper, you often find a special page, or half page, that begins with the caption: "Worship at the Church of Your Choice." What follows is a listing of all the churches and synagogues that purchase advertisements or have businesses buy the ads for them. While I am happy to live in a country that allows me the freedom of religion and many other freedoms as well, I am also aware that it will be Jesus Christ whom God has appointed as the judge of all men (Acts 17:31). We must look to the New Testament to find out which matters of religion we have liberty in and what areas we are bound to follow as direct commands of God (Gal. 1:8-9; Rev. 22:18-19).

When you read the Bible it talks about only one church (Matt. 16:18; John 17:20-21; Acts 2:47; Gal. 3:26-28; Eph. 1:22-23; 2:13-22; 4:1-6). In John 8:31-32, Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." As He continued to teach the people on this occasion, He contrasted those who know God's word but do not live by it, with those who

seek truth (John 17:17) and apply it to their daily lives. If the newspapers are right, that it does not really matter where you worship or what you believe, then Jesus will sit at the judgment seat and interview each person to see which particular brand of religion he chose, or which met his social and ethnic needs or which one had just the right preacher to keep the members happy. There is no basis for such a concept in the Bible. Instead, the Scriptures teach that there is only one way to enter into heaven (John 10:9; Acts 4:12; Gal. 3:26-28).

Romans 16:16 refers to "the churches of Christ." This reference is to congregations of the church at various geographical locations. When Jesus, through John, sent messages to the seven churches which were in Asia (Rev. 1-3) the references are clearly to congregations of the church of Christ at different localities, thus, "the churches of Christ."

The problem today is not that we need another church; the problem is that people need to get back to the Bible and restore pure and undefiled Christianity as it is documented in the New Testament. There is a pat-

tern in the New Testament (compare Heb. 8:5) as to how to worship in spirit and in truth (John 4:24; 17:17). There is a pattern in the New Testament as to how to establish a congregation of the Lord's church and how to govern it according to God's will. First John 5:11 states clearly, "And this is the record, that God hath given us eternal life and this life is in his Son." The commandments of God are not burdensome; the

Father, the word, and the Holy Spirit are in agreement (1 John 5:1-8). It is time for everyone to get back to the basic truths in the Bible.

Do we need another church today? No, one simply needs to conform to God's plan as revealed in the New Testament and live and worship according to the pattern of the church which Jesus built (Acts 2).

## The Church Is Governed Solely By Christ Through His Word, The Bible

**Larry Scott, Wilson, NC**

It seems some would try to justify everything from prostitution and homosexuality to lawlessness and rioting from the Bible as their proof text. Others might take a more underhanded approach and misrepresent the teaching of God's word. What a terrible thing, that some would exchange the pure, simple doctrine of the New Testament for a lie dressed up in a pretty package.

With more than 350 different religious bodies in our world today claiming to have the truth of God's word, how can we know for certain who is right? Common sense would tell us, that all can not be right, when all teach something different from what the Bible really says. Is there an absolute standard for religion? Where do we look for authority in religion for what we practice or teach?

There is authority in our local government, as well, in our country. In matters of religion, we must also be subject to God. We must look to God and His word, the Bible, as our only source book of authority in matters of religion. To go beyond His word and add to it or take from it will cause us grave consequences in this life, as well as the next (Rev. 22:18-19).

The New Testament church for which Jesus Christ died is governed solely by Christ through His word, the Bible. Consider several passages with me. Second Peter 1:20-21 tells us, that God's word can be

understood alike by all. Second Timothy 3:16-17 informs us, that all of God's word (the Bible) is from Him and is for our good. The Hebrew writer further reminds us that, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." (Heb. 1:1-2.)

The church of Jesus Christ is not governed or overseen by council, conventions, conferences, or synods. Jesus told His disciples, that they would know the truth and the truth would make them free (John 8:32). When Jesus prayed to His heavenly Father on behalf of His disciples, He stated that God's word is truth (John 17:17). Listen to the words of Jesus in John 12:48: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word, that I have spoken, the same shall judge him in the last day." The Son of God, Jesus Christ, rules His body, the church. We must listen to Him and obey Him: for one day He will judge us individually according to His words, which are in the Bible.

We must ever have a "Thus saith the Lord" for all we do and teach in religion if we would be found faithful and true to Christ. Second John 9-11 explains to us, that if we fail to abide in the doctrine of Christ we do not have God or Jesus, the Son.



# The Worship of the Church of Christ Is the Same as During the Days of the Apostles (Peter, James, John, Etc.)

Terry Gunnells, Columbia, SC

Somewhere near the Garden of Eden, two young sons of Adam and Eve attempted to worship God. Cain killed Abel in a jealous fit because his sacrifice (worship) was rejected.

Nadab and Abihu are household names because they used **strange fire** in their priestly duties and were consumed by the fire of God as an example of His distaste for non-prescription worship. It is extremely important that we offer worship to God that will not be offensive to Him — our salvation depends on our worship not being **rejected**.

There are four kinds of worship mentioned in the tabloid of the Holy Spirit: vain worship (Matt. 15:9), ignorant worship (Acts 17:23), will worship (Col. 2:23), and true worship — the worship prescribed by God (John 4:23-24).

The only way that we can engage in true worship is to ascertain how the apostles and those under their tutelage worshipped. It is not our concern where they worshipped but **who** they worshipped, **when** they worshipped, and **how** they worshipped.

The fruit of our lips, which is representative of our worship, is always directed to God (Heb. 13:15).

One verse of Scripture tells us that Paul worshipped on the first day of the week (Sunday), ate the Lord's Supper, and preached (Acts 20:7). The apostles met regularly and those worshipping with them heard their doctrine, fellowshipped (gave an offering), ate the Lord's Supper, and engaged in public prayer (Acts 2:42).

It was a common practice for the apostled church of the First Century to sing (1 Cor. 14:15; James 5:13). The churches of Colossae and Ephesus were instructed by an apostle

to sing — the kind of singing that would necessitate a congregational setting (Col. 3:16; Eph. 5:19). In these passages there is an obvious absence of any mention of a mechanical instrument.

The Bible is written in such a way that we can roll back the curtain of time and see what was done as the result of inspiration. The apostles were an important link in revelation and their testimony is equal to that of Christ for they were His earthen vessels and God beseeches us by them (2 Cor. 4:7; 5:20). They taught by word and example. In the case of true worship, we have unequivocal examples (precedents) of how God is to be worshipped.

When visiting a worship service of the churches of Christ, we encourage you to note carefully the five main components of worship. Naturally, we would not be dressed like the apostles for they were products of another culture. We are not bound by where they met because necessity dictated that they meet in homes or rented halls, etc. You would likely observe a modern meeting house and many other conveniences which are governed by our culture. If we are true to the inspired examples, culture will not have changed the message, the supper, the collection, the cappella singing, nor the prayers. The message is still Christ and Him crucified, the supper still represents His body and blood, the collection is still a free-will offering given from the heart, and the prayers are still addressed to God in the name of Christ.

If you engage in worship with the right spirit and do the aforementioned acts, you will have worshipped the same way the apostles did.



# The Organization of the Church of Christ

**J.C. Townsend, Orangeburg, SC**

Wherever individuals unite for any purpose, there must be some kind of organization and government. No community can exist permanently without it. Guidance and direction has to be given or anarchy results.

Jesus Christ has a kingdom upon the earth. The kingdom is the church, the called out, the **ecclesia**, those who have obeyed the gospel and have become his subjects (2 Thess. 1:7-9; Heb. 5:8-9). For mutual helpfulness and for the spread of the gospel at home and abroad, it was necessary for the Lord to provide organization.

The church of the first century is the standard of church excellence, and the New Testament is the all-sufficient guide for its work and worship (2 Tim. 3:16-17). The organization provided by the New Testament is right and sufficient. To be the church of the New Testament, the organization specified by the word of God must be observed.

A look at some characteristics of New Testament Christianity will help one to appreciate both the form and the function of church organization. First, it was simple in form and spirit. Second, it was practical. It met the actual needs of people. Third, it was wonderfully adaptable. It could meet every circumstance, and worked equally well in Jerusalem, Corinth, Rome and in America today. All these facts are true of the organization which God has provided for His church.

Another fact about church organization which needs to be noted is that it was adapted to the nature and character of the work which God gave it. Also, there was no organization tying the churches together such as is characteristic of most religious bodies today. One searches the New Testament in vain for any kind of earthly head or headquarters. Each congregation was independent and charged with the responsibility of carrying out God's work in the world (Phil. 1:1; Matt. 28:18-20).

Jesus Christ is the supreme head of the church (Matt. 28:18; Eph. 1:20-23).

Christ selected twelve apostles and invested them with power to inaugurate His kingdom and to establish it on the earth. This office was extraordinary and of the highest dignity and rank. Christ sent the Holy Spirit to guide and enable them to announce all the laws needed for the work, worship, and government of the church (Matt. 16:18-20; John 16:7-15; Acts 1:8; 2:1-4). When these men finished their work, the church had everything needed to edify, extend, and perpetuate its self throughout all the centuries to come. The revelation of God was completed and the apostolic office ceased (Jude 3).

The responsibility of the evangelist is that of preaching the word and this is age-lasting. As long as there are unconverted people, there will be a need for evangelists (Eph. 4:11; 2 Tim. 4-5). It can be said that the only organization authorized by the New Testament is that of the local congregation with its elders and deacons. All authority for the governing of the church has been vested in the eldership (1 Thess. 5:12-13; 1 Tim. 5:17; Heb. 13:7, 17). It is important to see that the authority of elders does not go beyond the

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boundary or membership of their own congregation (1 Pet. 5:2).

There is to be a plurality of elders in each local church (Acts 14:23). The New Testament outlines in a clear and precise way the qualifications which elders must possess

(1 Tim. 3:1-7; Titus 1:7-9; 1 Pet. 5:1-4).

Under the supervision of the elders, the nature of the deacons' work is to serve. They are to do a specific work for the growth and edification of the local church of which they are a part (Acts 6:1-6; 1 Tim. 3:8-13).

# Ancient and Modern Woman's Role in the Church of Christ According to the Scriptures

**Gayle Cooper, Barnwell, SC**

Is the "little woman" who is a Christian becoming dissatisfied with her quiet role in the church? In two recently published articles, Christians addressed the idea that many modern women have, as a result of swift changes in our society, become so sophisticated and confident in the corporate world that they may be alienated and lost to the church by lack of challenging leadership opportunities. While they did not imply any deviation from Scriptural practices, these articles called on church leaders to be certain to find meaningful ministries to challenge these women.

God's word directs little of or to women only, but Proverbs 31 is one of the very positive Scriptures dealing specifically with women. The true church is also concerned with a few passages which place restrictions on women (1 Cor. 11:2-16; 14:33-36; 1 Tim. 2:8-15; 1 Pet. 3:1-6). These Scriptures teach the submission of wife to husband and prohibit women from leading prayer or teaching in a public religious gathering where men are present and from speaking in a worship assembly. These restrictions must be adhered to by those who wish to practice true worship and proper conduct in God's household. While society changes, woman's God-given role does not.

Do these restrictions leave the woman only unimportant, passive roles in the church? No! The Bible contains quite enough to challenge the most skilled and creative female. Women highly trained and capable

in their careers should not need someone to find ministries for them in the church. The principles of the virtuous woman of Proverbs 31 are timeless, and they even cover the woman with an income-producing career. The challenge of living up to the values of this Bible chapter is awesome in itself, and God places no restrictions even in the New Testament that hinder a woman from this challenge.

The virtuous woman described in Proverbs 31 is said to be above price. No wonder — for what task, what hobby, what career, what life's pursuit can be more noble, more challenging, more demanding of the best of a woman's intellect, wit, creativity, physical stamina, and spiritual courage, than the position of "guardian of the household" spoken of in 1 Timothy 5:14? Add to her role as wife and mother (and/or "career woman," as she chooses) the limitless opportunities she can find to serve God creatively outside her home — as Bible teacher, personal worker, or minister to the aged, ill, and needy — and **there** is a challenge indeed.

The impact of a virtuous woman cannot be measured. If she is providing a Christian-nurturing home environment for her family, a woman can do no greater service to God. Nothing about the church collectively impacts a community as do the daily lives of a Christian family. The real human impact on a lost soul comes from the influence of a Christian man or woman or family living soberly and righteously, understanding that they belong to God and trying to follow His



will in daily dealings with others. A woman has a unique role in such a framework; the enduring influence of a good wife or mother have been given tribute in literature of all ages.

Some of the important Scriptures concerning women deal with this important role as wife and mother. Sadly, such passages may be the most neglected Scriptures concerning women. In Titus 2:3-5, Paul wrote Titus to give healthful teaching "that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed."

This is the all-important leadership role that women need to take in the church — that older women teach younger women "that which is good." Do we have enough women who are willing to assume this much-needed leadership? Why should highly capable modern women need the "church leaders' to find meaningful ministries for them if the older Christian women have been teaching the younger? Much of women's creativity and modern sophistication may be wasted if this Bible pattern is not being followed. Too often those who are "older" women either will not admit that they are older, or want to retire and "let the younger ones do it" without having **trained** any younger ones to do anything!

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The role of the woman in the church today is not changed by the shifting of society's values. It is still to be Bible-oriented. But it can be as challenging and exciting — and still stay within Scriptural bounds — as the woman will make it!

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# How Does One Become a Member of the Church of Christ (or How Is One Saved?)

**Jack Tittle, Rocky Mount, NC**

Salvation is in Christ (2 Tim. 2:10). The church of Christ is His body (Eph. 1:22-23). It then follows that the sinner must somehow get into the body (church) if he is to be saved. Conversely, membership in the church is the result of being saved. How does the sinner get into the church of Christ today? In precisely the same way people did in the first century. The Lord adds them to the church (Acts 2:47). When does the Lord do this? When the sinner is in such a condition that he "should be saved." How does the sinner reach that state? Read on.

Faith in God through His word is the beginning point. The sinner must believe that God is and that God will reward him (Heb. 11:6). Realizing his situation he turns to God's word and finds there the hope of all mankind. He believes it. That faith grows as he learns more from God's word (Rom. 10:17) and his belief that Jesus Christ is the Son of God grows also. Is he saved yet? No.

The sinner must change his life, his attitude. Repentance from sin is at the core of the situation. All men everywhere must repent (Acts 17:30) because all men everywhere have sinned (Rom. 3:23; 6:23). Repentance is making a change in ones life to serve God rather than sin. Even the good, clean, moral, sincere person, if he is to be saved, must make this decision. One is guilty of sin because he sins and everyone has sinned, therefore everyone must repent, that is change their life-style to that which pleases God. Is he (the sinner) saved when he repents? No.

Confession of the belief (faith) must be accomplished before salvation can be secured. The sinner believes in his heart that God is always willing to reward and that Jesus is God's Son and with his mouth confession is made to salvation (Rom. 10:9-10). Belief in God's promises and the realization

of his lost state combine to stir the sinner to confess his belief in Jesus as the Son of God. Is he saved yet? No.

Remember that salvation is in Christ (2 Tim. 2:10; 1 John 5:1-12). Outside of Christ there is no salvation (Acts 4:12). The only conclusion in that matter is that the sinner must be in Christ if he is to be saved. Once in Christ his salvation is secured. How does the sinner do that? Belief is not what puts the sinner into Christ, nor is repentance or confession the agent through which this is accomplished. Water baptism, immersion, is the means by which the sinner gets into Christ where salvation is found. The act of baptism (immersion) was commanded by Jesus Himself (Matt. 28:18-20). Peter told the believers in Acts 2:38 that they were to be baptized for the forgiveness of their sins in the name of Jesus Christ. Paul had his sins washed away by being baptized (Acts 22:16). He later wrote that as many sinners as were baptized into Christ had put on Christ (Gal. 3:27). Immersion in water is the only way that the sinner can get into Christ where the forgiveness of sins is found according to the Bible. Baptism therefore saves the sinner and the reason for that is simply that in baptism the sinner reaches the blood of Christ which washes away sin (1 Pet. 3:21; Rom. 6:3-4).

Belief, repentance, confession and being baptized for the forgiveness of sins in the name of the Father, Son and Holy Spirit are the means by which the sinner is saved, or becomes one that "should be saved." Upon that condition the Lord adds him to the church of Christ which is His body.



# The History of One Church of Christ: Goldsboro, North Carolina

Duane Brown, Dudley, NC

The church in Goldsboro had its beginning as a result of the interest and concern of the College church of Christ in Abilene, Texas. Its desire to begin a new work, where no church existed, resulted in a survey trip to North Carolina in April, 1957. Goldsboro was chosen and Ray D. Fullerton, Jr., was sent with its liberal support to begin the new work.

On Sunday, August 11, 1957, the church met for the first time in the home of Bill and Joyce Forsythe. Charter members included the Forsythes, Ray and Mary Margaret Fullerton, Herman and Maxine Smith, Jim Reagan, Ray and Lee McBryde and Eda Edwards. Within weeks Virginia Worrell, Leta Schwallenstecker, Tommy Foster, and Larry Hall joined the group.

During the next six weeks the church met in an undesirable rented hall in the downtown area. After being ejected from that location by the City Building Inspector, arrangements were made on September 25, 1957, to rent the old First Christian Church building for \$150.00 monthly. In March, 1958, when the owner decided to demolish that building to build a used car lot, the church began meeting in the America Legion building. The church continued meeting there for about two years while starting fund raising efforts and plans for its own building.

The purchase of a lot at 203 N. Claiborne street was initiated on December 19, 1957, and formal dedication of the completed building was effected on February 7, 1960. This continues to be the meeting place of the church in Goldsboro till this day. The final payment on the original building loan was made on November 25, 1968. A four-bedroom preacher's home was purchased on December 13, 1967, and that Deed of Trust was satisfied on January 29, 1980.

During the past 30 years the following ministers have served the congregation: Ray D. Fullerton, Jr. (1957-1967); Talmadge L. Solomon (1966-1967); O.B. Dunlap (1967-

1969); Victor Jordan (1970-1971); James C. Allen (1971-1974); William C. Love (1974-1976); and Gilbert Tripp (1976-Present).

The church began with 13 adults (10 members and 3 non-members) and 12 children in attendance. The first weekly contribution amounted to \$38.00. Today the attendance averages about 130 with a weekly contribution of about \$800.00. Air Force personnel and their families have always been important to the work. In early days they composed 85 percent of those attending whereas they now represent about 45 to 50 percent of the congregation. Our growth in the local civilian populace has added considerable stability to the church and its outreach programs.

A 15-minute radio program entitled "Keys of the Kingdom" was begun by the congregation on October 6, 1957, and a radio ministry has been maintained locally throughout most of our history. The "Dial-A-Devotional" telephone service was started and used effectively in the early 1960's. The church was a co-sponsor for the Herald of Truth on WITN TV in 1971-72 and for the Amazing Grace Bible Class on WCTI TV from 1981-85.

Gospel meetings too numerous for specific mention have been held in our building during the years 1960 through 1981. A used tent was purchased and effectively utilized for gospel meetings in 1982-83. On April 3, 1982 we sponsored a public lectureship on "Marriage and the Home" featuring speakers from eastern North Carolina. In April of 1984 this church hosted the 40th annual Carolina Lectures. During April 22-26, 1985 we conducted our best attended, community, soul-saving effort ever by renting the Goldsboro High School Auditorium for a series of nightly meetings featuring James F. Kennedy. On May 15 and 16, 1987, the churches in Kinston and Goldsboro sponsored the East Coast Youth Rally.



# The Church Is Not an Interim

Howard Winters, West Jefferson, NC

I am currently reading a book that refers to the New Testament church (the church age, as the author calls it) as an interim period. Webster defines the word interim as "a time intervening; interval." Thus the "church age" is seen as a period of time used to fill in between the close of the Old Testament dispensation and the kingdom age (which is supposedly yet to come). This concept is based upon the utterly false idea that when Christ came the first time He came to establish an earthly kingdom but because the unbelieving Jews rejected Him He was unable to accomplish His purpose — He was unable to do that which the Old Testament had foretold that He would do. According to the theory, human from center to circumference, the Old Testament had foretold the coming of an earthly kingdom, made up of the Jews, ruled over by Christ, and having its seat in Jerusalem. Christ thus came to establish that kingdom — that was His purpose for coming into the world. But because the Jews rejected Him He either postponed its establishment until His second coming or else He stopped the prophetic clock so as to make the prophecies (which were originally given to foretell what would take place at His first coming) apply to His second coming. But regardless of whether the kingdom was postponed or the prophetic clock stopped, the church of Christ (and consequently the salvation of human souls by the shed blood of Christ) was not what God had planned and purposed. Consequently the church and the whole scheme of human redemption by the cross are unknown to Old Testament prophecies. That which was foretold (the kingdom) failed to come; that which they did not foretell (the church) did come. Thus the first coming of Christ, as far as the plans and purposes of God are concerned, was therefore an absolute failure. He did not do what He came to do (establish a kingdom); He did what He had no plans for doing (build His church). Hence the church age is called an interim period — an interval

filling in until Christ can do at His second coming what He failed to do at His first.

But such a theory is wrong, absolutely wrong, because it misses the whole message of the Bible, namely, the salvation of souls from sin by the death of Christ on the cross. This was in the mind of God from the very beginning. This is what He planned. This is what He purposed. This is what He sent the prophets to foretell. This is what Christ came to accomplish. This is what the early Christians proclaimed. This is what the Bible teaches — the Old Testament telling us that it is coming and the New Testament telling us that it has come. There are hundreds of Scriptural ways to show this, but I will discuss only two here, and one of them very briefly:

1. The Lord did not come to establish an earthly kingdom the first time. Neither will He be returning to do so at His second coming. This is plainly taught in many ways and by many different passages, but the two following will suffice for our purpose now:

First, the Jews, after He had fed 5,000 with five loaves and two fishes, tried to force Jesus to be their king — they tried to force Him to be the very thing this false theory says they rejected Him from being. John says, "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." (John 6:14, 15.) This clearly and unmistakably shows that Jesus could have been an earthly king but refused such a throne. That was not in His purpose. He had a higher mission (the salvation of souls) than to rule over an earthly material kingdom, made up of Jews alone. But consider further: because of this refusal to be king over an earthly kingdom (that which the Jews expected and wanted) they rejected Him as the promised deliverer of Israel. Thus it was not that the Jews refused Christ

as king but that He refused to be a king in the sense they wanted and expected Him to be. Had He been willing to become an earthly king, the kind they expected, they would not have rejected Him. The fundamental reason for their rejection of Him was because He would not rule over a material earthly kingdom. He had not come to establish or rule over a kingdom of that nature and they would not accept Him unless He did. We must conclude from this that Christ would not have been rejected by the Jews had His purpose been to rule over them nationally. That is precisely what they wanted — that is what they expected, but that was not what Christ came to offer. His cruel death on the cross was a result of His refusal to accept an earthly throne.

Second, Jesus stated painfully and unequivocally, in language no reasonable mind could misunderstand, that His kingdom was not of this world, not an earthly kingdom. When He stood before Pilate to be judged by him, Pilate asked, "Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18:33-36.) His kingdom was not of this world because it was not earthly in nature. It was a spiritual kingdom. We must, therefore, conclude from Jesus' own words that it was by the design of heaven that He would reign over a spiritual kingdom rather than an earthly one. His subjects are those who have been born again, a birth that puts them into His kingdom (John 3:5). The new birth is a spiritual birth, and it puts one into a spiritual kingdom. Thus the kingdom over which Jesus rules is spiritual in nature. And that spiritual kingdom, as it functions on earth, is the church. And that is what Jesus came to establish (Matt. 16:13-19).

2. The church, the spiritual kingdom, is that which was foretold by Old Testament prophets. To miss this point is to miss the

whole purpose of the Old Testament. Because men have rejected the New Testament church and substituted in its place human denominations, they have completely failed to see it as God meant it to be seen — a kingdom resulting from the salvation of human souls. The prophets described the church in such glowing terms (e.g. Isa. 2:2-4; Dan. 2:44) that men (blinded by the humanism of denominationalism) say that nothing which would fit the description given has ever been in this world. But quite to the contrary, all New Testament writers saw the church, the Christian system, as the very thing all the prophets had foretold (cf. Acts 2:14-39; Rom. 1:2; 1 Cor. 2:9, 10). Thus as the New Testament writers saw it, that amazingly wonderful thing foretold by the prophets was none other than that which Jesus promised to build (Matt. 16:13-19), that which He purchased with His blood (Acts 20:28), that which is built upon Christ as its foundation (1 Cor. 3:11), and that which is made up of all born again believers in Christ as Son, Savior, and Lord.

The church is therefore not just an interim (something inserted as a substitute without design or plan) but the very thing God promised and proposed from the beginning. The Christian age is the last age God has in view for man and the Christian system is His final means of dealing with man (Jude 3). God has promised nothing else beyond this spiritual kingdom but heaven itself. Nothing else is needed. Christianity fills every promise and every prophecy of the Old Testament as they relate to the coming Redeemer and what He was to

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bring into the world. He came to deliver man and that deliverance is found in, and only in, the present scheme of redemption. Those who are redeemed with blood make up the church. This is as God had purposed it from the beginning (Eph. 3:10, 11). To see the church then only in terms of an interim is to miss absolutely the divine message of both the Old and New Testaments and to reduce the current plan of salvation (as revealed in the gospel) to nothing more than an accident — a substi-

tute for that which God had planned and that which Christ failed in His effort to establish. In short, to say that the church is only an interim is to expect that which the Lord has not promised while rejecting that which He did — to expect the material and earthly while He has promised the spiritual and heavenly. Christ did what He came into the world to do (to establish and rule over a spiritual kingdom) and it is the worse sort of human folly to reject that for the fantastic theories of material-minded men.

## Losing Sight of Our Purpose

**Jim Mullican, Clyde, NC**

As societies and organizations grow older, it is very common for them to lose sight of their original purpose for existing. We see this problem everywhere.

Much of the feeling that brought about the Bolshevik Revolution in Russia in 1917, was noble. The principles that all citizens are equal, that all should use their talents for the good of society, and that all should have their needs met by that same society are commendable. Unfortunately, those who gained control of the government soon forgot their goals, perhaps because they were found impossible to achieve with God expelled from their lives. Under communism, people did not work unselfishly, and the noble experiment degenerated into domination of the Soviet Empire by a few men who ruled with an iron hand in a system even worse than the one it replaced.

In our own government, to a lesser degree, the same problem has arisen. Supposedly we elect people to represent us in the U.S. Congress. When was the last time your representative asked for your views? Instead, the will of the majority is frequently ignored. The majority opposes abortion on demand and favors a balanced budget amendment, but our representatives quickly lose sight of the people they represent when they get to Washington, except at election time.

In the Bible, the Jews lost sight of their purpose for existing. God gave them a "Great Commission" to evangelize the world

(Isa. 42:6-7; 49:6), but they came to see themselves as a people chosen to keep God to themselves. All other people were created to fuel the fires of hell, they thought. Consequently, God chose a new Israel, the church, and gave us a similar "Great Commission." (1 Pet. 2:9.)

They lost sight of the purpose of the sabbath day, and Jesus had to remind them in Mark 2:27: "The sabbath was made for man, not man for the sabbath." Their petty rules and regulations had changed a day of rest and spiritual renewal into a burdensome inconvenience that no longer benefitted the people it was intended to help.

The priests and Levites were ordained to serve their Jewish brethren, but they lost

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sight of human need and were blinded by the lure of ceremony and ritual, so that they passed by an injured man in the roadside between Jerusalem and Jericho for fear of becoming ceremonially unclean (Luke 10:29-37).

Today we see the "spiritual leadership" of the world in general caught up in politics and power struggles. Jesus did not lead His disciples in protest marches about the injustice and hypocrisy of Tiberius Caesar, but those who claim to follow in His steps today do such things. It is a matter of record that several communist rebel groups in Africa and elsewhere are financed by the central treasury of certain America denominations to commit murder. Rather than a brotherhood of congregations free to study and follow the Bible as they understand it, most denominations have a national government and are led by men who gain and hold power the same way

those in secular government do. They seem to have lost sight of the humble carpenter of Nazareth who taught us to be servants not masters, and to suffer abuse without striking back.

Are we the exception to this general rule of human nature? Unfortunately, the answer seems to be "No." The church was established for the purpose of teaching everyone about Jesus, showing in our lives the value of His way of life, and leading all who will to become Christians. The early church met in caves and catacombs, but converts were made daily. Today we sit in comfortable buildings, but never say much to anyone outside about Christ and as a result convert very few. It's difficult to convert those we don't personally teach or bring with us so that someone else can teach them. Have we lost sight of our purpose? Read 1 Peter 2:9 again.

## News Briefs

### David Pharr, Rock Hill, SC

Please send news reports to David Pharr, 339 Charlotte Avenue, Rock Hill, SC 29730. Items must be received by the next-to-the-last Thursday of the month. We would like to be on your bulletin mailing list.

### NORTH CAROLINA

**Charlotte.** Westside is celebrating its 25th anniversary this year. They have accepted responsibility for the support of Jerry Bell at the new work in Shallotte, North Carolina. Jerry, who once lived in Charlotte and was a deacon at the Plaza church, will graduate from International Bible College in 1988 and will begin at Shallotte in June of 1988.

**Winston-Salem.** Brian and Linda Grubbs will be working with the South Fork congregation this summer.

**Statesville.** Many of our readers knew Alice Crews. She is the mother of Stanley Crews, one of the Northview preachers. Sister Crews passed away May 1.

**Asheboro.** After seven years with the Asheboro work, Doug Couch is moving to Murfreesboro, Tennessee. Their address will be 1710 Cyress Drive, 37130.

**Raleigh.** The Christian Chronicle, an international newspaper for news in the brotherhood carried a feature article in the May issue on the history and progress of the Brooks Avenue church of Christ.

**Mooreville.** The church is urgently requesting financial assistance for one of their families. Their eighteen-month-old daughter is scheduled for heart surgery in June. Insurance will not be adequate. The Mooreville church is helping and is asking other concerned Christians to send funds also. Contact the preacher, Michael Mobley, for information (1-704-663-1984).

**Forest City.** Waymon Love will begin working with the church July 1. The Loves

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are returning to North Carolina after 21 years away. The Forest City work is relatively new and is in Rutherfordton County, a county where previous congregations have ceased meeting. Brother Love was once with the Spindale church in this county. Several nearby congregations are assisting this work, but \$800 per month is still needed. A meeting place has been purchased and the local members are making the mortgage payments. There are twenty members.

#### NC Conversions:

Brooks Ave., Raleigh, 5; Broad Street, Statesville, 1; Providence Road, Charlotte, 2; Biltmore, Asheville, 1; Eastchester, High Point, 2. Total: 11.

## SOUTH CAROLINA

**Duncan.** Plans have been announced for a 55th Homecoming May 1-4, 1988.

**Easley.** Gilbert Tripp has announced plans to move to Easley to establish a work there. Brother Tripp has been with the Goldsboro, North Carolina congregation for several years.

**Georgetown.** The Southside congregation and the congregation meeting on Highway 701 North have merged their work. All will be meeting at the Highway 701 location. Sam Soper will be working full time with the

group. (Note: The Southside listing should be removed from the church Directory listings.)

**Lexington.** Kevin Arvin has been named Minister of Youth. He has been with a congregation in Kentucky for the past two years and prior to that worked with both David Lipscomb College and Alabama Christian College.

**Spartanburg.** Albert Gardner, one of the ministers at Central, suffered a heart attack on May 8 and had to have surgery. He is recovering, and the prognosis is good.

**Rock Hill.** Erwin Gunnells has been named as an associate minister at the Charlotte Avenue church. He has just graduated from Freed-Hardeman College. His father is Terry Gunnells who preaches at the St. Andrews Road church in Columbia.

**Hartsville.** Since the appeal in the May issue of **Carolina Christian** and following several personal contacts to mission-minded congregations, over half of the money needed to build a building at Hartsville has been promised. A few more churches are needed to provide enough to make this much-needed facility a reality this year.

#### SC Conversions:

Essex Village, Charleston, 1; By Pass, Union, 1; Summerville 5; Central, Spartanburg, 2; Central, Columbia, 1; North Charleston 1. Total 11.

## Contributors

Each contributor of \$25 or more (to help us publish 1 Corinthians and ultimately to get the paper on a self-sustaining basis) will be listed in the paper and will receive a free autographed copy of **Commentary on First Corinthians** as soon as it comes from the press. We hope many of you will want to join this number.

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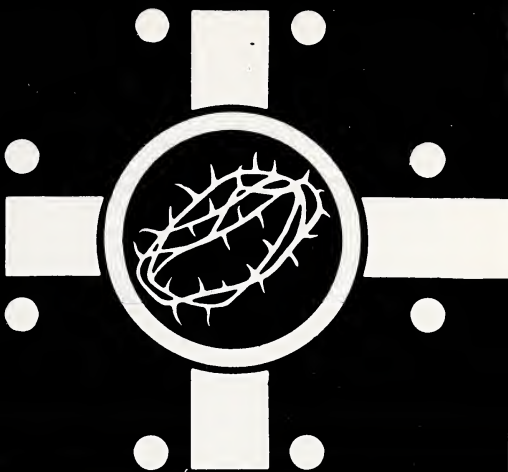
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# CAROLINA CHRISTIAN

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## Excerpts . . . Old and New

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I heard of a man who loved money so dearly that he had all of it converted into gold so he could take it to heaven with him when he died. He said gold was good in any country. He put all of his gold up in the attic and told his family he would get it as his spirit went up through the attic. A few days after he died, one of the boys went up in the attic and observed that the gold was still there. He came down and said to his mother, "Dad did not get the gold." She said, "I told him if he was going to take it with him he had better put it in the basement, then he could get it on the way to the place where he was going." — V.P. Black, Bible Foundations Series, Vol. 1, No. 6, p. 102.

\* \* \* \* \*

When I was a boy preacher, I engaged in debate with a man who said there would be no punishment after death. I reminded the people that my opponent would not be in hell five minutes until he would be on my side of the question! — George W. DeHoff, **DeHoff's Commentary**, Vol. 4, p. 281.

\* \* \* \* \*

If I were preaching to please myself and my friends I would never choose this subject. I wish that I could believe that there is no hell; I wish that I could believe that all men would come to repentance and obedience to the gospel of Christ, and therefore, hell would be unnecessary. But I do not wish to believe it if it is not true. I would far rather believe and preach an unpleasant truth, than to believe and preach a pleasant error. — Everette Morefield, **What Does the Bible Say?** Vol. 3, No. 12, Dec. 1980, p. 2.



## Up to Bethany

In the spring of 1987 I was honored by the Sunrise congregation in Parkersburg, West Virginia with an invitation to do the preaching in a meeting for it. Arrangements were made for me to go and the dates were set for April 12-17. When I arrived in Parkersburg one of the first things I told the brethren was that if they did not have anything urgent for me to do one day during the meeting I would like to drive up to Bethany (about 125 miles north of Parkersburg) and tour the home, college, church, study (especially the study), and burial place of Alexander Campbell. They assured me that an absence of one day would fit well into their plans. Thus a day was selected (Wednesday, April 15) and arrangements were made for the local preacher (Jim Bailey) to accompany me on my journey. The night before I read everything I had with me about Campbell, along with a booklet given to me that very night called "The Sage of Bethany" Field Trip for "The Church of Christ History Class" for the Harmar Hill Church of Christ, Marietta, Ohio (no author's name appears on the booklet). With my mind filled with the thoughts of Campbell and Bethany, I had an exceptionally good night's sleep. But the dawn of the day brought some concern because the weather forecast was for rain. In fact, by the time we got started the rain was already falling in a slow drizzle. But while there was concern, the rain could not dampen my enthusiasm. We started the trip hoping that the rain would not reach that far north. But it did.

As we motored north, we stopped briefly to visit with the young preacher in New Martinsville and to see some interesting sights at Moundsville. When we reached Wheeling, we hit the last stretch of winding mountain road leading through Liberty and then on to Bethany. As our destination came closer and closer, my heart beat more rapidly as it became increasingly filled with excitement and expectation. The thought kept burning

in my mind as to what it would be like to see the place where Campbell lived and worked, to walk where he had walked, to stand where he had stood, and to be in the very place where his mighty intellect had produced books and periodicals, which had shaken (and continue to shake) the whole religious world. How eagerly I anticipated this experience! As the distance grew shorter, and the time of arrival nearer, the emotions became more intense. And then we were in Bethany! It is a small, quiet, unassuming town nestled in the mountains far away from the treasures of larger cities. Its appearance gives no hint that it once bosomed potentially the most powerful and far reaching reformatory movement in the history of Christianity. While the restoration plea has never reached a smattering of its potential, that is, it has never experienced popular proportions, it still had in it the same power as original Christianity, which, according to Daniel (Dan. 2:44) would break to pieces and consume all the kingdoms of the world and would stand forever. It had the same power and potential as original Christianity because that is precisely what it was when it was accepted and practiced.

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### EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; Dennis Conner, Brotherhood News Editor, Johnny Melton, Carolina Pulpit Editor.

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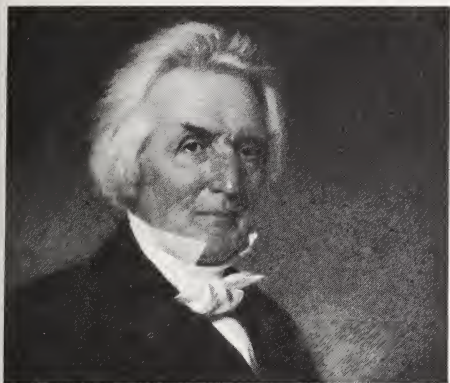
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**Alexander Campbell**

When Campbell first came to Bethany in 1810 it was a very small community known as Buffalo (he later petitioned the state to change its name to Bethany because its contours reminded him of the Judean hills around Biblical Bethany, which petition the state granted). The occasion of his first visit was to deliver some books to John Brown from his father, Thomas Campbell. While there he met Brown's daughter, Margaret, and they were married on March 12 of the following year (Margaret died in 1827 and Campbell married Selina Huntington Bakewell, whom Margaret had suggested to him, in 1828). Before the month had ended, Campbell and his new bride moved into the house with her father. When the Campbells were contemplating a move, Mr. Brown, not willing to see his daughter taken to a distance from him, gave the Campbell's his farm, house and all, for a silver dollar. And thus Bethany became the permanent home of Alexander Campbell. From here he would do all the work for which the world owes him so great a debt.

Upon arrival in Bethany, our first view was of the college (long departed from the stance of Campbell). Alexander Campbell had secured a charter for Bethany College in 1840, but classes did not begin until October 21, 1841. Campbell himself was the first president, and well should he have been because it was his brainchild, he gave the property upon which it was built, and he prepared the scheme of courses which would be offered. Our first stop was at the infor-

mation office, located in one of the college buildings. I told the lady on duty that we wanted to see everything possible which pertained to the life and work of Alexander Campbell. To say the least, she did not appear to share my excitement in the project. Nevertheless she sent us across the street to the Delta Tau Delta House to obtain the desired help and a guided tour. There we met a most gracious hostess who did share our enthusiasm (her name was Karen Nolan and she was originally from Eden, North Carolina, which made me feel right at home with her). She went out of her way to show us a good number of small things that otherwise we would have missed (such as some original copies of **The Millennial Harbinger**, which she had carefully wrapped and stored away, but nonetheless she unwrapped them and let me touch them) and did not hesitate to wade through the rain to show us all the places of interest and answer all our questions, some of which must have seemed terribly naive to her.



**The Campbell Mansion**

For the next five hours (except for about an hour out for lunch) we forgot the drizzling rain and spent our time in seeing as many of the sites as possible, thrilling to the fascinating spirit of history which prevades the whole place, and drinking in all the facts our minds could absorb. We first toured the Campbell home, where he lived from the time of his first marriage. The house was originally built around 1793 by John Brown, Campbell's father-in-law, and had acquired the title of The Mansion before the Camp-



bell's moved in. But because of a growing family (14 children in all, most of whom preceded him in death) and a constant flow of important visitors, both religious and political leaders (including James A. Garfield, future president of the United States) he made several additions to it. He continues to live here until his death on March 4, 1866. The bed upon which he died is still in The Mansion. Most of the house has been restored and is in a fair state of repair.



**Campbell's Study**

The second place on our tour was the study. This was by far the most exciting part of the whole trip for me. For many years I had wanted to see this place. And now here I stood only a few feet from it. I snapped a picture or two, and then the guide opened the door. We entered, perhaps with more awe than is appropriate to feel for any physical place or object. I let my imagination roam and thereby pictured Campbell working at his writing desk. The original hexagonal study was built in 1832. It had no windows except in the cupola on the roof. It has been said that it was designed and built this way because Campbell believed that all light, both physical and spiritual, comes down from above. While I have never seen anyone else advance this thought, as I stood in the center of the study, approximately where Campbell did his writing, I became overwhelmed with the feeling that he had so built it to conserve space. Bookcases lined the walls from floor to ceiling (not one inch of wasted space on the walls), and when Camp-

bell stood in or near the center to write (our guide told us that he stood to write and walked to think), almost any book he wanted was at arm's length. In 1836 he built a rectangular extension to the rear of the study so as to add a fireplace. From the time it was built, much of what Campbell wrote, his editorial work, and his preparation for his later debates, was done in this unusual building. It was his habit to work in it until around midnight and then arise at 3:00 a.m. or 4:00 a.m. the next morning to start again. The volume of the work he turned out can be partially conceived by the fact that he would often write enough before breakfast, which was around 6:00 a.m., to keep his printers busy all that day. While I was all but trembling with excitement as I explored the study, I was also disappointed in its ill state of repair. It appears to have been woefully neglected in the restoration process. It seemed so ironic that the very place from which a vast majority of the thoughts for a restoration of New Testament Christianity had been formulated and clothed in powerful words had fallen into decay and was itself in great need of restoration. Time works strange wonders!

Because the guide who was to show us the remaining sites had another appointment between 12:00 a.m. and 1:00 p.m., after we left the study we took a break and ate lunch in one of the college buildings. Being eager to get on with the tour we returned early to Delta Tau Delta House and waited. Promptly at 1:00 p.m. we saw Mrs. Nolan, with her broad smile and generous disposition, returning through the rain. We then resumed our tour.

Next on the agenda was the college. Campbell had opened the college in October 1841 and continued to serve it as president for the remainder of his active life. Here he gathered a faculty of highly learned and cultivated men, most of whom became his life-long friends. And from it went forth as graduates most of the outstanding and gifted men who became the second generation leaders of the movement, such as J.W. McGarvey and Moses E. Lard. Some parts of the building can be dated back to Campbell, but for the most part, like the college itself, the buildings have been modernized.

The Disciples of Christ (the extreme liberal branch of the Restoration Movement) have long been in control of the school. The Disciples have little or no affinity with the plea Campbell first advanced, even though they still seek the results of the plea (unity) by means other than going back to the Bible for all matters of faith and practice. Because of the present liberal stance of the school, because it has departed so far from Campbell's original purpose, I had less interest in the school than any other aspect of the visit. To be frank, it is my considered judgment that its history would have been far more noble, its walls far more hallowed, and its memory far more glorious had it died with its founder. When an institution outlives the purpose for which it was conceived and built, it has lived too long. For it to have for its high and noble purpose to train men to call all back to the Bible, the all-sufficient, infallible, inerrant word of the living God, and then to be reduced in its later times to the infamy of human philosophy and the theories of theological liberalism, and ultimately to destroy all the good it ever did, is worse than death and a sure sign that it has lived beyond its time to die. To have such a departure from inspired truth as theological liberalism associated with the name of Alexander Campbell is an incongruity that neither time nor eternity should tolerate.

The next place we visited, and the final one on the guided tour (a change of guides had at this point become necessary), was the old meeting house where the church in Bethany worshipped and where Campbell preached. Campbell deeded the property to the church early in the 1830's. The building is a one room structure, and was built on the style of most church buildings in that day. The pulpit is on the end of entrance so that one must walk past it to get to the pews (those who sat in the back or those who came in late would have to face and walk by the whole congregation). Another thing that struck me was that it has two entrances, one on each side. One was for women (who all sat on one side) and the other for men (who all sat on the other side). But the thing I found most interesting was that across the front, in large letters, were the words Bethany Church of Christ. It was in this

building that both Thomas and Alexander Campbell preached their last sermons to an earthly audience.

As would be expected of me, I walked up into the pulpit, took out my New Testament, and let my mind wander in thought (as the guide snapped some pictures of me) back to the time when Campbell, one of the most powerful preachers of his time, stood in that very spot and preached to a congregation which, with the exception of a very few (mostly those associated with Campbell at the college), probably never conceived of his true greatness. Moses E. Lard, in a tribute to Campbell after his death, made the following penetrating observations: "Here on the Lord's day, for many a year, in a rude, untidy little meeting-house, he wasted the splendors of his great mind. His dozy congregation often numbered not more than fifty. They had wound down their hillside paths to hear him preach. Many of them passed the time as unconsciously as did the bodies of the dead, which slept in the yard close by. Others lent him a drowsy ear, as incapable of appreciating his masterly inductions as were the kind that browsed on his pastures."<sup>1</sup> The building has been restored to an excellent state of repair — the most complete restoration (or so it seemed to me) on the whole site. Yet this too is ironic: the build has been restored but the church has not. No church after the simple New Testament pattern as Campbell sought to restore it meets either in the building or in the town of Bethany. Of course there is a Disciples of Christ church there, but with its liberal stance one would have to stretch credulity beyond the breaking point to conceive of it as the apostolic church which Campbell worked

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and sacrificed to reproduce. "A restored church building but no restored church" was a thought that brought sadness to my heart, even in the midst of all the excitement the tour was bringing.



**God's Little Acre**

The final place we visited was the Campbell family cemetery, called God's Little Acre. The spot was selected by Campbell himself upon the death of the first of his children to die. It became the burial place of his immediate family, including his father and many of his closest friends, such as W.K. Pendleton and Robert Richardson, Campbell's biographer. Campbell's own grave is marked by a pure Italian marble monument, standing tall and handsome, reminding one of the character and strength of him whose remains rest beneath the solid granite foundation upon which the monument sits. It was on this site that a most interesting conversation took place in the fall of 1828. Robert Owens, the socialistic enemy of religion whom Campbell debated in 1829, came to Bethany and Campbell's home to work out details for the upcoming debate. In one of their numerous walks about Bethany and the Campbell farm they came here to the cemetery. Richardson says, "When Mr. Owens stopped and addressing himself to Mr. Campbell, said: 'There is one advantage I have over the Christian — I am not afraid to die. Most Christians have fear in death, but if some few items of my business were settled, I should be perfectly willing to die at any moment.' 'Well,' answered Mr. Camp-

bell, 'you say you have no fear in death; have you any hope in death?' After a solemn pause, 'No,' said Mr. Owens. 'Then,' rejoined Mr. Campbell (pointing to an ox standing near), 'you are on a level with that brute. He has fed till he is satisfied, and stands in the shade wisking off the flies, and has neither hope nor fear in death.' At this Mr. Owens smiled and evinced some confusion, but was quite unable to deny the justness of Mr. Campbell's inference."<sup>2</sup>

Perhaps the most unusual thing about God's Little Acre, other than the fact that it contains the remains of a number of people who were associated with the Restoration Movement in its earliest days, is the wall around it. Campbell made provisions for the wall in his will. It is seven feet high, three feet underground and four feet above ground, and is made of large hand-hewn stones. The wall itself has no gate or opening. Entrance must therefore be gained by steps which are arranged on both sides of the wall. Why no entrance was built into the wall is not known, but some think that it was to keep grazing animals from straying onto the grounds. Because this part of the tour is self-guided, and because the rain had almost stopped, we spent more time here than in the other places. We moved and observed at our own pace. The one thing that struck me most was the ill state of repair of both the wall and the cemetery. From all appearance, little or no restoration had yet been attempted on it. It was a vivid reminder that not only must all men, both great and small, go the way of all the earth, but also that everything of material nature, including God's Little Acre, is subject to decay.

Our tour was then over and we headed back to Parkersburg, arriving just in time to freshen up before going to service. The whole tour had fired anew my interest in the restoration of New Testament Christianity. My thoughts kept racing back to the early days of the Restoration Movement and the major role Campbell and Bethany had played in it. I had walked where history had been made. I had seen the site of Campbell's work. And I had imbibed facts pertaining to the person and to the place and to the plea. I could not help but to be reminded of Jeremiah's words, when he said, "But his



word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.” (Jer. 20:9.) I, too, felt a fire raging in my bones to renew and redouble my efforts to tell the world of that wonderful and marvelous plea that had so powerfully, and all but irresistably, gone forth from that small town

in the mountains of Virginia (now West Virginia) — the plea to restore pure, simple, apostolic Christianity to the earth.

1. Moses E. Lard, **Lard's Quarterly**, Vol. III, p. 264.

2. Robert Richardson, **Memoirs of Alexander Campbell**, Vol. II, pp. 242, 243.

# Maintaining the Restoration

**John Waddey, Knoxville, TN**

The Restoration of New Testament Christianity is a continuing quest and goal for all who love God. Men have the tendency to forget mistakes of the past and to lose their way. History demonstrates that departures have occurred and such will continue to plague us.

Within forty years of the time that Alexander Campbell began his work he and his co-workers had forgotten their objection to human organizations and ecclesiastical structures over the church, thus they organized the American Christian Missionary Society. In another forty years the heirs of those men had gone full circle back into denominationalism.

## To Maintain the Restoration

God wants us to maintain good works (Titus 3:14). Surely we should strive to maintain the noble cause of the Restoration of the primitive church of Christ. Such will not happen by accident. It demands much thought and determined effort.

### I.

We must know, understand, and appreciate the history of the movement. We need to be acquainted with the great men who blazed the trail before us. Not only do we know of their sacrifices and labors, but also the problems and issues of controversy they faced. It is beneficial to see the mistakes they made, lest we repeat their error. A historian once noted that he who does not learn the lessons of history is doomed to repeat the mistakes of history.

To gain the above information we must read the history and biography of the restoration. Every saint should read Earl West's **Search for the Ancient Order**; Homer Hailey's **Attitudes and Consequences of the Restoration Movement**; and **Christians Only** by J.D. Murch. All would be blessed and strengthened by reading **The Memoirs of Alexander Campbell** by Robert Richardson; **The Life of John Smith** by J.A. Williams; **The Life and Times of David Lipscomb** by Earl West; **The Life of Elder Barton Stone** by John Rogers; **Ben Franklin, The Eye of the Storm**, by Earl West; **J.D. Tant, Texas Preacher** by F.Y. Tant; and **W.W. Otey, Contender for the Faith** by Cecil Willis. Of course, there are numerous other excellent biographies. They should be placed in church libraries, called to the attention of the congregation and highly recommended.

### II.

Preachers need to present sermons on the concept of and our commitment to restoring original Christianity. Our people will soon be destroyed by their lack of knowledge in this area (Hosea 4:6). Lessons are needed that tell brethren about the heroes of the faith and the price paid to bring us where we presently stand. Thus did Paul in Hebrews 11. Help today's disciple to know the sacrifices made and the debt we owe to those who fought and won the good fight of faith (1 Tim. 6:12). Buy, read, and use the classic books of Restoration sermons of men like Ben Franklin, T.W. Brents, N.B. Hardeman, and others.

### III.

Congregations should plan a series of lessons on the Restoration Movement using such knowledgeable men as Earl West, J.M. Powell, and Dabney Phillips.

### IV.

Bill Humble's filmstrip series **Back to the Bible: How We Got There: How We'll Stay There**, should be purchased and frequently used in classes and with new converts to help them see where we came from, how we got where we are and the necessity of sticking to God's word if we expect to get where we are going.

### V.

We need special indepth lectureships and workshops on Restoration History such as that conducted annually by the elders of the North Lexington church in Lexington, Kentucky. Ideally there should be programs conducted throughout the land. Each could lay emphasis on the origins of the church in their own region.

### VI.

We need writers to carefully research and write biographies of the great Christians of the past lest their story be lost. Likewise we need to publish books that recount the history of the rise and progress of the Restoration Movement in the various states and in the nations of the world. The Disciples of Christ have done this for many states, but their presentations give a very slanted view of history.

### VII.

Our schools that train preachers should include a course in Restoration History as a requirement for graduation for all such students. Just as teachers need to know the history of education, so our young men need to know their roots.

#### Self-Examination

Every Christian needs to examine himself to determine if he is yet in the faith (2 Cor. 13:5). Erosion of faith is slow, steady and

at first imperceptible. By the time it is seen, it is hard to stop the destructive process. Elders need to refresh their minds as to just what it means to restore the first century church, then ask the hard question, is the congregational program loyal to that idea? If not, what steps must we take to remedy the situation? Preacher's need to carefully review their sermons and Bible classes asking, have I given adequate attention to "the old paths?" Have I taught and led the people to walk therein? (Jer. 6:16). Moses charged Israel to:

*"Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee?" (Deut. 32:7.)*

We who are heirs of those who made their exodus from the bondage of sectarianism would be blessed beyond measure if we would likewise ponder our past.

Conclusion: Hold fast to the ancient gospel. Preach it boldly. Never be ashamed of your heritage. What a tragedy if we forget and loose all that has been won by the blood, sweat, and tears of a past generation. Rather "be ye imitators of them who through faith and patience inherited the promises." (Heb. 6:12.) Brethren let us maintain the Restoration!

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# Blessed Are the Poor in Spirit

Sara Kemp, Stanley, NC

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." (Matt. 5:3.)

When we see or think of the word "poor" we immediately picture someone who is hungry, or who wears ragged clothes, or someone who has very meager living arrangements. But is this what Jesus is referring to? After all, what happiness or blessedness is there in not having enough to eat or not having proper clothing or not having adequate living quarters? There is no virtue in being poor in material necessities.

"Poor in spirit" actually means just the opposite of "pride." When we are so filled with ourselves, we have no room for God in our lives. Only when we acknowledge that we need God and His saving grace, only then

can we find the meaning of being "poor in spirit." Only when we realize our weaknesses and ask God for help can we realize the blessings of the kingdom of heaven. When we have our hearts filled with courage, hope, and faith, we are truly blessed and happy.

James says, "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" (James 2:5.)

Before Jesus can comfort us, heal us, or help us in any way, we must be poor enough in spirit to ask for His help. Only when we are willing to ask for help and willing to help others, can we enjoy the happiness and blessedness that is ours.

## Reflections on Fifty Years of Marriage

Franklin Camp, Gadsden, AL

This is Monday, February 23. Friday of this week will mark our fiftieth wedding anniversary. Jacob worked for Rachel seven years and said they seemed unto him but a few days because of his love for her. Fifty years seem but a few days because of my love for Hazel. When we joined hands and hearts, we had no idea what the future held. But, trusting God and one another, it has been a wonderful journey.

**Marry a Christian.** When I began dating Hazel, she was not a Christian. I never told her that I would never marry her unless she became a Christian, but that was a conviction I had and would not have compromised it. I began from the first teaching her. I wanted her to become a Christian for her own sake and also so she could become my wife. While some have converted their wife or husband after marrying, it is not wise because the risk is too great. My decision to

marry a Christian has paid dividends throughout our fifty years.

**Marry to stay married.** When we promised to love until death severs, we both meant it. There was not then, nor has there been since that day, the thought of ending the marriage except by one of us dying. We will not live another fifty years, but if we did, the same thought of "until death" would remain.

**Marry one with convictions.** Hazel became a Christian because her study of the Bible led her to obey the gospel. I remember now the day she was baptized and the joy it brought me. But, she was not baptized to please me. She obeyed the gospel because of her own convictions that it was necessary to do so to be saved. That same conviction has characterized her ever since she became a Christian. Her conviction that the Bible is right has molded her thinking and her life. Her convictions belong to her. She questions



me more about my lessons than anyone. She accepts nothing unless she is convinced in her own heart that the Bible teaches it. It is this conviction to believe and follow the Bible that has made her a wonderful wife. It has produced character that is genuine to the core. She does not know the meaning of pretense. Though she is unassuming, the Bible has created a will that knows no compromise with evil. This has been a blessing to me through the years.

**Marry one that loves the Bible.** The Bible is food for her soul. She studies it daily. She believes in its power. When life's loads are heavy, you will find her with the Bible, feeding her soul for strength and comfort. Her spiritual strength has been a source of strength to me. Her faith is unwavering in God's love and care. She believes that His grace will be sufficient for whatever life may bring. She believes the Bible is powerful. She believed there was wisdom and power in Moses' instruction to Israel. Read Deuteronomy 6:1-8. The stories of the Bible were the bedtime stories for our children. It was not unusual to find a verse or several verses written on a card and fastened to the children's bed, or a verse stuck on the mir-

ror in the bathroom. She knew they would be looking in the refrigerator, and it was one of her favorite places to post a scripture. That may seem strange to some, but not to me: it illustrates her faith in the power of the Bible.

**Marry one with a compassionate heart.** The hardships of the depression and the grace of God have given her a heart as big as a needy world. If you want to pull at her heartstrings, show her someone in need. She can read the countenance of a sad heart because she is so compassionate. If she has taught me one thing above all else, it is to be compassionate. She has been responsible for our sharing with others the blessings God has given us. She always thinks of others first. She has written enough letters and sent enough cards to cheer the lonely and to share the burden of the sad, if put into a book, it would be a thousand pages.

Hazel, you do not know this is being written. You will be embarrassed when you read it because you shun publicity. I resolved that for a day the stage would be yours. In a world that is filled with imitations, I wanted all to know you are a genuine jewel. You are special. I love you.

## Eagerly Waiting

**J. Terry Wheeler, Duncan, SC**

"For we know that the whole creation groans and labors with birth pangs together until now. And not only they, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, then we eagerly wait for it with perseverance." (Rom. 8:22-25.)

One characteristic of the early church was its **anxious** waiting for Christ's return. The first saints, who were so strongly influenced by the apostles, looked eagerly for their Lord's appearing; for truly, there was nothing here on this earth for them. All of their hope,

treasure (Matt. 6:20-21), glory (1 Cor. 15:43), life (Col. 3:3-4), love (2 Tim. 4:8), citizenship (Phil. 3:20-21) were held in the heavens to be fulfilled when the last day took place (John 6:39).

There were those who went to extremes, however, even with this hope, who refused to carry on earthly responsibilities because of the expectation of "any day" (2 Thes. 2:1-2; 3:6-15). But this was not due to apostolic preaching. In fact, Paul warned the brethren not to shirk daily responsibilities and reminded them that there must be the falling away first (2 Thes. 2:1-5).

Some would-be scholars have said that the apostles and early church fully believed Jesus taught that He would return in their lifetime, within that first generation. Truly the destruction of Jerusalem was prophesied

for that generation (Matt. 24:15-22), as well as the establishment of the kingdom (Mark 9:1), but it overstates the case to say that Jesus taught and the apostles believed in the imminent return of the Lord. It makes the mistake of the Thessalonians; it is forgetting what was taught.

Christ, in relating His return, spoke in terms of "a far country" (Matt. 25:14), "a long time" (Matt. 25:19), "midnight" (Matt. 25:6), "second" and "third watch of the night" (Luke 12:38), etc.

Mark records these words, "Watch therefore, for you do not know when the master of the house is coming — in the evening, at midnight, at the crowing of the rooster, or in the morning — lest, coming suddenly, he find you sleeping. And what I say to you, I say to all: Watch!" (Mark 13:35-37.)

But the Lord also warned about the servant who thought the coming would be delayed (Luke 12:45-46). Peter said, "But the end of all things is at hand . . ." (1 Pet. 4:7). But he also warned, "But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day." (2 Pet. 3:8.) Paul taught the same (Phil. 4:5; 1 Cor. 7:29; 2 Thes. 2:1-4).

What then is the meaning? Simply this; be prepared for a long wait, but do not let the wait rob you of your readiness or lull you into spiritual sleep. This is perfect wisdom to keep the saints fit while giving opportunity to the sinner for repentance (2 Pet. 3:9). The apostles knew and taught these things. We should, too.

## Cultivating the Garden of Your Soul

**Bruce Green, Sumter, SC**

*Mary, Mary, quite contrary  
How does your garden grow?  
With silver bells and cockle shells  
And pretty maids all in a row.*

Remember this childhood nursery rhyme? It's not a bad practice to regularly ask ourselves how our garden, the garden of our soul, is growing. Like all gardens, the garden of the soul will not grow by accident; it must be carefully cultivated. It can be cultivated by:

1. **Planting Seeds.** Nothing will grow if seeds are not planted! No fruit of the Spirit will be reaped until the determination is made to plant the seed. And the seed is sown in anticipation of the fruit it will produce. "The plowman plows . . . in the hope of sharing in the harvest." (1 Cor. 9:10.) Cultivating the garden of the soul begins with planting seeds.

2. **Pulling Weeds.** Weeds are the in-

evitable scourge of every garden. And, if weeds are not pulled, the plants will perish. In cultivating the garden of the soul, we need to be careful to pull and not to water the weeds. We need to rid the mind of thoughts contrary to those that Paul urges us to dwell upon in Philippians 4:8. To dwell upon the bad is to water the weeds which need to be pulled.

3. **Meeting Needs.** Every garden is unique and as such has its share of unique needs. Some gardens need a special kind of fertilizer. Others require a special insecticide to ward off a persistent pest. Meeting the needs of the garden of our soul means understanding our individual strengths and weaknesses and learning how to respond to each.

How does the garden of your soul grow? "Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously." (2 Cor. 9:6.)

# Teleological Argument

Larry D. Mathis, New Orleans, LA

From whence came our marvelous and complex universe? Our alternatives to this question are few. (1) Is the whole thing merely an illusion? (2) Did the universe somehow arise spontaneously out of nothing? (3) Is the universe eternal; has it always been, having had no origin or beginning? Or (4) Was it created by an Intelligent Being? It is our deep conviction that our universe, and everything in it, man included, was created by Divine Intelligence, and that this is the only adequate and correct response to this question.

The material universe is unquestionably one of system and order, not chaos; of laws, not chance and haphazards. Can any informed and reasoning intellect possibly believe that insensible and mindless matter just chanced to originate itself and all this system, then chanced to impose the system upon itself? It is incontrovertible that where there is a plan there is intelligence! Marvelous design is built into our universe. It is utterly impossible for a plan of such intricacy and sophistication to have developed by mere chance.

How could anyone suggest that the "order of nature" (which is a tremendous exhibition of design, law and order), which is seen everywhere, merely arose from chaos and chance? Did such magnificent order come from disorder? Did intelligence come from non-intelligence? Did mind come from matter? Did feeling come from that which has no feeling? Surely not! This is where the teleological argument enters.

Teleology is "the study of evidences of design in nature." This argument from "design" is one of the oldest and most powerful of the theistic arguments for the existence of God.

The teleological argument is very simple. The intricate design found throughout the universe could not possibly have come without some kind of supreme architect and designer behind it. Where there is order there must be an orderer. Where there is plan there must be a planner. Design requires a designer.

The "Great Designer" of all things is God (Heb. 3:4).

The teleological argument affirms that God daily presents Himself to public view in such a manner that men cannot open their eyes without being constrained to behold Him. The force of this argument is from design; intelligence is seen everywhere in the things that exist.

Men of all centuries have been struck with awe when considering the law, order, and design of the universe. Law, order, design and intelligence go hand in hand. The earth, the sun and stars, and the universe itself; and the charming variety of the seasons, demonstrates the existence of a Divinity. The existence of a Being endowed with intelligence and wisdom is a necessary inference from a study of celestial mechanics (Ps. 19:1 ff). Theists should press the point that it all fits together, from the smallest atom to the largest galaxy. Precision, design, order, exactness, etc., are all adjectives which modify the universe.

## Theological Argument Illustrated

1. The forms of four human faces appear on a granite cliff at Mount Rushmore. Even if we knew absolutely nothing about the origin of the faces, we would come immediately to believe it was an intelligent production and not the result of natural processes of erosion? Would we not rightly conclude there must have existed at some time, and at some place or other, sufficient intelligence to form them? It is a stubborn and observable fact that the natural powers of wind and rain erosion have never produced human faces like these in granite! Is it not reasonable then to conclude that it took intelligence to produce a real face, a living organism? How was the human face formed? (cf Ps. 139:14).

2. Consider the books in a public library. How were they produced? Does it not require intelligent guidance to transfer thoughts — and thoughts into words? Has anyone ever observed an encyclopedia of information



result from an electric fan blowing on alphabet cereal? Does making random mistakes in copying "Mary Had A Little Lamb" over long periods of time ever result in a production like *Paradise Lost*? Does experience indicate that information in a library is transferred from one volume to another volume by mere contact on the shelves? Does such occur during the shipping process? Do words occasionally leap inexplicably from one book to another?

So certain are we that only minds convey specified complexity in information that when ancient inscriptions in unknown languages are discovered we do not hesitate to conclude some intelligent being inscribed them! And, were astronomers to receive a decodeable message from outer space there would be no reason to conclude that it emanated from anything but an intelligent source.

To further illustrate we submit the following. Troops of monkeys pounding and thundering away, at random, on typewriters could never produce the works of Shakespeare, for the practical reason that the whole observable universe is not large enough to contain the necessary monkey herds, the necessary typewriters, and certainly the waste paper baskets required for the deposition of wrong attempts!

Let it be observed that man is different.

His "thinking" involves proper logic, argumentation, reasoning, judgement, concepts, etc. The very fact that I can "think" causes me to believe in God. Let those who deny God explain intelligence, volition, emotions and moral judgement.

God has plainly revealed Himself to man through the things that exist — the created universe. As a result man is without excuse (Rom. 1:19-20). The apostle Paul further states that "God, who made the heaven and the earth and the sea, and all that in them is . . . left not himself without witness." (Acts. 14:15-17.) Even the heavens declare the glory of God, and the firmament shows his handiwork (Ps. 19:1). The moon and the stars were ordained of God; they are the work of his fingers (Ps. 8:1, 3).

To those who are prone to deny the existence of our God, the Creator of all things, we submit the following for their consideration: "But ask now the beasts, and they shall teach thee; And the birds of the heavens, and they shall tell thee: Or speak to the earth, and it shall teach thee; And the fishes of the sea shall declare unto thee. Who knoweth not in all these, That the hand of Jehovah hath wrought this." (Job 12:7-9.)

Design requires a Designer. "For every house is builded by some one; but he that built all things is God." (Heb. 3:4.)



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# Protection Against Enemies

Henry L. Fuhry

Psalm 56 is a prayer by David to God for protection against his enemies, of which he had many. The Psalm is interesting and revealing as there is much in the prayer which is appropriate and applicable for us today. It is doubtful that any man who has lived has not had enemies of one kind or another. This is due to the fact that people see things differently or in a different light. Also, people accept different sets of values and if a person places a certain value on certain things in life which differ from another person we can almost rest assured that the latter will dislike the first or vice versa. Some scholars have said that there are three classes of people in the world who may get through life without enemies, namely, (1) the strong; (2) the adroit or sly; and (3) the phlegmatic. But when you consider these traits it is doubtful that any man worthy of being called a man could consistently maintain such qualities through life. No one who has consistently stood up for the Lord has gone without enemies. David, Jesus, and Paul are excellent examples of this. These persons gave their all to God, lived for Him, were righteous, stood for truth, yet they were hated and hunted. Both David and Paul all but despaired of their lives when their enemies surrounded them. But that is only one side of the story because neither was overcome by his foes. No one can really hurt us but ourselves. Satan could not hurt us, if our own corruption did not betray us. Afflictions cannot hurt us, without our own impatience. Temptation cannot hurt us, without the sting of our own sins. Finally, even sin itself could not hurt us permanently, if we do not remain impenitent.

Man's greatest enemies are those who war against the soul. First Peter 2:11-12, says, "Dearly beloved, I beseech you as to strangers and pilgrims abstain from fleshly lusts, which war against the soul; having your conversation honest among the gentiles; that whereas they speak against you as evildoers, they may by your good works, which they

shall behold, glorify God in the day of visitation." When a man is surrounded by enemies who are stronger than he, there are usually two courses which are open to him. (1) He may confront them and fight back, or (2) He can call upon the Lord for help. Any person should do what he can to overcome his enemies, so long as he remains within the framework of the spirit of Christ; but he should never ignore nor fail to call upon the Lord to aid him in his struggle against the evil one. Anyone who is familiar with the life of David is aware of the fact that his greatest trust was in Jehovah. When David prayed, he prayed knowing that his prayer would be answered (this is where most of us fail — we pray but we really don't fully and assuredly believe that our prayer will be answered).

The character of God is in direct contrast with evil men, and David recognized this when he referred to Jehovah as a merciful God. Remember, the enemies of man want him to suffer physical harm, and even death; but God wants him to receive the kind of treatment which is best for him. Even one's enemies can prove a blessing to him if they cause him to be drawn closer to God. If we study the life of Paul carefully we find that his former friends became his enemies and he was beset on every side by obstacles and problems. People sought to kill him. He had enemies both within and without the church. The same situation pretty much prevails today with regard to those who teach, preach, or try to live a godly life. Regardless of the identity and character of a Christian's enemies, he should always turn to God for help, even if for no other reason than to seek His providential guidance in doing what he can to overcome those who are fighting against him. However, if his enemies are more powerful than he, as was in the case of David, then he must have the help of the Lord. David knew that Saul meant to kill him, but he also knew that it was not his responsibility to kill God's anointed. He was twice placed in the position to make certain that Saul would cease to fight against him,

and he was urged by those close to him to see that such act was committed; but David's reply was, "Destroy him not; for who can put forth his hand against Jehovah's anointed, and be guiltless?" Right here let us note the words of David "What time I am afraid, I will put my trust in thee." It is a well known fact that for all of us there will be times when fear will come into our lives, but David tells what he will do about it, "He will put his trust" in God. What is trust? It literally signifies to hold fast or cling to something, thereby expressing the notion of a good tight grip and intimate union. Or, trust is the faith which clings to the Lord and winds itself as it were, around Him with all the tendrils of the heart, much like a vine does around a tree. Or we might say trust is like a tottering man who holds on to one who is stronger than he, and thereby becoming a part, so to speak, of the one who is able to hold him up. This should be our attitude toward God. Lean on Him! Trust in Him! Have faith in Him!

There can be but little doubt that the sense of fear is basic to our nature. It exists from infancy through old age. But this does not say that it cannot be properly controlled. There is really a curious paradox about fear. It can be the means of saving our lives if we will heed the warning and do that which is essential to alleviate the fear. On the other hand fear can result in irrational panic, phobias, and extreme anxieties, the like which may cause us to literally destroy ourselves through loneliness, physical diseases, mental anguishment, and so forth. The immediate remedy for fear is trust in God! Trust in Him will exclude earthly fear as completely as earthly fear will overwhelm us if we exclude our trust in God. David's thought in this Psalm closely parallels the spirit of our Lord's teaching about fear. Christ does not attempt to argue His followers out of their fears. He does not appeal to their reason. He appeals instead to their loyalty, to their belief in Him and in the loving heavenly Father whom He came to reveal. We must remember that it is trust in a Divine Person, trust in the watchful Providence which numbers the very hairs of our head, that He seeks to instill into our hearts. Above all, He appeals to His own

presence, "Lo I am with you always." In Psalm 56:5 and 6 David describes his foes, "Every day they wrest my words; all their thoughts are against me for evil. They gather themselves together, they hide themselves, they mark my steps, when they have waited for my soul." What is David saying here? He is saying that his foes take his words and twist them so completely that they mean the direct opposite of the truth. He is saying that their every thought is evil against him. They watch every step he takes to see if the wrong step is made so they can bring charges against him. How true this was of Jesus — This is exactly what the scribes and Pharisees did to Him. They found fault with everything He did and said. They tried to trap Him in everything. They watched Him constantly in order to try to find something for which they could condemn Him. David in his prayer to God said, "They have waited for my soul." This simply means that they waited for his life — or sought to kill him or see him killed. The word soul is often used in the Old Testament in the sense of life. It has really four meanings as found in the Scriptures: (1) It is used to mean the entire person (Acts 2:41); (2) It means the life man possesses (Ps. 78:50); (3) It means the intellectual nature (1 Cor. 2:14); and (4) it means the immortal nature (Acts 2:27).

The enemies of a righteous man are never the kind of people whom the Lord approves; their conduct is sinful in its very nature. It was this kind of a picture before David which caused him to ask, "Shall they escape by iniquity?" Then David called upon Jehovah

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to cast them down in His anger. God's anger, just as His love, can be a blessing to those who put their trust in Him; for He is never angry with His faithful children, but with their enemies. David knew that God understood the troubles he was having. It was in keeping with this same principle that Jesus said to His disciples, "And I say unto you my friends be not afraid of them that kill the body, and after that have no more that they can do. But I will warn you whom you shall fear — Fear Him who after He hath killed, hath power to cast into hell; yea, I say unto you, fear not."

Verse 8 of the 56th Psalm deserves some explanation, "Put thou my tears into thy

bottle." Does anyone know what David meant by this? This was an allusion to a very ancient custom which came from the Greeks and the Romans. It was that of putting tears which were shed for the death of any person into small vials called lacrymatories or urns (lac means tears), and offering them on the tomb of the deceased. Some were made of glass, some of pottery, some of agate, etc.

The machinery of prayer is not always visible, but it is most efficient. God inclines us to pray. We cry in anguish of heart, He hears, He acts, and the enemy is turned back. This is one of the believer's certainties, his axioms, "For God is for me." "If God be for us, who can be against us?"

## A Book Review

**Michael R. Mobley, Mooresville, NC**

**Modern Messages From the Minor Prophets**, David Pharr; Quality Publications, P.O. Box 1060, Abilene, TX; 142 pages, paper \$4.95.

The 43 lessons in this book taken from the 12 minor prophets offer a modern view of the prophets without changing the text. They expose and outline for us these old yet timely messages in the perspective of the conditions and needs of the church today. Each of the lessons are two or three pages in length in outline form containing illustrations, Scriptures, and applications. They are sermon outlines that also give you an outline of the text under consideration that may be used in Bible classes. Each lesson also gives a textual background that helps the reader to grab a sense of what the prophets are preaching. They are insightful, practical, and to the point. As Franklin Camp has said, "These outlines are simple, practical, and preachable." This study of the prophets' preaching is both evangelistic and edifying covering such topics as salvation, obedience, preaching, responsibility to duty, repentance and sin, love and worship to God, God's love and justice for man, Jesus, the Christian, the church, morality, and judgement. We recom-

mend this book because it will excite your heart to study this neglected portion of God's word. These lessons were first presented at the Preacher's Workshop in Rock Hill, S.C., where David Pharr preaches and directs the workshops. We recommend it to preachers because it will make them want to preach the prophets and teach them how to outline effectively. We recommend it to every Christian for his own private or Bible class study, either as a lesson book or a rich resource book. In short, we recommend it without any hesitation for every church and home library!

**The Bible Is the Word of God**, Leslie G. Thomas; Quality Publications, P.O. Box 1060, Abilene, TX 79604; 31 pages, paper \$1.60.

As the subtitle of this booklet suggests, it contains some interesting facts regarding the making of the Bible that help to uphold the truth that the Bible is God's holy word written down for man in every generation that every generation might be saved. The lessons it contains first appeared in the weekly bulletin of the Brainerd Church of Christ in Chattanooga, TN. They are practical, historical, Scriptural, and evangelical. They exalt and respect the Bible as God's holy word to convince **all** men and women

everywhere of its inspiration and truth. With 75 years of experience and work preaching, teaching, and studying God's word, the author knows whereof he speaks. The chapters cover the Old and New Testament canons, inspiration, the New Testament

writers, the Apocrapha. You should especially enjoy lesson 6, "The Claim To Divine Inspiration." We enthusiastically recommend this study for evangelistic work, a new converts class, any Bible class study, and sermon preparation.

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## News Briefs

### David Pharr, Rock Hill, SC

Please send news reports to David Pharr, 339 Charlotte Avenue, Rock Hill, SC 29730. Items must be received by the next-to-the-last Thursday of the month. We would like to be on your bulletin mailing list.

### NORTH CAROLINA

**Burlington.** Mebane Street church will be helping with support for Becki Shapre, who will be working for two years in Nairobi with a mission team.

**Durham.** Associate minister Bill Lambert has announced plans to enter graduate school full-time in the fall of 1988. He will continue to work with Cole Mill Road until then and will continue as a member there while in school.

**Charlotte.** July 19 is the date for a Homecoming and dedication for the new Archdale building. They still have \$32,000 in bonds available.

**Kernersville.** Larry Hayner is the new pulpit minister at Linville Forest. He has moved from Princeton, West Virginia.

**Statesville.** Stanley Crews has announced plans to move to Lecanto, Florida in August to return to full-time work. He has been in semi-retirement and involvement minister at Northview.

**Cary.** Correspondents should note a ZIP Code change to 27512-0279.

**Mocksville.** An item in the Jericho bulletin reported the death of Harold Simons. He preached in Mocksville in 1960-1963.

**Charlotte.** Tim Senn will be working with Providence Road during the summer.

**Clyde.** Four deacons have been appointed at the Central Haywood church.

### NC Conversions:

Cole Mill Rd., Durham, 2; Gastonia 1; Eastchester, High Point, 2; Broad Street, Statesville, 4; Brooks Ave., Raleigh, 3; Providence Rd., Charlotte, 2; Cary 1; Biltmore Asheville, 3; Archdale, Charlotte, 1. Total: 19.

### Boone

TERRY GRAVES, Reporting: We are writing to ask for your help. The church here in Boone wants to be more effective in this community. In order to do this we feel that

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we need to have better facilities. We have been working on a building program for at least three years now. We have not seen the progress that we would like to see, but with the Lord as our helper we will get the job done. We hope that you can help us.

The church here in Boone has 60-65 members. There is a genuine spirit of unity and love here. We love God and we would really like to see the church grow. The building that we are meeting in now is old and inadequate. It isn't big enough for us in the Summer and Fall when our attendance often gets up to a 100 or more. We also do not have adequate classroom space. We simply need a larger building.

Right now we are working on paying off a property debt that stands in the way of building. We've increased our weekly budget and we are encouraging our folks to give as much as they can and to make sacrifices.

We are trying to raise as much as we can through special efforts like making appeals to other congregations to help us financially if they can. We hope that you can help us. We would like to have this debt paid off (or as much as possible) during this summer. Anything that you can give us will help and will be greatly appreciated. Thank you. God bless you and your labors on His behalf. P.O. Box 1265, Boone, NC 28607 (704) 264-9693.

## **SOUTH CAROLINA**

**Seneca.** The congregation has moved into their new facilities on U.S. Highway 123. Construction was begun about a year ago and much of the work was done by the members themselves.

**Greenville.** Edgewood members are working at Flea Markets to enroll people in Bible Correspondence Courses and distributing tracts. About 1,000 tracts were distributed in one week.

**Myrtle Beach.** A thirty-minute television program will be broadcast each Sunday morning at 8:30 on WGSE-TV. The program will be taped at the morning worship.

**Hartsville.** A 73-year-old lady was baptized recently, after having been in a denomination for 62 years.

**Winnsboro.** Another elderly lady was recently baptized at Winnsboro. She is 84. Brother Hinricks writes, "I have never seen anyone so thankful as when she came out of the water."

**Spartanburg.** Samuel Means, Sigsbee Road minister, was bereaved of his mother a few weeks ago.

### **SC Conversions:**

Winnsboro 1; Northeast, Taylors, 1; By-Pass, Union 1; Lexington 1; Central, Spartanburg 2; St. Andrews Rd., Columbia 1; Summerville 1; Essex Village, Charleston 2; Hartsville 1; Charlotte Ave., Rock Hill, 1; N. Charleston 1. Total 13.

### **Southside, Greenwood**

**HOSIE BYRD, JR.,** Reporting: We are a small congregation of 15 active members at present. We started four years ago with four members and ten in attendance. Since then we purchased another building and our attendance has gone up. We are having between 22 and 45 Sunday mornings. The building did not have a baptistry. We are in the process of adding on and installing one. It is going to cost about \$5,000 with the minister doing most of the work. We have spent all of our cash on hand plus what the minister put in out of his savings. We spent over \$2,000. We need your help! Please don't say "no." We believe the work will prove profitable for the cause of Christ, and will grow at a greater pace as the truth is made known in a community rich in denominational traditions. If you can help, it will certainly be appreciated. I will be happy to discuss in detail the work here and will be prayerfully awaiting your reply. P.O. Box 54, Greenwood, SC 29648, phone (803) 374-7889.

### **Washington Avenue, Greenville**

**BILL G. SMITH,** Reporting: One put on Christ and one restored since our last report. Lord willing, I will be in a meeting with Rockingham July 26-31 where I labored for five and one-half years.



### **Gilbert Tripp to Easley**

(The following is adapted from Gilbert Tripp's newsletter. It is worthy of a careful reading. — David Pharr.)

After serving as minister of the Goldsboro church nearly 11 years, and as an elder for nine of those years I made MY DECISION to GET BACK INTO A MISSION WORK. This was not a hasty decision and the location was not chosen at random. Careful considerations have gone into selecting a location to "plant" the church. After considering IRMO, BELTON, HONEAPATH, WALHALLA, PICKENS, and EASLEY (South Carolina) we decided to establish a congregation at Easley. This decision was made after prayerful reflection and market research. Although I will not actually be moving to the area until after JUNE 9, our newspaper ADVERTISING OF FREE GOSPEL LITERATURE HAS ALREADY BEGUN!

Easley (population 36,000) is the largest, fastest growing town in Pickens County. Easley is situated at the corner of the county bordered by Greenville County to the north and Anderson County on the southeast

side. It is only ten miles from downtown Greenville to downtown Easley; and it is only 18 miles from Anderson. The metropolitan population of Greenville is 700,000; the population of Anderson County is approximately 300,000. So, there are approximately 1.25 to 1.5 MILLION PEOPLE (!) within a 60-mile radius of Easley. The population is large enough to (logistically speaking) support a congregation within every five square miles of the area. In addition there are three major newspapers; six television stations, and eight radio stations.

(A comprehensive plan has been designed to initiate this work. Brother Tripp knows the area, has proven experience, and is sound in the faith.)

We need prayers, moral support, and finances. As of 6/87 we have received \$1,595.00 (minus) — \$123.01 expenses = \$1,472.99. In addition to the amount received we have been promised \$100 per month from one congregation and one family. If you have been considering helping with this work we really need to hear from you now. Our mailing address is: P.O. Box 652, Easley, SC 29641.

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## **Support Needed**

Keevin Gray and his family are ready to work in Bergamo, Italy as soon as the rest of their support can be raised. They will join another couple, Shawn and Donna Daggett, who are already on the field now and have developed more Bible studies than they can handle.

The Bethel Grove congregation, Judsonia, Arkansas has agreed to sponsor the Grays but is unable to furnish full support. We have been closely associated with Keevin and Susan and their work for seven years.

The Gray's already have about half their support and can be ready to go as soon as the balance is obtained. We believe that they are well qualified and will do a good work in Italy. If you can help in any way or would like more information, please contact the elders, Bethel Grove church of Christ, Rt. 1, Judsonia, Arkansas 72081. Please make

checks payable to Bethel Grove church of Christ and mail to the deacon in charge of the Gray's funds, Paul R. Miller, Rt. 1, Box 217, Judsonia, Arkansas 72081. If you need to talk with Keevin Gray, his number is (501) 729-5888. — Burl Curtis, Minister, Bethel Grove church of Christ.



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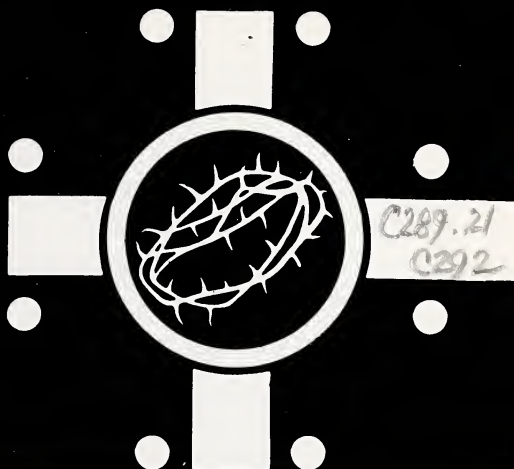
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# CAROLINA CHRISTIAN

VOL. 29, NO. 8, August 1987



## Excerpts . . . Old and New

If we believe just what the apostles believed, confess just what they confessed, and do just what they did — if, in other words, we believe what they required people to believe, confess what they required them to confess, and do what they required them to do, and are content to be what they required people to be — will not that reproduce apostolic Christianity? — John S. Sweeney, **Sweeney's Sermons**, p. 139.

\* \* \* \* \*

There is no paper among us, no school, and no influential individual who has the right to pass on the soundness of preachers or churches. Any person or institution that sets up in the business of safeguarding the faith of the brotherhood is guilty of attempting to establish a kind of hierarchy to which others must submit on pain of excommunication. — Howard A. White, **Lipscomb Spring Lectures**, Vol. 1, 1957, p. 89.

\* \* \* \* \*

Scriptural doctrine is no more important than Scriptural worship. A rigid adherence to correct doctrine and an "expediency" policy in worship is inconsistent. A "Thus saith the Lord" is no more imperative in one than in the other, and the New Testament requires it in both. Therefore, in the worship, the teaching of the apostles and the practice of the New Testament church must be our teaching and practice. The limit of their teaching must be the limit of our practice. And to introduce innovations, such as instrumental music, "which the Catholics foolishly borrowed from the Jews," is but to destroy identity in worship with the New Testament church. — Foy E. Wallace, Jr., **The Present Truth**, p. 20.





## The Restoration Principle

In view of what has been said about my visit to Bethany, Campbell's homeplace, a vital question comes to mind, namely, why should one be interested in Alexander Campbell (just another man who has been dead for well over 100 years) and Bethany (just one of hundreds of small towns scattered throughout America)? The answer can be stated briefly and concisely: Bethany (and the surrounding areas) was the cradle of the movement to restore the ancient order of things in all religious matters and Campbell, who made Bethany his home for most of his active life, was its most powerful and influential proponent in its early and formative days. There had been many efforts to restore the primitive church down through the centuries, but none had been very successful beyond the locality where they were born. And, undoubtedly, without Campbell the American Restoration Movement, even though it was in progress before he appeared on the scene, would have suffered the same fate. But under his leadership the movement thrived. Within a few short years from the time he arrived in America the movement had spread throughout the land. The plea to believe, teach, and practice nothing in religion for which a "thus saith the Lord" could not be given was being argued, either pro or con, in nearly every church and community in the new but growing nation. Thus Campbell made the restoration of New Testament Christianity a challenging topic for nearly every tongue.

But what is the Restoration Movement? It is a movement which applied the principles of restoration to religion in an effort to bring all warring sects into one united and harmonious body, the body or church of Christ, just as it had existed in the first century. Thus "The restoration principle is based on the affirmations that the Bible is the full and final revelation of God to man on earth, that the Lord established the church of the new covenant, that He is the head of the church, that His reign continues until the end of the

world, and to the extent men have departed from the New Testament church to this extent they need to go back to the New Testament and find and restore that which has been laid aside by the traditions of men. When apostasy has taken place, men need to go back to the New Testament and restore that from which men have departed."

The church in the New Testament had its beginning on the day of Pentecost following the resurrection of Christ from the dead (Acts 2). On that and subsequent days many of those who had rejected Christ in His lifetime accepted Him as the chosen Messiah, the king of Israel. Those who obeyed His gospel, as preached by the apostles, were called lively stones which built up a spiritual house or a holy nation (1 Pet. 2:5, 9), a nation known as the church. That church, as it grew and was nourished by the apostles, was the church as Jesus built it (Matt. 16:18), the church as He purchased it with His blood (Acts 20:28), the church which was the family of God (1 Tim. 3:15), the church over which Christ was the head (Eph. 5:23), the church to which all the saved were added (Acts 2:47) — there were no saved (forgiven) outside of it and there were no unsaved (un-

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### EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; Dennis Conner, Brotherhood News Editor, Johnny Melton, Carolina Pulpit Editor.

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forgiven) in it. It was simply the people of God bound together by the love of God to do the work of God. Thus the church as it is revealed in the New Testament is the church as God would have it, then, now, and forever. This is the case because it was organized and maintained under the direct supervision of men guided by the Holy Spirit. God Himself had planned it from ages past (Eph. 3:10, 11), and nothing about its nature, design, structure, or mission was left for men to conceive or produce. In every aspect, in name, doctrine, organization, worship, and practice, it was divinely given. When the revelation of God's will was completed, and completed it was (Jude 3), man had a perfect blueprint of and for the church. Wherever the word of the Lord was preached and followed, the results were always the same: obedience to the gospel made Christians and Christians were added to the Lord's church. Following the divine pattern, as revealed in the New Testament, resulted in precisely the same structure of the church (in name, doctrine, worship, organization, and practice) the world over. The preached word did not produce one kind of church in Jerusalem, another kind in Antioch, and another in Rome. Every church produced by the New Testament was an exact reproduction of the New Testament church. By the close of the New Testament period, the church had spread to the uttermost parts of the earth (cf. Col. 1:23; Rom. 1:8) and from all appearance it was destined to conquer the world.

But, alas, the church did not remain pure long after the New Testament was written. In fact, both Jesus and His apostles foretold the coming of a great apostasy, a falling away from the faith and thus a corruption of the divine pattern of the church, the seed of which had already begun to germinate while the apostles still lived (2 Thess. 2:7).

Jesus Himself warned: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree,

bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." (Matt. 7:15-20.)

Paul urged the elders of the church at Ephesus to be prepared for false teachers who would come after him and lead the church astray. He said, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:28-30.)

But perhaps the most fearful passage on departure from the faith was written by Paul to the Thessalonians. To them he said: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and the man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2:3-12.)

That apostasy did come is a fact of history — the history of the church is the history of apostasy after the first two centuries of the church's existence. Paul said that some would depart from the faith



(1 Tim. 4:1-3), and some did depart. And they kept on departing until the church in the fifth century and onward had little or no resemblance to the church of the first century. Mosheim says of the church in the second century: "Yet while the ancient mode of church government seemed in general to remain unaltered, there was a gradual deflection from its rules, and an approximation toward the form of a monarchy."<sup>2</sup> That trend toward a monarchy continued until Catholicism was fully developed. The Catholic church (which by no stretch of the imagination is the original church), when it reached its maturity in the seventh century, reigned supreme through her popes all through the Middle or Dark Ages. By the fifteenth century, moral decay, spiritual poverty, and the greed for power (by the popes and those who supported them) were the outstanding characteristics of the church. The evil tree of apostasy had produced its wicked fruit, and good people, who longed for the purity and simplicity of original Christianity, reached the end of their tolerance. Just under the surface was a boiling volcano which was about to erupt.

During the early part of the sixteenth century a reformation movement was begun, under the leadership of Martin Luther and John Calvin, which was destined to shatter the foundational powers of Rome. It turned many captive minds back toward the Bible. But, as we shall later see, it made one fatal mistake: it did not return to the Bible as its only source of both faith and practice. Luther, the most powerful voice of the Reformation, was willing to retain any practice established by tradition which the Bible did

not specifically condemn. His main thrust was to reform the old corrupt church, not to restore the ancient one. The Reformation, with no standard by which all practices were to be determined, resulted in the multiplication of churches, sects, and parties. One division after another was inevitable. But it is hardly conceivable that any of the early reformers foresaw the extent to which division would eventually spread. But worse still, as the division reached monumental proportions, a more undesirable (and more unchristian, if possible) aspect developed: there was an increasing defense of the party spirit by a defense of the denominationalism which gave it birth and which is totally unknown to the New Testament. Thus the Reformation's basic function was to reform the existing order of corruption in religion rather than to restore the ancient order. And while it was a blessing to the world, it did not seek to restore the pure, primitive church as it had been in New Testament times.

The word restoration means, according to **Webster's Seventh New Collegiate Dictionary**, in its primary usage, "An act of restoring or the condition of being restored: as **a**: a bringing back to a former position or condition: reinstatement **b**: restitution **c**: a restoring to an unimpaired or improved condition." When applied to the restoration of primitive Christianity it means "bringing back to a former position or condition" or a reinstatement to its former status. The church had departed from the faith, from its original name, doctrine, worship, organization, and practice, and the only way for it to again be what it once had been was to restore it, to bring it back to its former position and condition, that is, to return to its primitive faith and character. The restoration principle is therefore the principle of returning to the Bible and building **all** things, whether in faith, work, or worship, according to the pattern revealed therein (cf. Heb. 8:5). But it also meant more than this: to return to the original pattern meant that everything that had been added to it down through the centuries would have to be discontinued, no matter how hoary with age or popular with sectarian groups. Unlike Luther, who chose to retain all the heavy

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baggage tradition had added, Alexander Campbell saw this necessity clearly. Richardson sums up his views by saying: "Mr. Campbell began to publish a series of articles entitled 'A Restoration of the Ancient Order of Things,' in which he urged, first, the abandonment of everything not in use among the early Christians, as creeds and confessions, unscriptural words and phrases, theological theories, etc.; and second, the adoption of everything sanctioned by primitive practice, as the weekly breaking of the loaf, the fellowship, the simple order of public worship and the independence of each church under the care of its bishops and deacons."<sup>3</sup>

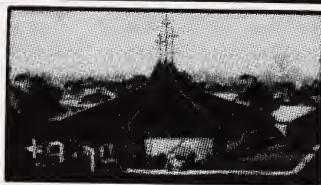
Many different passages and examples in Scripture set forth the principle of restoration, but space limitations force us to give only two, one from the Old Testament and one from the New.

First, from the Old Testament. King Josiah (2 Kings 22-23) commissioned Shaphan, the scribe, and Hilkiah, the high priest, to repair the temple (which within itself involves the restoration principle). While the work was being done, Hilkiah found the book of the law in the house of the Lord (which evidently had been lost for a considerable length of time) and brought it to Shaphan to read. Shaphan in turn showed the book to the king. When he read it to the king, and the king became aware of its contents, he rent his clothing because they had not been keeping the words found therein. He said, "Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us." (2 Kings 22:13.) The Lord commended Josiah for his action and there followed a great restoration, not only of the temple but also of the law. The king called the people together and read in their ears the words of the book of the covenant which was found, "And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their

soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant." (2 Kings 23:3.) They thus returned to the law from which they had departed.

The New Testament positively and unequivocally teaches that it is the complete (2 Tim. 3:16, 17; 2 Pet. 1:3, 4) and final (Jude 3) revelation of the will of God to man in the Christian age, and that, in order to be acceptable to God, we must obey its divine teaching (Matt. 7:21; Rom. 6:16-18; Heb. 5:8, 9; 1 John 2:3, 4), without addition (Gal. 1:6-9; 2 John 9; Rev. 22:18) or subtraction (Rev. 22:19). It was sufficient in the days of the apostles to make man all God wanted him to be; none of its sufficiency has been lost. "If we believe just what the apostles believed, confess just what they confessed, and do just what they did — if, in other words, we believe what they required people to believe, confess what they required them to confess, and do what they required them to do, and are content to be what they required people to be — will that not reproduce apostolic Christianity?"<sup>4</sup> Indeed it will. But does the New Testament give us

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authority to return to its teaching if there is a departure from it? Not only is such authorized (in many different ways), it is also positively taught as the thing to do.

Because the Corinthians were putting more emphasis on their teacher (1 Cor. 1:11-16) than they were the gospel which Paul preached, they were dividing themselves up into sectarian groups (similar to what happened on a much larger scale after the Reformation). Paul condemned this practice and urged all to follow Christ (1 Cor. 1:10; 3:1-4), the very thing they had originally been taught to do. The remedy he gave for the division, and a return to following Christ rather than men, was to stay within the bounds of that which was written. He says, "And these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another." (1 Cor. 4:6.) Instead of the expression "that ye might learn in us not to think of men above that which is written" the American Standard Version has "that in us ye might learn not to go beyond the things which are written." The point is that they should not esteem men above or follow them beyond what the Scriptures teach. Teachers should be faithful stewards (1 Cor. 4:1, 2) and preach the word (2 Tim. 4:2). They should urge all to stay within Scriptural bounds — to go as far as the Scriptures go but go no farther (2 John 9). That is, their message should be, "To the law and to the Testimony" (Isa. 8:20) for every article of faith and practice. To go beyond that which is written was, in Paul's mind, to go beyond the will of God, and to go beyond the will of God was and is sinful (2 John 9-11). Thus the duty of all, both then and now, was to remain within the bounds of that which is written. If and when there is departure from the written word, as the Corinthians had done and as modern religious division is now doing, the way, and the only way, to correct the problem is to go back to the written word, back to a "thus saith the Lord," back to that which is revealed. And that is precisely what is involved in the restoration principle.

If all would go back to the Bible, never

esteeming men, their philosophies, their leadership, their rules, their organization above that which is written, that would be the end of human names, doctrines, worship, organizations and practices, all of which have resulted in division and its ugly fruits. The holy Scriptures, that which the Holy Spirit has revealed in the inspired word of God, would then be the fundamental limits of every act of faith and duty. All would believe the same thing. All would practice the same thing. Unity would be the inevitable result. Division starts with a departure from the word and it will end when all return to the word as their only standard, their only pattern, for belief and conduct.

But to go further, it is vital that we notice the emphasis the restoration principle puts on returning to the Bible for **all** religious matters. Every religious body that professes to be Christian to any degree goes back to the Bible for some things (I do not know a single denomination in all of Christendom which has thrown out the whole Bible absolutely). For example, most go back to the Bible to prove that they are the church Jesus built — that they are the true followers of Christ. Many others go back to the Bible to prove that faith in Christ is an essential part of God's scheme to redeem, or to prove blood atonement, grace, repentance, the resurrection, the second coming, etc. But the restoration principle, as advocated by Alexander Campbell and others, required that we go back to the Bible for **all** things — that we return to the Bible and do **all** things precisely as the Scriptures teach them to be done, adding nothing, subtracting nothing, and substituting nothing. To go back to the Bible is either the right thing to do or else it is not the right thing to do. But if it is the right thing to do to return to the Scriptures to settle **one** matter, it is the right thing to do to go back to them to settle **all** things. That is to say, if we go back to the Bible for anything we have admitted the validity of the restoration principle and are therefore obligated to go back to the Bible for everything. If any doctrine or principle revealed in the Scriptures is bound on us then all doctrines and principles (which are applicable to us) are bound. Who has been given the right to say that one doctrine or principle is bound but



that another doctrine or principle is not bound — that we must go back to the Bible for one doctrine or principle but not for another doctrine or principle? Who has the authority to say that we must go back to the Bible on the subject of faith but not on baptism? Who can decide that we ought to return to the Bible's teaching on repentance but not on the matter of the Lord's supper upon the first day of the week? Who can determine that we must appeal to the Bible for blood atonement but not for the blood-purchased church? The fact is, we simply have not been given the divine right to choose and select the Scriptural subjects we will accept and practice. We must accept them all or else we have no reason to accept any. We must either obey the Bible as a whole or else we must wholly reject it. The restoration principle leaves no middle grounds, if followed consistently.

When one accepts any part of the Scriptures as an authoritative rule of faith and practice, he has, regardless of how limited his concept might be, accepted the restoration principle, at least to some degree. When one appeals to the Scriptures on grace, faith, blood, mercy, etc., he is essentially saying, "Let us return to the Bible on grace, faith, blood, mercy, etc." Thus it is that no man

can appeal to the Scriptures as authority without embracing the restoration principle. The question which confronted the early leaders in the Restoration Movement was: how much of the Bible shall we restore? Denominationalism, then and now, answered, "Only the subjects subjectively determined to be essential." Campbell and all others who pled for a restoration of the ancient order of things said, "All!" How could one consistently answer otherwise? To return to the Bible for anything necessitates a return to the Bible for everything. Peter settled the matter once for all when he said, "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11.) That is, if any man speak, let him say what God has said. But how can one say what God has said, on any matter, without going back to the word of God, back to what God has said.

1. James D. Bales, **Restoration, Reformation or Revelation**; Lambert Book House, Shreveport, LA, 1975; p. 4.
2. John Lawrence Von Mosheim, **Institutes of Ecclesiastical History**, Tr. James Murdock; Robert Carter & Brothers, New York, 1869; Vol. I, p. 164.
3. Robert Richardson, **Memoirs of Alexander Campbell**, Vol. II, p. 125.
4. John S. Sweeney, **Sweeney's Sermons**; Gospel Advocate Co., Nashville, Tenn., 1897; p. 139.

## Majoring in Minors

**John Risse, Charlotte, NC**

Do you ever get tired of people that talk about the "good old days?" I do and so, evidently, did Solomon (Eccl. 7:10). The children of Israel were sent into Babylonian captivity because of their blatant idolatry (Ezk. 12:11). They were given a valley of trouble that they might remember Jehovah, the door of hope (Hosea 2:14-15). The real tragedy of the captivity was that all that really happened was an exchange of idols. It is true that idols of wood, bronze, and stone never again affected the covenant people of God; but the tragedy was that they exchanged these idols of wood, bronze, and stone for the idol of materialism. This idol is expressed by Luke in the address of Jesus to the rich

young ruler (Luke 18:18-30), and the parables of the Pharisee and the publican (Luke 18:9-14), and of the rich fool (Luke 12:13-21).

Why? Why did Israel miss the point of their daily, intimate, and personal relationship to God? Why do we always look back to the "good old days"? The answer is obvious; we have lost sight of what God really wants of us. It is not what God can do for me and neither is it replacing true godliness with being "busy." (Oh, how I loathe that terrible four letter word **busy**). The church at Ephesus (Rev. 2:1-7) was plenty busy. They "worked hard," would not "tolerate wicked men," and "endured hardships"; but they had **forsaken their first love** and were told to **repent**.



The Restoration Movement has stood for years against emotionalism and rightly so; but in so doing have we drifted into majoring in minors? We hear so much today about the "glory years" of the church. The years from 1945 to 1965 when the church was the fastest growing religious body in the free world. Where are the leaders of today that grew up in the church during those years? Where are the strong, balanced evangelistic churches today that supposedly "cut their teeth" during that period? The great numbers of that period were, as now seen in retrospect, overshadowed by the staunch legalism that motivated the church to immediate "growth," but stymied them in becoming the mature brethren as described in Ephesians 4:7-16. The restoration theme demands that we act on that Scripture and not react to situations around us; but that is exactly what is happening today. The brethren have apparently divided into two groups. One group will not let go of the legalism of 30 years ago and proceeds to bury the church of our Lord; while the other group has evidently decided to cast off Biblical moorings and allow sweet, unsuspecting brethren to believe an "I'm OK, you're OK" mentality.

Why can we not act like who we claim to be? Why can we not simply "get about the Father's business"? Paul (2 Cor. 6:2) exhorts us that the day of salvation is today and Jesus begs us to see the fields that are

"white unto harvest" (Matt. 9:37-39). Have the idols of materialism, divisiveness and liberalism overtaken us? Are possessions, power, and prestige more of a major importance in our lives than Jesus? Does my memory of the "good old days" destroy my brother for whom Christ died? Does the reaction of deserting the church of our Lord and going away from solid Biblical standards bring glory to our God?

Let us unite in a true restoration appeal and get back to the Father's business. Let us spend time on winning souls to Jesus, edifying our brothers and sisters, and long hours on our knees to God to give us the strength, courage, and perseverance we need to major in majors and not drift away from serving our God. Jesus came to serve and die (Phil. 2:5-11; Matt. 16:16-20). If my dream is to be Christ-like I must serve and die daily (Luke 9:23) and like Paul forget the past and press on toward the goal (Phil. 3:10-14). May God empower us to do His will in reaching a dying world and destroy all efforts and energy that are vented elsewhere.

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# Realized Eschatology

J. Terry Wheeler, Duncan, SC

To be sure, we all should be eagerly awaiting the coming of Jesus. No lover of the Lord would want to put off His return. Every day the Christian should hold the view in his heart, "Perhaps today."

But some in the church — like certain Thessalonians of old — have been over-anxious. They consider the words of Jesus and "this generation" (Matt. 24:34), confuse, make, mix, and match metaphors with the purported authority of an apostle, and pronounce the return of Christ as having already taken place. They confuse His coming with Jerusalem's destruction. Any effort to demonstrate improper exegesis is passed off with the "magic" words, "That passage is to be understood spiritually, not materialistically."

As always, the Bible holds all of the answers, answers to all dilemmas of doctrine we face here, answers easily understood by those who listen. The Bible pictures death as a very real, literal, "materialistic" experience (Gen. 5:5-31; John 11:14). Although it is spoken of in symbolic terms (John 11:11), yet the fact is only plain. The resurrection is God's answer to the death dilemma. What happened in Adam is corrected in Christ (1 Cor. 15:22). But a proper solution must be as literal as the problem.

Thus those who say the resurrection is past already must understand two things they are implicitly or explicitly declaring:

1. There is no **real** (material/literal) resurrection for humanity. What sin did to Adam remains indefinitely. Thus resurrection is no

solution to death at all; or the "Christian Science" position that death is illusion is the truth.

2. As sure as Jesus was raised, so sure will the saints be (1 Cor. 15:13, 49; Phil. 3:20, 21; 1 John 3:2). A resurrection solely spiritual for the church means that alone is what Christ Jesus has already experienced; and that is all there is to it. Thus the Jehovah's "Witness" position on Christ's resurrection would be correct: He is only a spirit now.

The trouble is, as the Bible pictures death as real, so it does picture the resurrected body of Jesus Christ (Luke 24:36-43). Again, the solution is as real as the problem, according to the Scriptures.

To say the saints enjoy no literal resurrection of the body they left at death is to say Jesus enjoyed no such thing either. But to admit a real, literal, bodily resurrection for our Lord is to affirm our own. Therefore, if humanity has not yet experienced the end of physical death, then the resurrection to be accomplished at Christ's return is still future (John 5:28, 29). Yes, death and resurrection are spoken of in a figurative sense (John 5:25). But if there is no reality behind the figure, then the sense becomes nonsense.

Brethren, we are not dealing with an opinion over hard passages when we are faced with the doctrine of realized eschatology. We are faced with an attack on the reality of the gospel and the one hope for the creation, an attack as old as the New Testament itself (1 Cor. 15:13-18; Rom. 8:16-25). Be not deceived, beloved brethren.

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# Faith in Our Father

**Bruce Green, Sumter, SC**

Did you ever want something you were not supposed to have? Join the crowd. Chances are some of our earliest memories are of desiring something our parents had placed restrictions upon. And just the fact that something was off limits seemed to boost its attractiveness. Of course, if you went ahead and violated your parents' rule you always found out that the majority of that attractiveness was in your imagination, with the remaining allurements not being anywhere near worth the price of the punishment you received for disobeying your parents.

But why did we desire what our parents had forbidden in the first place? Good question. Upon reflection it is clear that the underlying reason for doing so was a lack of trust in our parents. We believed (consciously or subconsciously) that they were with-

holding something good from us and so we did not trust them to make decisions for us.

Do we not encounter much the same situation as Christians? Do not all of our temptations hold in common the fact that they begin with a conscious or subconscious failure to trust God's goodness in giving us certain restrictions? You remember that temptation began for Eve when she entertained Satan's suggestion that God had withheld good from her (Gen. 3:4-6). Paul cautioned the Corinthians that manifesting a lack of trust in God through constantly craving evil things was what doomed Israel in the wilderness (1 Cor. 10:6-11).

What is the lesson for us? A simple one and one that is repeated over and over throughout the Bible — we must have faith in our Father, faith in His decisions, His judgment and His goodness. Read Proverbs 3:5-6.

## A BOOK REVIEW

# A Surrender of Non-Denominational Christianity

**Howard Winters, West Jefferson, NC**

**Endangered Heritage — An Examination of Church of Christ Doctrine**, Walt Yancey, College Press, Joplin, MO; 272 pages, cloth \$12.95.

A TV commercial says, "There is a jungle out there." I make no profession of knowing about the truthfulness of that commercial, but I do know that there is a jungle in this book — a jungle in which a little truth is mixed with a multitude of misunderstanding, misrepresentation, and downright false teaching, a jungle out of which no man living could discover pure New Testament Christianity. As one reads it he cannot help but think of the words of Jesus when He said, "Let them alone: they be blind leaders

of the blind. And if the blind lead the blind, both shall fall into the ditch." (Matt. 15:14.) When a man can conclude, as this author does, that there is no way for one, or a dozen, or a million, or the whole of Christendom, to be in the body of Christ (1 Cor. 12:12-27) or the family of God (1 Tim. 3:15) without being a part of a sectarian or denominational group, he has let his bankrupted theology get in the way of his objectivity — he has permitted opinion to replace faith.

You can probably conclude from the foregoing that I have a low esteem of this book (if you have so concluded you have rightly concluded), but we are giving more space to a review of it than we ordinarily do, not



because it deserves it (it does not) but because it is a serious attempt to justify the actions of a segment of brethren who are seeking unity with the "Christian Church" (on the terms of compromised truth). It should be understood, however, that in this country any man has the freedom to teach and publish what he believes. I have no desire to curtail this freedom. But, on the other hand, no man has the moral right to distort the words and beliefs of another in order to sustain his own beliefs. Nor should one be reprimanded for an honest failure to understand the concepts of another, especially if those concepts are complex and not clearly stated. But it is another thing altogether when he uses his misunderstanding of the concepts of others to sustain his own misunderstanding. When such occurs, I believe we have the right and probably a moral obligation to try to correct such a one. Another thing, I do not deny that some (including the author of the book under review) have a denominational concept of the church. This is too obvious to deny. But the failure of some to have a proper concept of the body of Christ does not make their erroneous concepts correct. Nor do their improper concepts make the church a denomination. One might conceive of a cow being a horse, but that conception would not make the cow a horse. So it is with the church of Christ. Some members may think of it in terms of a denomination, but that alone does not change the non-sectarian and non-denominational nature of the church.

The question that must be faced and answered by those of us living in the modern world of religious division is, is it possible to be just a Christian, a member of the body of Christ, and thus to function in name, doctrine, worship, organization, and work apart from sectarian parties and denominational division? The restoration plea says yes; Yancey says no. He sets forth the concept that there is no way to be a non-sectarian, non-denominational church as long as there is a sectarian or denominational church in existence. His view is that they who come out of denominationalism, dropping all human names, doctrines, worship, organizations, and practices, and seek to be Christians only, Christians apart from party strife, members of nothing but the body of Christ, they

automatically form another religious party or denomination. He thus denies that one can go back to the Bible and be absolutely nothing but what obedience to its divine teaching makes him, that is, without forming and being a part of a human organization. His concept is probably caused by his abysmal misunderstanding of the nature of New Testament Christianity and his intense desire to find Christians in all denominations. While there may be born again people in all denominations (few have ever denied it because they know those once saved have become a part of all kinds of wickedness, such as prostitution, homosexuality, Masonic lodges, etc.), but this does

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not make denominationalism right. Denominationalism was never in God's plan. But if this book is right, it has now become impossible to do the will of God, to be just what He makes us by obedience to His word, without being a part of a sectarian or denominational group. May God deliver us from such devilish sectarian thinking.

The restoration plea is a plea to return to the Bible with the aim and purpose of doing all things, whether in faith, work, or worship, according to the pattern revealed in God's holy word. But it means more: to return to the original pattern and do only that which is revealed therein means that everything that has been added to Christianity down through the centuries must be discontinued, no matter how hoary with age or popular with tradition lovers, and nothing must be added which is not authorized either by express command or by approved example. Whether anyone is now living up to that plea or not may be another question. But that is the plea and it is simple enough for anyone, who is responsible to God, to understand. But the author under review either does not understand it or else he so willfully distorts it as to make it mean exactly the opposite of what it says. His abominable sectarian language can be explained on no other grounds. The title itself tells us that the author has absolutely no concept of New Testament Christianity or else his concept of it is totally sectarian. And the publishers (who would not publish a book on this subject which did not favor their departures and innovations) tell us that the book strikes a compromise position with the erroneous hermeneutical principle adopted by those in the Restoration Movement (usually called the "Christian Church") who accept the silence of the Scriptures as authority to act — they follow what the Bible does not say rather than limiting themselves to what it does say (as the restoration plea demands).

And speaking of the silence of the Scriptures, this is as good a place as any to introduce the most inexcusable and most abysmal misuse of a principle in the entire book. The author twists the concept of silence (as viewed by most in the churches of Christ) to mean that those of us who

respect the silence of the Scriptures and oppose using their silence as authority to being in things not mentioned have absolutely departed from the restoration plea. His statement is that we proclaim (by our opposition) that "There is Biblical authority in 'silence.'" No so! No so! Nothing, absolutely nothing, could be farther from the truth. In fact, it is exactly the opposite of what we do say (and sincerely believe). Rather than saying silence authorizes, we say that silence prohibits (the addition or subtraction of anything to or from the work and worship of God). But the author, by some strange quirk of his mind, twists this concept to mean that when we oppose additions to or subtractions from the work and worship of the church and insist (with the restoration plea) that we do only what the Scriptures teach, no more and no less, that we violate the principle of silence. He thus thinks that we have no Scriptural right to oppose the introduction of anything upon which the Scriptures are silent (and it would be interesting for him to tell us how he could oppose infant baptism, sprinkling, counting beads, the organization of Catholicism, and even the pope himself, since the Scriptures are as silent as the tomb on all of them). According to him, if we oppose anything (such as instrumental music in Christian worship) upon which the Scriptures are silent, we make silence authority and thus bind on others our opinion. He absolutely ignores the fact that, in reality, it is the bringing in of innovations (practicing that which the Scriptures do not teach) which is the binding of human opinions, since it is being done by human reason rather than by divine revelation. Now to be as kind as we know how to be, to make such an absurd argument to intelligent people takes either a lot of brass, a

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lot of just plain ignorance, or a lot of dishonesty. I choose not to judge which characterizes this author. But this I know, the restoration plea says silence prohibits. Or to say it another way, when a specific command is given, the command itself excludes (and thus prohibits) everything not included in the command. For example, when the New Testament says sing, the command to sing includes everything that is in the word sing, and (contrary to Yancey's thesis) it excludes everything that is not in the word. Excluded things are things not authorized by the Scriptures. And if one chooses to do them he must do them without Scriptural authority. A man who cannot see this principle deserves our pity, not our support.

I make no pretense of being a scholar in any sense of the word but that of a student, but I have read enough in restoration literature to know what the principle and the plea is, and I say with all the force of my whole being, this book is not it — it is the exact opposite of it. The author has unquestionably done a lot of reading in restoration lore himself, but evidently without gleaning one smattering of knowledge as to what the plea was and is. How he could do that, as plain as the plea is presented, is a marvel indeed. While the plea is to do only that which is expressly taught in the Bible, he distorts it to mean that we cannot refuse or oppose that which the Scriptures do not specifically condemn. The plea says that if one wants to believe or hold to something the Bible does not teach, that is his liberty; but he must hold it as an opinion and never teach or practice it if in doing so he binds it on others. But the author twists this concept to mean that we must not refuse or oppose those who believe, teach, and bind their opinions on others. The freedom to hold an opinion is twisted to mean the freedom to practice opinions with no opposition from anyone. This is a loathsome concept and it is no wonder that he is forced to use such abominable sectarian language to express it. Anyone who can talk about Church of Christ doctrine, Church of Christ members, Church of Christ tradition, etc., must conclude (as the author does) that the Church of Christ is absolutely a denomination. But the one fact the author overlooks is that the Church of Christ denomination (if

there is such a thing on earth) is not, never was, and never can be the church the restoration plea sought to reproduce. Actually the restoration plea calls all out of denominationalism to be Christians and Christians only — to be members of the body or church of Christ, the one purchased with His blood. If one is more than a Christian, a member of the body of Christ, he is more than the Lord made him.

Space prohibits me from giving much more of this author's abuse of the restoration leaders and what they taught and sought to do, but I simply must give one more example. In his defense of instrumental music in worship (he says positively that "We have been wrong in our stand against instrumental music in worship") he quotes Alexander Campbell as saying that they search in vain who search the Scriptures to find a pattern in such things as how to translate the Scriptures from Greek into English, the type of paper or ink for printing Bibles, the type of clothing to wear, etc. He then says if Campbell had picked a different example he might have written as follows: "Take, for instance, singing. Singing and making melody are clearly propounded and commanded. But no rules are appended thereto regulating the sitting, standing, kneeling, or reclining of the members; no time of the day set apart; no particular form of singing, solo, small chorus, large choir, or the entire congregation; nothing to specify monophonic chanting or polyphonic four part harmony; nothing to specify the use or non use of song books, song leaders, electronic microphones for the song leader, or the accompaniment of mechanical instruments of music. All of these items

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would have merited attention under the old economy; but for the reasons assigned would be incompatible with the genius of the new." But would Campbell have made the mistake of confusing an expedience (such as song books) with an addition (instrumental music)? Never! And about that we do not have to conjecture. He himself said (and anyone who can make him say differently is either a genius or a fool): "That all persons who have no spiritual discernment, taste or relish for spiritual meditations, consolations and sympathies of renewed hearts, should call for such aid is natural. . . . To those who have no real devotion or spirituality in them, and whose animal nature flags under the oppression of

church service, I think that instrumental music would be not only a desideratum, but an essential prerequisite to fire up their souls to even animal devotion. But I presume to all spiritually minded Christians such aids would be as a cowbell in a concert."

In closing my notice of this book I feel about as Moses E. Lard felt when he closed his review of J.B. Jeter's book, **Campbellism Examined**. I paraphrase Lard's words for my own close: "These are a few of the effects to be ascribed to Mr. Yancey's book; and with the simple statement of them I now take leave of both him and it, feeling that in the one I part from a misguided man, in the other from a graceless thing."

## The Preacher and His Work

**Michael R. Mobley, Mooresville, NC**

The letter of First Corinthians was written to a congregation of God's people troubled by many problems and written by a minister who once served them. Paul did not forget the brethren he had served! In chapter 3, he deals with a problem that directly concerns the local minister and his work with a congregation and also, teaches a vital lesson concerning the congregation's responsibility for its own faithfulness.

The brethren in Corinth were choosing sides and dividing themselves over men that each group considered, honored, to be better than others. Of course, this kind of behavior was the seed of the great apostasy prophesied in the New Testament Scriptures. However, a man is not good or great because of the results of his labors! (1 Cor. 3:5-10). God is the power and life to cause spiritual growth in the church and to convict sinners to convert them and cause the growth of the church (Luke 8:11; Matt. 4:26-29). The minister, or any working and serving citizen of Christ's kingdom, is God's instrument, as a farmer, to plant and water the seed of life and salvation; God makes it grow and not man.

So, if the harvest yield is not much or not at all, and the minister is working faithfully, the fault is the soil which is the mind and life

of the people who hear him, even the church (Luke 8:4-15). We are God's church (1 Cor. 1:2). However, we do not act like it sometimes. We must grow up and become what we are. Why? Because we are spiritually immature. When we as individuals fail to grow up, our own Christian life fails and that causes the failure of the church. Our failure to grow up and mature is not the preacher's fault or the church's fault but our own choice.

In 1 Corinthians 3:1-4, Paul describes this situation for us. He refers to the spiritually minded Christian as the mature one. His life is ruled by the authority and truth of God's word; therefore, he is able to obey it. The immature Christian is identified as the carnally minded Christian. His life is ruled by the appetites of his flesh and is not able to obey God. Therefore, the mature Christian is able to obey God and be faithful to Him, to do as he should, because he has chosen to. The immature Christian is not able to obey God because he is like a baby. He will not and cannot do as he should because he has chosen not to grow up.

Then what are we to do if we are to grow up and mature in Christ? Choose to study the Bible constantly (2 Peter 3:18). To be faithful and live the Christian life we must increase our knowledge of the Bible and give it complete freedom to rule our lives! We should

have a disposition that has the desire, will, and discipline to study the Bible with the respect, humility, faith, and love to practice its obedience. Also, choose to be a Christian all the time (Heb. 5:12-14). To be faithful we must increase our practice of the Bible. As we increase our knowledge of God's word, obey it over and over again all the time until there is no more time! However, immaturity will not do either of these. The immature Christian will not learn God's will, refuse to accept it, and so neglect his spiritual needs. With such a disposition, disobedience becomes a habit that he will wear every day.

Now, Paul teaches another great lesson in 1 Corinthians 3:11-15. We are taught that the preacher is not condemned for the immaturity and disobedience of those he teaches. Christ is the only foundation for the church and the minister's work (verse 11). The metaphors of building materials are used to describe the kinds of people used to build the church on that foundation, for the church is her people. Paul is more than likely referring to individual members and congregations as a whole. The "gold, silver, precious stones" (verse 12) refers to the mature Christians, the true converts who make a strong building. They are the believers who remain faithful as the minister plants and waters with God's word; they are growing up, have strong roots in righteousness, and stand firm in the truth. The "wood, hay, straw" (verse 12) refers to the immature Christians who make for a weak building, a weak church. These are Christians who do not make it, whose Christian life fails because they have fallen by the wayside. They fall because they refuse to grow up! So you see, one is saved while the other is lost and

that is not anyone's fault but their own. Now, because he has labored with them, the minister suffers a loss, even a personal loss, when a Christian is lost by his own doing. However, the minister is not lost (verses 13-15). If any Christian is lost from God in judgment, the minister will lose his work, but not himself! Though his work may be lost, the Christian he labored with, he is saved because he was faithful to labor in righteousness for that one!

These truths teach a great lesson: That the minister who labors in the truth to plant and water its seed is judged by God to be faithful and will be saved no matter how great or how little the harvest! This matter has troubled me for some time for two reasons: preachers who boast of their success as to judge themselves worthy men by that success, and congregations who look only at the number of baptisms, etc., and not at the man of God. However, this passage gives comfort, encouragement, and exhortation to the minister and the church. It encourages the minister to continue his labors and, also, not to entertain the thoughts of quitting because he feels like he has failed! If you have labored faithfully, you have not failed. God judges that, not the church. This passage also brings the church to face its own responsibility for its salvation and work. This removes any excuse to blame someone else.

Finally, this passage exhorts the minister to be faithful to righteousness and labor hard. Why? Because he should love those souls so much that he does not want to lose any of his work. This will give him great joy in their faithfulness and great sorrow in their loss (c.f. 1 Thess. 2:19-20).

## **BACKFIRE**

# Letters to the Editor

Dear brother:

I am an inmate in prison in Lompoc, California. While I was being transferred here I was in holdover at El Rena, Oklahoma, and found there a copy of **Carolina Christian**. It was a true blessing to me. I am ac-

tive in the fellowship here and spend most of my time studying and reading the **word**. I am hoping to go into the ministry as soon as I get out. I am thus trying my best to dig into the word and keep studying every day I am in prison. I noticed that you have some



commentaries on Romans and First Corinthians. Would you by chance have a damaged copy you could send me to use? I only make 11¢ an hour so my funds are very limited. I can use any material that you may be able to supply. Damaged books, out of date books, back issues of magazines, etc. We have a good fellowship here and are trying daily to be good witnesses for the Lord. Anything you can send will be a blessing to the men here. — Robert Kindred, Lompoc, CA

We run this letter for several reasons: First, to let you know of this brother and his work in the California prison. Some might want to write him personally in order to give a word of encouragement. Second, it points up the great hunger for books and good literature, not only in prison but almost everywhere. Those of us in the churches of Christ have not even begun to touch the hem of the garment yet. We must improve. Third, to remind you again that the editor of Carolina Christian is working to fill the need, at least in a small degree. We sent brother Kindred a good number of books. But our resources are so limited we cannot do much. We would still like to see a non-profit organization set up which would work to fill such needs. We could do it if we had someone who would devote himself to the task.

Dear Howard:

Enclosed is \$50 for ten copies of your **Commentary on Romans**. I used it when I taught Romans in Spartanburg and want now to provide every family in our small congregation in Iola, Kansas, with a copy to assist in our study of Romans. I still enjoy reading **Carolina Christian**. — Bill Griffin, Iola, Kansas

It is always good to hear from former Carolina preachers, especially when they are discerning enough to continue to subscribe to the paper and to use our books. That adds to our conviction that they are top-notch.

Dear Howard:

We are studying First Corinthians on Wednesday nights in my young married class. I am finding your Commentary on this book to be of good help. — Raymond Climer

That sounds good to us!

Dear Howard:

Just a note to express our appreciation for your great work on Romans and First Corinthians. Here in Hendersonville, 25 have purchased the one on First Corinthians, and probably more will want them. Also thank you for your tremendous sacrifices in the work of the monthly issues of **Carolina Christian**. We gain a great deal from them. — Kenneth K. Hyder (for the church), Hendersonville, NC

This is the kind of help that has kept us afloat through some very treacherous financial waters. We are not yet anchored safely, but we are moving in that direction. If 50 or 100 more churches would offer their members our commentaries (at greatly reduced prices) we could begin to see the shores. We will even send them on consignment if a responsible person will take charge of them.

Dear brother Howard:

I appreciate your good sound teaching paper and read it with interest and profit. — Dennis Moss, Huntington, WV

Dear brother Winters:

I want to thank you so much for the beautiful Bible and the other books you sent. What a great help they will be in my effort to preach the gospel. I carry them with me in a small bag wherever I go. Right now I am in the Copperbelt province about 450 kilometers from home. Tomorrow I leave for Luanshya and hope to visit and encourage brethren there. How wonderful it is to see how the Lord's work is being carried on by faithful Christians. Friday I leave for home and then on July 4 for the annual lectures to be held at Namwianga Christian Secondary School, where I will be one of the speakers. . . . I know I write too much sometimes, but I always like for you dear brethren to hear of the work of the Lord in this part of the world. It has been possible because of the love of many Christians in America and we feel that we must assure you that the work is going on in a good way. The work on the church building on our farm is still at ground level since we have failed to raise funds. All the same, only God knows what is best for us. — Douglas A. Sibagia, Lusaka, Zambia, Africa



As you will recall, the brother had his American Standard Bible stolen. He asked if anyone could supply him with another, since it was irreplaceable in Africa. We ran his appeal and Georgia Johnson of Creston, NC, agreed to furnish the Bible. We sent him

one of the Star editions along with some other books we thought would be useful in his work. This letter is in response to that package. Calls for literature have overwhelmed us this year, but we are supplying all our limited means will permit.



## BROTHERHOOD NEWS

### Dennis Conner, Yadkinville, NC

#### Christian Teacher Slain

**Valdosta, Georgia.** Marlin Carpenter, a teacher at Georgia Christian School, was brutally murdered last April 28. Carpenter, 48, was beaten, stabbed in the heart, his throat slashed, and his car set on fire sometime between the time he left a track where he had been walking and when his body was discovered the next morning.

Carpenter had been teaching at Georgia Christian School for 19 years and also preached for the Jasper, Florida, church of Christ. GCS principal Bobby Lester dismissed classes for the remainder of the week.

#### Harding President Retires

**Searcy, Arkansas.** Clifton Ganus has retired after 22 years as president of Harding University, bringing to a close one of the longest tenures of any Christian college president. Ganus now serves as the University's first chancellor. David Burks, who had served as dean of the school of business since 1979, will be inaugurated as Harding's fourth president on September 18.

#### Nairobi Construction Stopped

**Hutchinson, Kansas.** Kenya, on the African continent, is the world's fastest growing country. That fact, in turn, makes Nairobi, the capital, a city of tremendous regional importance in Africa. About two years ago the Kenya government gave the church of Christ five free acres in the population heart of the city, thus presenting the cause of Christ with a remarkable opportuni-

ty. The brotherhood was asked for \$1,000,000 to develop the property. To date about \$884,000 has been given. However, construction is now stopped because of a lack of funds. While it is commendable that churches of Christ in America have on more than one occasion raised millions of dollars for the relief of physical hunger, it is not commendable that we cannot raise a single million dollars from among the thousands of American congregations for the relief of spiritual hunger. Any churches interested in helping with completing the construction of the facilities in Nairobi are urged to send contributions to: Target Nairobi, Eastwood Church of Christ, 2500 North Plum, Hutchinson, KS 67502.

#### New Data Shows More Members, Churches

**Memphis, Tenn.** According to Mac Lynn, editor of the 1987 edition of **Where the Saints Meet**, churches of Christ in the U.S. have grown about three percent since 1980. Lynn's latest revision of the church directory shows 1.275 members in 13,363 congregations in the United States. The 1980 directory included 1.246 members in 13,099 congregations.

While Lynn admits the data is not scientific, he believes it is fairly accurate.

#### Evangelistic News

In Liberia, West Africa, over 700 people were baptized in 1986. Since January of this year there have been over 300 baptisms and nine new congregations established. . . . A campaign conducted in Ghana in the spring resulted in 772 baptisms. . . . Sixteen prison inmates were recently baptized in Bangkok, Thailand. In Northeast Thailand, 93 have been brought to Christ through April.

# News Briefs

## David Pharr, Rock Hill, SC

Please send news reports to David Pharr, 339 Charlotte Avenue, Rock Hill, SC 29730. Items must be received by the next-to-the-last Thursday of the month. We would like to be on your bulletin mailing list.

## NORTH CAROLINA

**Wilson.** The congregation is much in need of financial assistance. Some Carolina congregations ought to be able and willing to send at least some small monthly gifts. Contact Larry R. Scott for details of their needs (P.O. Box 3636, 27895-3636; 919-237-4911).

**Mocksville.** Robert and Sharlene Ball worked in a campaign in the island of Barbados in July. The North Main church is sending financial support.

**Oxford.** The following report was in the Eastchester, High Point, bulletin. "The church in Oxford reports that they have had a baptism. Although this is not their first baptism (it's their second), this is the first baptism that has resulted from a study set up with a member of the Oxford community. We rejoice with them in this."

### NC Conversions:

Archdale, Charlotte, 1; Southport 1; Brevard 2; Corenth, Woodleaf, 2; Wilmington 3; Brooks Ave., Raleigh, 26; Cary 1; Wilson 1; Fayetteville 2; Cole Mill Rd., Durham, 1; Burlington 5; Southfork, Winston-Salem, 2; Hickory 7; Oxford 1; Eastchester, High Point, 1. Total: 56.

### Fairgrove Church, Hickory

DARRELL CLARK, Reporting: This note is to let you know that this church continues to grow in love and number. Many have been restored to their first love and seven have been baptized since the beginning of May. The spirit of unity prevails. I pray God is blessing your work and family.

### Monroe

JOSEPH SUTTLE, Reporting: The Killen, Alabama, congregation assisted us in

a campaign in June. Thirty-three came from Killen for the weekend. We signed up 624 Bible Correspondence Courses and 28 requested home studies. There were 5 baptisms. We also paid the note off on our building in June.

### Wanted

Need good used church pews for mission field. Contact Church of Christ, P.O. Box 1034, Henderson, N.C. 27536 c/o Wesley Crews.

## SOUTH CAROLINA

**Union.** U.H. Ward is now working with the Lakeside Drive church. He was formerly at Siler City, NC.

**Newberry.** Bill Young, who preaches for the Newberry church, had heart bypass surgery recently and is reported to be recovering satisfactorily.

**Myrtle Beach.** A lecture program is scheduled for October 11-14. Thomas Eaves will be the featured speaker and twelve Carolina men will also be on the program. They are suggesting that people plan a fall vacation at this time to attend the lectures.

**Spartanburg.** Samuel Means has a radio program every Sunday at 8:00 a.m. over WKDY. He is the minister of the Sigsby church.

**Duncan.** Terry Gunnells is scheduled for a gospel meeting September 20-24.

### SC Conversions:

Northeast, Taylors, 5; Summerville 2; Essex Village 2; West Columbia 1; Edgewood, Greenville, 2; Central, Spartanburg, 2; Dillon 1. Total: 14.

### Dillon

LARRY N. DONALDSON, Reporting: The church in Dillon will be having a Gospel Meeting with Jack Flowers of Florence, Alabama, as speaker, August 9-12 at 7:30 nightly. Monday night will be youth night with a fellowship following the evening service.

The church in Dillon has been conducting Bible studies in the community and have baptized four into the Body of Christ this month; also three erring members have been restored to the kingdom.

### Thigpen Meeting

Ernest Thigpen of Brevard, NC, and his two sons — Ernie of Spartanburg and Tim of Greenville — will preach in our meeting Sept. 20-22.

## Financial Preasure brings

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We are in an unfortunate circumstance. We have plenty of books but not enough money to pay our printers. We must therefore increase our cash flow. We are hoping that many of our readers who have some ready cash will want our books. We are therefore offering all the books written by the editor of **Carolina Christian** at greatly reduced prices during the summer months (sale now in progress). Check the list and order as many as you can (why not just order a whole set). You may use this ad as an order blank if you wish.

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___ The Carolina Lectures, paperback	\$5.00	\$4.00
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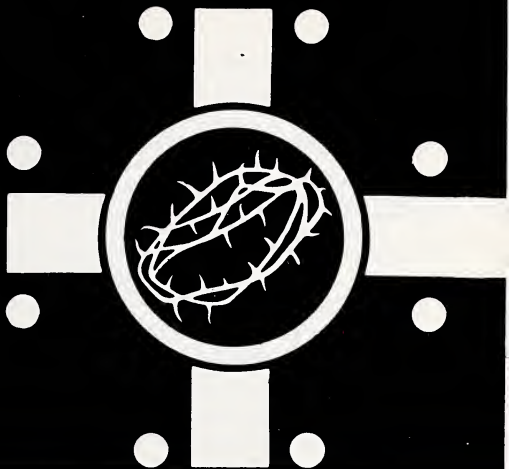
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# CAROLINA CHRISTIAN

VOL. 29, NO. 9, September 1987



## Excerpts . . . Old and New

It is just as much sin to have a big ear as it is to have a big mouth.  
— Reuel Lemmons, *Frim Foundation*, Vol. 95, No. 29, July 18, 1978.

\* \* \* \* \*

Almost all men and women seem more disposed to know what they can not and ought not to know than to know what they can and ought to know. Hence it is that almost all men and women have a fondness for finding out secrets, for fathoming mysteries, for seeking after impracticable knowledge, for knowing unrevealed and unknowable things; as if such things were of greater value and importance than the simple things that may and ought to be known and understood. Many seem more disposed to know all that other people know, and to attend to other people's business, than to find out what they ought to know and to attend to their own business. They would always rather know what God has not revealed than to study and profit by what he has revealed. — John S. Sweeney, *Sweeney's Sermons*, pp. 65, 66.

\* \* \* \* \*

In every age and in every generation there have been those who have sought to cut to pieces and destroy the word of God. They are gone with Nineveh and Tyre — their mouths are stopped with dust — their glory has departed, but God's blessed word lives and abides forever. — George W. DeHoff, *DeHoff's Commentary*, Vol. IV, p. 136.

\* \* \* \* \*

If a dead body is a stench in the nostrils of men, what must a dead church be, in the nostrils of Him who gave His Son to redeem it, and purify and sanctify it? — Samuel Rogers, *Autobiography*, p. 96.



# editorial

## Diagnosis — Cancer

As many of our readers already know, we were admitted to the hospital on July 27 and had surgery on July 30 to remove a perforated gallbladder. When the surgeon removed it, he found on and around it a tumor. The tumor was sent off for analysis. On the day we were to be released from the hospital the report came back. The doctor brought to us at the same time the good news that we could go home and the bad news that the tumor was malignant. We were subsequently sent to Winston-Salem to be evaluated as to the course of treatment which would be used in our case. The doctors there informed us that the malignancy had spread to the lymph glands around the gallbladder (and thus may have invaded the rest of the body). The decision was made to treat us with both chemotherapy and radiation therapy. At this time we are undergoing both. The doctors say that we have a 60 percent chance of either containment or cure. Of course as of now we do not know what the future holds but we face it with optimism — we face it with the same faith we have proclaimed for more than 37 years. We long ago concluded with Paul, "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." (Rom. 14:7-8.) We feel secure with this outlook.

With these few remarks, given for the purpose of informing our readers of our current status, we simply say, May the will of the Lord be done. With that said, we plan to continue in our work until the Lord calls us home, whether it be in the near future or many miles down the road. We have often quoted the words of Robert Frost and now quote them again with the hope that they are still true:

*"The woods are lovely, dark and deep,  
But I have promises to keep,  
And miles to go before I sleep,  
And miles to go before I sleep."*

## The Restoration Plea

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jer. 10:23.) Herein is stated a principle that should be written upon the heart of every man who seeks to please God. It is the principle which says that man cannot speak for God; he must let God speak for Himself. Man cannot direct his steps in things that pertain to the will of God and the salvation of human souls. Without directions from God, man knows nothing of his lost condition nor how to remedy it; he knows nothing of the true way of life nor how to live it; he knows nothing about the soul nor its destiny. God has spoken (Heb. 1:1-4) for the purpose of revealing to man the things that he could not otherwise know (1 Cor. 2:9-14). What God has spoken is holy, true, and right — it is precisely what man needs to know. Furthermore, when God speaks, everyone, regardless of where he is or what his station in life may be, has an obligation to hear Him — to receive, reverence, and obey the word spoken, to believe and practice it without a single addition, subtraction, or modification. When man obeys the word,

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God is glorified and man is blessed beyond human comprehension. But unfortunately man often rejects, disbelieves, or ignores the word of God, turning away from it to put their trust in the doctrines and commandments of men — that is, they turn away from the infallible word of God to the fallible words of men, thus believing and teaching that which is not from God as though it were the word of God.

“The command to preach the gospel to every creature implied that it was adapted to the comprehension of every creature. As the great mass of mankind are incapable of comprehending abstruse and mysterious subjects, the primitive gospel must have been, therefore, something extremely simple in its statement and evident in its nature. Moreover, as this gospel was designed and fitted to save mankind and restore them to the favor and fellowship of God, it must have been equally designed and fitted to bring them into union and fellowship with each other. When men substituted the incomprehensible dogmas of theology for the simple word of God, and when these, elaborated and systematized in the form of authoritative creeds, became the means of perpetuating division and alienation, it is not strange that some, mistaking these systems for Christianity, should denounce it as false and injurious to society, or that those who loved the truth should regard with aversion those false divisive standards and those sectarian titles and designations by which religious partyism and strife were constantly maintained. While sectarianism had thus, on the one hand, been the fruitful parent of infidelity, it had, on the other, provoked those who perceived its baleful influence to seek its overthrow, and to endeavor to restore to the world the simple gospel as it was preached in the beginning, and presented upon the faithful pages of inspiration.”<sup>1</sup>

Anytime there is a departure from the truth there needs to be a return to the truth. This is the restoration principle. When one sees others in a state of departure from the truth, he needs to plead with them to return to the truth from which they have departed. This is the restoration plea. But as I am using the terms there is no essential difference in the restoration principle and the restora-

tion plea. The principle would ordinarily involve the nature and characteristic quality of restoration. The restoration plea would then stress an appeal for understanding and acceptance of the principle. While both concepts are being discussed, I am, for the most part, using the terms interchangeably. And the basic reason for discussing the two separately is to enable me to put emphasis on two different aspects of the Restoration Movement itself. In the former the emphasis was on the fact that the Scriptures teach, in no uncertain terms, that when there is a departure from that which is written, whether under the law or under the gospel, the departure constitutes an apostasy from the will of God and the only divine remedy for apostasy is to return to the grounds from which the departure occurred — that is, a return to the Bible, dropping everything it does not teach and taking up everything it does. In the latter the emphasis will be on what the plea is and its results. In short, the plea urges a going back to the Bible as the divine standard and thereby settling every religious question by what it clearly and unequivocally teaches. When this is done, nothing can be enjoined on the conscience of Christians as terms of communion (fellowship) that is not enjoined by the Scriptures themselves. This means that for Christians the New Testament is a perfect, complete, and final rule of faith and practice. Here all faith and practice begin; and here they end. The desired result of following this plea was the unity of all believers in one body. This meant that when the plea was accepted and followed, all would come out of the existing divisions and denominationalism (with all its unscriptural names, doctrines, worship, organizations, and practices) would cease to be. Division can exist only in a departure from the word of truth. When two people walk together, when both believe and practice precisely what the Scriptures teach, that and no more, that and no less, they will be agreed — they will be united in the one body for which Christ died.

### The Plea

“Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his

arm, and whose heart departeth from the Lord." (Jer. 17:5.) In the final analysis, this trusting in man or making flesh his arm, this departing from the Lord, is a turning from the revealed will of God, from His laws and promises, to the doctrines and commandments of men — to rules and systems not found in the Bible. After New Testament times there had been a widespread departure from the Lord's way to the ways of man. A noble effort had been made in the Reformation to remedy the falling away (the apostasy foretold by New Testament writers), but it largely failed because its design was to reform the existing order rather than to restore the primitive order. Or as Alexander Campbell stated it, "Creeds and manuals, synods and councils, soon shackled the minds of men, and the spirit of reformation gradually forsook the Protestant church, or was supplanted by the spirit of the world."<sup>2</sup> The effort, even with its admitted blessings, resulted in creed after creed, which in turn resulted in division after division. By the opening of the nineteenth century strife and division in Christendom had reached an intolerable level for God-fearing, truth-seeking, peace-loving people. Rather than following the Bible, the revealed will of God for man, men were making and binding more

and more human laws and claiming for them the authority of heaven — that is, they were receiving the word of men as if it were the word of God. Each new division formed a different organization, wore a different name, and preached a different doctrine (at least to the extent of its peculiar beliefs). Each had its own humanly written creed which defined faith and order for all its adherents (being human institutions, human laws were required to govern them). And the more human elements which were added to religion the farther it fell away from the original and the more desirable (and more necessary) a restoration to the apostolic position and condition became.

But if there was to be a restoration, someone had to take the lead in it; and he who took the lead must himself embrace and practice the restoration principle and then devote himself to pleading with others to do the same. Having seen and repudiated the divided condition of Christendom, this is precisely what Alexander Campbell did. And while he preferred to call the movement, of which he was the leading figure, a reformation, his aim was to reform the existing order by returning to the ancient order. Thus his plea, whether called reformatory or restorative, was a restoration plea. No one, therefore, with a smattering of knowledge about restoration history is unfamiliar with Campbell, history's most powerful and successful proponent of restoration, and Bethany, the place from which he did most of his work. But it should be clearly understood by all that the story of restoration (even the American Restoration Movement) begins far away from Bethany and long before Campbell set foot on American soil.

It is a matter of historical fact that voices for restoration have been heard all down through the centuries. But most of them were local and often died with the original spokesmen. But the concept, while resulting in very little actual practice, has been preached by many, including some of the best known leaders in the Reformation Movement, for example John Knox and Ulrich Zwingli.

In a long conversation between Mary, Queen of Scots, who was a devout Catholic, and John Knox, the queen said to him, "You

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interpret the Scriptures in one way . . . and they in another; whom shall I believe, and who shall be the judge?" Knox very forcefully replied (so much so that the queen admitted that she could not confute his arguments), "You believe the word, and further than the word teaches you, you shall believe neither the one nor the other. The word of God is plain in itself; and if there appears any obscurity in one place, the Holy Ghost, who is never contrary to himself, explains the same more clearly in other places, so there can remain no doubt, but unto such as are obstinately ignorant."<sup>3</sup>

While no one would claim that Zwingli had a total or pure concept of restoration as it was later advocated in America, the rule of his life was to preach nothing but that which is contained in the word of God (and that is fundamentally the restoration plea). Horne says, "All his discourses rested on the foundation of God's Word, which he explained and expounded as he went along, and it was pervaded by the conviction that, in the end, and by the help of God, truth and righteousness would gain the day over lying, error, hypocrisy and vice."<sup>4</sup> This is further seen in his controversy with Luther. D'aubigne says, "Luther had risen up against the excesses of those who had broken the images in the churches of Wittenberg; and in Zwingli's presence the idols fell in the temples of Zurich. This difference is explained by the different lights in which the two reformers viewed the same object. Luther desired to maintain in the Church all that was not expressly contrary to the Scriptures, and Zwingli to abolish all that could not be proved by them. The German reformer wished to remain united to the Church of the preceding ages, and was content to purify it of all that was opposed to the Word of God. The Zurich reformer passed over these ages, returned to the apostolic times, and carrying out an entire transformation of the Church, endeavoured to restore it to its primitive condition. Zwingli's reformation was therefore the more complete."<sup>5</sup>

As Knox and Zwingli, as well as many others, have seen, the only way to settle any matter, and to settle it right, is to go back to the Bible and let it serve as the pattern for all things pertaining to religion (cf. 2 Tim.

3:14-17; 2 Pet. 1:3-4). This concept began to blossom early in America. At the dawn of the nineteenth century, in the third decade after the signing of the Declaration of Independence, there was a spirit of fierce independence as the frontiers of America pushed westward. The new nation had won a bloody war with England and then adopted a constitution, along with its Bill of Rights, which guaranteed freedom, religious and otherwise, to every citizen. The spirit of independence was not limited to the political system alone. It carried over into all religious bodies and opened a floodgate to light and thought. People were crying for freedom to study for themselves, to decide their own religious faith and practice — to be free from the creeds, names, and organizations (all unknown to the New Testament) which had so long bound them in the darkness of human systems and barred them from the divine light of inspired revelation. The time was right for a religious revolution.

While it would be an overstatement to say that all people were seeking freedom from the shackles of human religion, many people were growing restless with the state of things as they were. They had grown discontent with being bound by human laws, names, organizations, and opinions. They wanted a faith grounded in the Scriptures, the revealed will of God. James O'Kelley, a Methodist, was already leading a movement in North Carolina and Virginia to abandon all human names in religion (which had continued to multiply since the Reformation) and thus to identify all the followers of Christ by the name Christian. His plea was gaining in popularity. Soon after the turn

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of the century, Barton W. Stone, a Presbyterian whose work was centered in Kentucky, moved a step farther. He, along with O'Kelley, concluded that all believers should be known only as Christians. But, as he studied the Bible and the divided condition of Christendom, he began also to advocate the abandonment of all human creeds and associations of men designed to make and bind human laws on the people of God. But in addition to O'Kelley and Stone, there were other men and groups making the same or a similar plea. By 1809, when Alexander Campbell arrived in America, the concept of being Christians and Christians only, Christians apart from all sectarian parties or denominational organizations, had taken root and only needed proper cultivation in order to burst forth as a powerful movement. It was an idea whose time had come.

Alexander Campbell was the cultivator of the restoration plea and Bethany was the place of cultivation. Without him and what he did at Bethany, all the movements would probably have died a premature death. But because of his clear insight to the sinfulness of denominational division and the Scriptural demands of unity among God's people, because he had the leadership ability to give the plea direction and stability, and because he had the intellectual acumen, training, and discipline to verbalize it and give it popular appeal, he was able to instill into the movement vitality and strength by uniting, for the most part, all the struggling groups into one united whole. Campbell was powerful, both in the pulpit and with the pen. James Madison, ex-President of the United States, once said of him, "It was my pleasure to hear him very often as a preacher of the gospel, and I regard him as the ablest and most original expounder of the Scriptures I have ever heard."<sup>6</sup> Campbell, along with O'Kelley and Stone, believed that all human names in religion should be abandoned. He, along with Stone, saw that it would be necessary in order to unite the people of God to abandon the source of division, namely, human creeds, names, doctrines, and organizations, all of which had been added after the Christian system had been once for all delivered to the saints (cf. Jude 3). But to abandon the source of division was not

enough: there would have to be a return to the original pattern in name, doctrine, worship, organization, and practice.

The return to the original pattern meant that it would be mandatory to go back to the Bible as the complete and only authority in all matters religious — back to the Bible for every article of faith and every act of conduct. This concept had been well stated by Thomas Campbell even before Alexander came to America. Thomas Campbell, who was a well-respected Presbyterian preacher, had seen the evils of division and responded to it by writing what is known as the *Declaration and Address*, in which he set forth the Biblical principle of unity and the means by which it could be attained. A few rallied to his support. Robert Richardson, the biographer of Campbell, says that a special meeting was called by them in order to elicit a clear and distinct statement of the principles they had accepted and were advocating. Thomas Campbell proceeded to rehearse all the progress that had been made up to that time and then concluded his remarks by saying, "That rule, my highly respected hearers, is this, that where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent." This became the slogan of the movement because it stated precisely and consisely the restoration plea — the plea to go back to the Bible as the only divine source of faith and practice and to restore the church just as it was in apostolic times.

Alexander Campbell himself later stated the principle as follows: "The Bible alone must always decide every question involving the nature, the character or the designs of the Christian institution. Outside of the apostolic canon, there is not, as it appears to me, one solid foot of terra firma on which to raise the superstructure ecclesiastic. The foundation of apostles and prophets is that projected and ordained by the Lawgiver of the universe. On this, and on this only, can we safely found the Church of Jesus Christ, whether we contemplate its doctrine, its discipline or its government. Nothing less authoritative and divine can fully satisfy the conscientious of all parties, or withstand the assaults of the adversaries of our most holy faith. Whenever we close the apostolic records and open the volumes of the 'primi-

tive Fathers,' the converts and successors of the apostles, as they are reverentially designated, we find ourselves on a sea of uncertainties, without a single haven in our horizon or in our chart.'"<sup>8</sup>

If this plea was accepted and followed, before it would fall every church, every creed, every name, every form of worship, every organization, and every practice which has been started by men since the close of the first century. To replace their downfall would be a reproduction of the original church (the church just as Jesus built it and as it was organized by His apostles under the direction of the Holy Spirit) with its original faith and practice. Nothing modern would be added to it; nothing essential would be taken from it. Thus the restoration plea is a plea to go back to the Bible and follow its instructions exactly, doing neither more nor less than is therein revealed, so that first century Christianity, in all its beauty, purity, and simplicity, will be restored to the present century.

### The Result

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." (Jer. 6:16.) Jeremiah thus urged the ancient people of God, who had departed from His laws, to seek the old paths, and when they had found them they were to walk therein. God prom-

ised them that if they would do so they would be blessed — they would find rest for their souls. But they had other ideas, and their reply to God is one of the saddest statements ever made to the Creator by the creature. "They said, We will not walk therein." They were satisfied with their new ways, no doubt considering the old ways ancient and outdated, and therefore absolutely refused to return to the old paths — the paths marked out by the law of God, wherein is the good way. No doubt they would have been glad to have received the blessings offered by God, but they were unwilling to meet the condition of walking in the old paths. Returning to the old paths was God's plea; the result was rest for the soul.

The desired result of the restoration plea of the nineteenth century — the plea to go back to the Bible and by its divine teaching settle all religious matters — was the unity of all believers in one body, the body of Christ. There can be no question but that the desired result gave birth to the plea, but once the plea was conceived its importance far outweighed the result. Religious division had reached such a deplorable degree that spiritual minded people could no longer tolerate it. This led Thomas Campbell to say, in his *Declaration and Address*, "What awful and distressing effects have those sad divisions produced! What aversions, what reproaches, what backbitings, what evil surmisings, what angry contentions, what enmities, what excommunications, and even

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persecution!!! And, indeed, this must, in some measure, continue to be the case so long as those schisms exist; for, saith the apostle, where envying and strife is, there is confusion and every evil work. . . . Have we not seen congregations broken to pieces, neighborhoods of professing Christians first thrown into confusion by party contentions, and, in the end, entirely deprived of Gospel ordinances; while in the meantime, large settlements and tracts of country remain to this day entirely destitute of a Gospel ministry, many of them in little better than a state of heathenism, the Churches being either so weakened with divisions that they can not send ministers, or the people so divided among themselves that they will not receive them."<sup>9</sup>

He goes on to say in the same source, proposition 10: "That division among the Christians is a horrid evil, fraught with many evils. It is antichristian, as it destroys the visible unity of the body of Christ; as if he were divided against himself, excluding and excommunicating a part of himself. It is anti-scriptural, as being strictly prohibited by his sovereign authority; a direct violation of his express command. It is antinatural, as it excites Christians to condemn, to hate, and oppose one another, who are bound by the highest and most endearing obligations to love each other as brethren, even as Christ loved them. In a word, it is productive of confusion and every evil work."<sup>10</sup>

The only remedy for this fatal division was to unite all believers in one harmonious body, and to bring about this unity was the aim and purpose of the restoration plea. Thomas Campbell had deep confidence that the plea would be accepted by all responsible people. He said, "All that we presume, then, is to do what we humbly conceive to be our duty, in connection with our brethren; to each of whom it equally belongs, as to us, to exert himself for this blessed purpose. And as we have no just reason to doubt the concurrence of our brethren to accomplish an object so desirable in itself, and fraught with such happy consequences, so neither can we look forward to that happy event which will forever put an end to our hapless divisions, and restore to the Church its primitive unity, purity, and prosperity, but in the pleasing

prospect of their hearty and dutiful concurrence."<sup>11</sup>

There was not then, nor can there be now, a single doubt that unity would result if the plea was accepted and followed. "You are all, dear brethren, equally included as the objects of our love and esteem. With you all we desire to unite in the bonds of an entire Christian unity — Christ alone being the **head**, the center, his word the **rule**; an explicit belief of, and manifest conformity to it, in all things — **the terms**. More than this, you will not require of us; and less we can not require of you; nor, indeed, can we reasonably suppose any would desire it, for what good purpose would it serve?"<sup>12</sup> The ninth proposition states: "That all that are enabled through grace to make such a profession, and to manifest the reality of it in their tempers and conduct, should consider each other as the precious saints of God, should love each other as brethren, children of the same family and Father, temples of the same Spirit, members of the same body, subjects of the same grace, objects of the same Divine love, bought with the same price, and joint-heirs of the same inheritance. Whom God hath thus joined together no man should dare to put asunder."<sup>13</sup>

Unity of all believers was viewed as more precious and of far more value than all the private opinions and all the human inventions of all the religious groups combined (that is, the human names, doctrines, worship, organizations, and practices which had been added to Christianity after the Bible was written). "What a pity that the kingdom of God should be divided about such things! Who, then, would not be the first among us to give up human inventions in the worship of God, and to cease from imposing his

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private opinions upon his brethren, that our breaches might thus be healed? Who would not willingly conform to the original pattern laid down in the New Testament, for this happy purpose? . . . This we do sincerely declare, that there is nothing we have hitherto received as matter of faith or practice which is not expressly taught and enjoined in the word of God, either in express terms or approved precedent, that we would not heartily relinquish, that so we might return to the original constitutional unity, enjoy full communion with all our brethren, in peace and charity. The like dutiful condescension we candidly expect of all that are seriously impressed with a sense of the duty they owe to God, to each other, and to their perishing brethren of mankind.”<sup>14</sup>

But as desirable as unity was, it could not be attained at the sacrifice of truth. As Thomas Campbell wrote, “Union in truth has been, and ever must be, the desire and prayer of all such; ‘Union in truth’ is our motto. The divine word is our standard.”<sup>15</sup> “For, if holding fast in profession and practice whatever is expressly revealed and enjoined in the Divine standard does not, under the promised influence of the Divine Spirit, prove an adequate basis for promoting and maintaining unity, peace, and purity, we utterly despair of attaining those invaluable privileges by adopting the standard of any party.”<sup>16</sup>

In later years some of the heirs of the Restoration Movement would develop two extremes as to whether the plea was a plea for unity or a plea to return to the Bible as the only means by which unity could be attained. Some went to the extreme of pleading for unity on grounds other than a return to

the Bible; perhaps others went to the opposite extreme and emphasized a return to the Bible to the neglect of unity. But both extremes miss the heart of the original emphasis. While there is no doubt but that unity was the desired result, the plea was to return to the Bible (the source of all true faith and practice and the only source by which the will of God could be determined) as the only practical plan by which Scriptural unity (that is, the unity taught in the Scriptures) could be attained. But unity was not to be had at the cost of surrendering a return to the Bible. When a choice had to be made between the two, the return to the Bible as the only standard by which faith and practice were to be determined took precedence over unity. When he was confronted with the subject of the action of baptism, Alexander Campbell, after much study in the Greek New Testament, concluded that the only baptism known to the word of God was immersion. Thomas Campbell, on the other hand, had strongly contended that whether one was immersed, sprinkled, or poured should be view as a matter of forbearance. Richardson takes up the account here: “When, however, his favorite son and daughter announced to him their conclusions, he found it necessary to come himself to a decision, which, upon his own principle of being guided exclusively by Scripture, he felt could not be different from theirs. This was a necessity which he had evidently longed to avoid, since he was aware it would at once erect an impassable barrier between him and the paedobaptist community in which he had labored, and frustrate all his hopes of winning it over to his views of Christian union. It was his love of truth; his own conscientious convictions, and his desire

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to please God rather than men, that could alone have enabled him thus to yield up his cherished hopes, and to see the road, which had at first seemed to him so broad that all religious parties could walk therein together, gradually diminish into a comparatively narrow path. That road, however, had appeared broad at first merely because its limits were not as yet properly defined; and although he found it narrowed, when, under the Divine instructions, its boundaries were more distinctly traced, he had an increasing assurance that it was the way that 'leadeth unto life.' <sup>17</sup> Thus the plea took precedence over the desired result. They desired both a return to the Bible and a unity of all God's people, but when both were not possible, fidelity to truth took precedence over unity in compromise. So it was then; so must it be now.

1. Robert Richardson, *Memoirs of Alexander Campbell*; Vol. II, pp. 184, 185.

2. Alexander Campbell, *The Christian System*; Gospel Advocate Co., Nashville, TN, 1980; pp. vii, viii.

3. Thomas M'Crie, *Life of John Knox*; Presbyterian Board of Publications, Philadelphia, 1921; pp. 228, 229.

4. David Van Horne, *The Mountain Boy of Wildhaus — A Life of Ulrich Zwingli*; Reformed Church Publication Board, Philadelphia, 1884; p. 122.

5. J.H. Merle D'aubigne, *History of the Reformation of the Sixteenth Century*, Volumes I-IV; Carter & Brothers, New York, 1849; pp. 401, 402.

6. *Memoirs of Alexander Campbell*, Vol. II, p. 313.

7. *Ibid.*, Vol. I, pp. 235, 236.

8. *Ibid.*, Vol. II, p. 495.

9. *Pioneer Sermons and Addresses*, \*F.L. Rowe, Publisher, Cincinnati, Ohio, 1908; p. 21.

10. *Ibid.*, p. 42.

11. *Ibid.*, pp. 28, 29.

12. *Ibid.*, p. 30.

13. *Ibid.*, pp. 41, 42.

14. *Ibid.*, p. 30.

15. *Ibid.*, p. 45.

16. *Ibid.*, p. 49.

17. Robert Richardson, *op. cit.*, Vol. I, p. 400.

## Help Needed

### Dan Meredith, Mt. Airy, NC

I moved to Mt. Airy almost five years ago. Shortly after I moved here, I visited a brother here who was in Whitaker Rehabilitation Center in Winston-Salem. Although everyone calls him "Scotty," his real name is James A. Scott. Scotty is an inspiration. He is my friend and brother. I go to him for encouragement when I am down and advice when confused. I can always depend upon him to help me. I always have to go to him, though. He never comes to my house. You see, he is a quadriplegic — paralyzed from the neck down. Let me tell you more about my brother.

Scotty, who has his masters degree, was a recruiter for the University of North Carolina at Charlotte. He went to high schools and community colleges recruiting students for UNCC. He was a very athletic man. He has a wife and four children now ranging in age from 4 years to 18. His daughters, Kim and Kris, are well known to

the young people of this state as faithful attendants to the youth rallies as well as being long-time campers at Carolina Bible Camp. Since the time I have known Scotty he has been active in the work of the church, doing whatever he was capable of doing. Before being confined to bed, he took his turn preaching when I was out of town. He was in a wheelchair and could not talk very loud, but he would preach when it was his turn. He has always kept his spirits up and is an inspiration to all the members at North Main. Even today, while confined to bed, he listens over a speakerphone to both services on Sunday.

I do not know how many times people have asked me if Scotty was paralyzed in a car wreck. That is what everyone thinks when they hear of a 41-year-old man who is paralyzed. If only it were that simple. If only we could blame his condition on a defective car or a drunk driver, or even on his own irresponsibility. But that is not the case. A



few years ago, Scotty began to have trouble with falling down. Doctors discovered that there were tumors growing very close to his spine in his neck. Thankfully, they were not malignant, but they were causing him some problems with movement and sensation. Scotty had several operations to remove the tumors, each one returning a portion of his lost abilities. But the tumors kept coming back. After his final operation, he woke up and moved his foot, thanking God that he still had movement. But swelling set in and the next day it was all gone. Since that time he has progressively gotten worse. When I first met him he could control a joystick on an electric wheelchair. He and I used to go to the movies together and to the mall in Winston-Salem. We became very close. But soon he was diagnosed with diabetes mellitus. After that he had trouble swallowing, so a tube was inserted directly into his stomach. It has been over two years since he has taken anything by mouth. He is unable to even partake of the Lord's supper. Then he began having periods of apnea (times when he would stop breathing) and was placed on a ventilator. He now has only a miniscule amount of feeling in one side of his body. He can barely move a couple of fingers. But his mind has been unaffected. He is intelligent and articulate although he cannot talk because of the ventilator, so we must read his lips. He is confined to bed except for about three or four times per year that I bring him to church in an ambulance, accompanied by his private duty nurse, ventilator, oxygen, suction, and all the other paraphernalia needed to provide ongoing and emergency care if needed. But he still keeps going. He is a pleasure to be with, never complaining and always encouraging me and others.

But the story doesn't end there. His 15-year-old daughter was recently diagnosed as having a re-occurrence of a brain tumor. She had a tumor removed about five years ago which was malignant. This had returned and was removed recently. She is now undergoing radiation treatment in Durham which involves living there during the week along with a family member. This may have to be followed by weeks of chemotherapy. Thankfully, the Ronald McDonald house has pro-

vided free accommodation, but there is still much expense involved.

In addition to the above, Scotty's wife, Cheryl, has had to undergo surgery this month. She teaches French at a local high school and will have to be out of work for around six weeks, which will be just about the rest of the school year (this is being written in late April).

Scotty is able to stay at home as a result of his insurance company agreeing to pay for round the clock nursing care. However, his insurance has a lifetime limit of \$500,000, which will not last very long when you consider paying nurses' salaries 24 hours per day, 365 days per year. (Figure full-time salary for four persons, plus what the nursing agency gets off the top.)

So the Scott family is in such a situation where the church here has helped them at various times in the past. We are trying to assist in a financial way since Cheryl will be out of work for the next few weeks.

The congregation here, with our elders, is asking all readers to consider assisting this family. As you can see above, the family has undergone some terrible burdens. But they, as Job, have remained faithful to our Father. Scotty has told me many times that he is thankful for the things that he has — his family, his friends, his brothers and sisters in Christ. David said in old times that he never saw the righteous begging bread. Perhaps that is because the righteous always have brethren who can help. We prefer to ask our brethren to assist us rather than to go to the community for assistance. If there is any way any individual reading this can assist this family, please contact us. And if any congregation can help by making a one-time contribution or placing this family in their budget as an ongoing work of benevolence, please do so. Surely God our Father has given us an opportunity to show our thankfulness to Him for the blessings of health that we enjoy. We can show this by helping this dear brother in need.

Any interested in contributing to the Scott fund, please contact me at North Main church of Christ, P.O. Box 247, Mt. Airy, NC 27030, or call (919) 789-4109.



# "In God We Trust?"

James A. Akers, Lexington, SC

Americans have fashioned their society, their lifestyles, and their attitudes around one thing — the almighty dollar. Upon this dollar which can obtain anything conceivable are the words "In God We Trust." An examination of this Christian nation may cause one to reconsider this statement and truly wonder if we really do trust in God.

In 1 Corinthians 6:7 Paul rebukes the Corinthians for going to court with one another. He writes, "Now, therefore there is utterly a fault among you, because ye go to law one with another." In this nation friends are suing friends, neighbors are becoming bitter enemies in court battles, and husbands and wives are ending their God ordained union over trivial disagreements. Our judicial system is overloaded with trial cases, and will probably remain that way in our lifetime. Solomon in all his wisdom writes in Proverbs 25:9, "Debate the cause with thy neighbor himself." In 1 Corinthians 6:5 Paul shames the Corinthians for not settling their disputes as Christ-like brothers. Is it not amazing that the American people have accepted television shows like **The People's Court** and **Divorce Court** that display people fighting over ridiculous things. It makes you wonder if this country really does trust in God.

As society is fashioned by the will of the people, so does society fashion our children. The philosophy that tells us to allow our children to express themselves and do their own thing is in direct conflict with the teachings of God and Jesus Christ. Through the inspiration of God Paul writes in Ephesians 6:4, "Bring them up in the nurture and admonition of the Lord." It is the responsibility of the parents to bring up the child, not society's responsibility. Solomon writes in Proverbs 22:6, "Train up a child in the way he should go and when he is old, he will not depart from it." The American school system often fails to acknowledge the fact that God had anything to do with creation. A society that does not extend its ideals to acknowledge God should not even consider itself a God trusting nation.

A nation which trusts in God should at least practice His ideals. Giving the right for homosexuals to marry and adopt children is not something God condones. God commands in Genesis 2:24, "Therefore shall a man leave his father and mother, and shall cleave unto his wife and they shall be one flesh." God did not change this in the New Testament; thus, it should remain as God ordained it from the beginning. The protection of pornography under the Bill of Rights as a freedom is not something a Christian nation should do. In Romans 14:19 Paul writes, "Let us therefore follow after the things which make for peace." A Christian nation would not create a more destructive weapon for the cause of peace. A Christian nation would not sell arms and ammunition to terrorists and warring countries. As a matter of fact, a Christian nation would have nothing to do with any of these things.

Placing "In God We Trust" on our money does not grant us the right to consider this a Christian nation. The old saying "Actions speak louder than words" should help us determine whether we live in a Christian nation or not. This country was founded due to the pursuit of religious freedom, but this does not give us the right to call ourselves a Christian nation when in fact we are not practicing Christ-like morals. This is a great country which provides personal freedom, liberty, and justice for all people, but until we eliminate all the immoral factions and start **TRUSTING IN GOD**, we can never be or become a Christian nation.

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# Is It Finished?

**Bruce Green, Sumter, SC**

Is there anything more haunting than the unfinished task? The letter half-written, the book half-read, the lawn partly mowed or the abandoned diet. Unfinished tasks are painful because they point out our character flaws: either poor judgment in starting something unworthy of being finished or lack of perseverance in being able to finish something worthwhile. Either way, unfinished tasks seem to relentlessly hound us, nipping at our heels until they corner us and demand our surrender.

The strongest commentary on the character of Jesus Christ are the last words He spoke, "It is finished." His task was not easy, it was not without pain and it certainly was not without the temptation to quit. But His task was finished. And only when "It

is finished" is interpreted in light of **all** that was finished do we truly understand the victory involved in those words. Perseverance personified — that is what we see in Jesus.

Brothers and sisters, is it finished in our lives? I think not. Is there room in our lives to grow more Christ-like? Are these people who have yet to hear about Jesus? Is there opportunity to do good? Then it is not finished for us.

Let us take a good look at the tasks around us. Evaluate which ones are worthy of doing and go to work! Then, when our time comes to leave this world we can say, "It is finished."

"Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up." (Gal. 6:9.)

## Instrumental Music and Circumcision

**J. Terry Wheeler, Duncan, SC**

In the church's early years, when Gentiles were flowing into the fellowship seeking and finding God's marvelous grace in Jesus Christ, certain Jewish brethren were disposed to emphasize Old Testament ways upon these New Testament disciples. This brought no little backlash from the apostles and prophets who repeatedly warned the church not to surrender the grace they had found for worldly emphasis. Circumcision was nothing, as was uncircumcision, they said; doing God's will is what counts (1 Cor. 7:19; Gal. 5:6; 6:15).

God did not care anymore whether His people were circumcised or not. The Jews could still circumcise their children (Acts 21:20-24; 1 Cor. 7:18). But they were to offer no emphasis upon circumcision or any other aspect of the Law in the church of Christ (Acts 21:25; Gal. 5:11-12). To do so would be to emphasize what God had counted fulfilled and satisfied spiritually in

Christ (Col. 2:11). The letter (the Old Testament) kills; the Spirit (the New Testament) gives life (John 6:63; 2 Cor. 3:6). Only what the apostles emphasized out of the Old into the New is what the church is to believe and practice and teach as a church, as far as the Old Testament is concerned.

**Now** what if someone wanted to introduce circumcision into the worship of the church? After all, the Old Testament commands it, even Paul admits it is profitable (Rom. 2:25; 3:1-2), uncircumcision is nothing, we would not necessarily be binding it on anyone, and think how much more spiritual the service would be. Many are circumcised for health reasons now. Just put the Lord in the middle of it and see how much more meaningful the worship would be. Talk about an illustration of dedication to God for both parents and child!

No doubt many of our brethren and would-be brethren would shrink in horror at this proposal. They would object (and rightly



so), "You lose Christ if you place such emphasis on circumcision (Gal. 5:2-4)!" Yet circumcision is practiced freely by many — but not in the worship of the church.

Brethren, what then is the difference in this Old Testament practice and instrumental music? Again, this aspect of Old Testament worship is fulfilled in spiritual New Testament worship by the heart (Eph. 5:19; Col. 3:16). There is nothing inherently wrong with a musical instrument, which is why many faithful saints have them and play them at home. But to use them in the worship of Christ is to give emphasis to them which God just does not give! It is to go to the letter that kills. It is to seek justification by the Law.

Someone says, "Instrumental music is nothing; a capella music is nothing." Inherently before God, this may be true. But

worship must be one way or the other. Which way is it to be? The way God says He wants it. A normal man has to be circumcised or uncircumcised. What is it to be for Christ? The way He wants it. Both circumcision and instrumental music are part of Old Testament ordinance. And that is where God left them.

The difference between the two acts basically boils down to this: "We want instrumental music in the church; we do not want circumcision." But worship is what God wants if it is to be true worship (John 4:23-24). Here is the point of the matter. What God has plainly put into His New Testament church is what faithful saints will practice as a church — no more, no less. No circumcision in the church and no instrumental music, either, lest we lose Christ.

## The New Age Movement

John Risse, Charlotte, NC

It seems that I have written more than my share of articles concerning individual and corporate study of God's word, but as Ronald Reagan said to Jimmy Carter in their 1980 debate, "There he goes again!"

The reason for my concern at the present time is what currently is called the "New Age Movement." Secular humanism is without question anti-God and a nemesis to the good of all mankind, but New Age thinking is far more fearful. Secular humanism is a phenomenon that arrived in this country on the East Coast from Europe. Its advocates make no hesitation in asserting that man is god, yet with no immortality because he is a product of evolution. Their idea of the utopian world is one where all are educated with the understanding that there is no such thing as a personal, powerful, and loving God, and that the earth will be transformed by human effort alone. They strive to dominate the schools because of their stress on education. Their ideas are so blatantly anti-Christian that the battle in the schools and market place is being waged by concerned people on many fronts.

The influence of the New Age Movement is entirely different. This movement has its roots in Eastern mysticism and has gravitated to the USA by the West Coast. Unlike secular humanism, New Age "doctrine" sounds very Christian. They discuss God, meditation, prayer, and the power that is within. The problem lies in definitions. Their view of god is pantheism: all is god. The earth, the sky, the plants, the rocks, the animals, and man are all god. Therefore to the advocate of New Age there is no eternal personal God, but rather an impersonal "force" that is in everything. Their conclusion is that man is god; in fact Shirley MacLaine was recently quoted as saying, "The best kept secret of all is that WE ARE GOD!" Creation does exist, but only as emanations from this "force" of the universe. Immortality is discussed, but only in terms of reincarnation. They say the right words but could not be farther away in definition, Bible definition. New Age's audience is not the student in the class room, but rather the spectator in the movie theater. In a very cunning way movies, especially ones pointed as "entertainment"



for pre-teens and teens, are "preaching" the heresy of New Age. Steven Spielberg, of "Star Wars" and "E.T." fame as well as many others, has publically announced his strong ties with and belief in the New Age Movement.

The Christian who is not grounded in the faith could easily be seeing sons and daughters in the future embracing this blasphemy. It all sounds so good to the uninformed. Paul has warned us that Satan can appear as an angel of light (2 Cor. 11:14) and John's writing of his first epistle was somewhat due to the misleading outward appearance of the gnostics. I am not an alarmist and unlike some do not find evil under every rock, but Paul told Timothy to point out and warn God's people of evil (1 Tim. 4:1-8). The Christian community must not bury its head in the sand. We must strive to present every person in Christ mature (Eph. 4:13) and begin to break down the strongholds of Satan as our Lord did (1 John 3:8). If we do not wake up as Christians, repent, and rededicate ourselves to the Lord and His word the next generation might end up like

the one described in Judges 2:10 that, "Knew neither the Lord nor what he had done for Israel."

How? How can we fight humanism in the class room and New Age in the theaters? (1) Become active in the PTA of your children's school. Do not be afraid to examine text books and challenge teachers. (2) Work out a network of movie review within your congregation. Take time to carefully examine what is being ingrained in your children's brains. (3) Get involved in the education department at your congregation. Take part in teaching and active learning in Sunday School, Wednesday nights and home Bible studies. (4) Begin a regular (daily) time of study and prayer with your children. Timothy had learned from **infancy** that the Scriptures would make him wise unto salvation (2 Tim. 3:14-17). (5) Gather together as groups of concerned Christians and parents and pray for your children, yourselves, and this country (James 4:2; 1:5-6).

May God bless us as we actively pursue righteousness and abhor evil.

## A License to Teach Error?

**Eddie Helms, Allons, TN 38541**

The faithful of God are being labeled as troublemakers. This is not a new problem. Ahab, the wicked king of Israel, caused more

trouble than many previous rulers (1 Kings 16:30). Yet, we see that Ahab (who was the real troublemaker) called the faithful Elijah a troublemaker. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Is it thou, thou troubler of Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of Jehovah, and thou hast followed the Baalim." (1 Kings 18:17-18, ASV.)

Those who are comfortable in their wicked ways and paths of perverted peace are made uncomfortable by the preaching of the truth by God's faithful. Therefore, they seek to cast an evil reflection on the men of God via the fallacious argument, **argumentum ad hominem**. In other words, rather than facing the truth of the matter, Ahab made an irrelevant attack on Elijah himself. In doing so, Ahab was trying to divert the attention away from the evil that he had committed in Israel. Ahab's line of reason-

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ing was, if he could brand Elijah as a troublemaker it would grant him license to carry on his perverted lifestyle.

Brethren, faithful men of God today are being branded as troublemakers by those using the same line of reasoning as Ahab! The sad thing is that they are misusing Scripture as a basis for their actions. When one is guilty of proclaiming or practicing false doctrine publicly, and another points this out, he is branded as unloving and is accused of causing strife among brethren. Sound familiar? To make matters worse, the one in error or who has an uncertain voice (1 Cor. 14:8 ASV) quotes Matthew 18:15-17 to the faithful man of God, suggesting that he is wrong for not having come to him in private before airing "dirty laundry" before others. What else is he doing but granting himself a license to preach and practice error publicly, but demanding a private audience with his critics?

The faithful of God in contending for the faith (Jude 3) are not the troublemakers! They are only doing that which the Lord commanded (2 Tim. 4:2) and it is motivated

by a heart filled with love for the soul lost in error as well as a love for the truth (Eph. 4:15; Phil. 1:16, ASV).

Many have taught the necessity of preaching and teaching the truth, being careful to use the Scriptures the proper way (2 Tim. 2:15). Some Scriptures are hard to understand, so says Peter, and for this reason some wrest or twist them to fit a particular pet interpretation (2 Pet. 3:16). The Lord's words in Matthew 18:15-17 are not hard to understand! A personal wrong between two brethren is in view here. If not, the apostle Paul was wrong in 1 Corinthians 5 for failing to deal with the incestuous man in a private manner. He dealt with a public sin in a public way. Did the incestuous man have a "license to practice sin" until he was privately rebuked?

Brethren, let us not give the false teacher a license to carry out his ungodly ways. Love demands public exposure and public condemnation of error as well as the public proclamation of the truth. Do not let the false teacher pervert Matthew 18! Do not give him a license to preach and practice error!

## Brother Howard Winters on First Corinthians

**Frank D. Young, Jasper, AL**

I have been hindered from reading every specific word in this book. However, I have read it sufficiently to be able to truly commend this Commentary.

The Introduction to this book, by Brother Clayton Winters, is good. His introduction is worth the price of the book. To one not conversant with its background, he should study this Introduction. It also broadens our insight as to why certain passages are in this Corinthian letter.

Brother Winters writes for us who need him. This Commentary is complete, yet not overly and unnecessarily wordy. It will surely enlighten us in some areas.

I am not wholly convinced, as I am not with many others, that his conclusion on

1 Corinthians 7:39 is correct. (However, I do not have to fully agree with one in order to commend his book, or to appreciate one's sermon.)

On some disputed passages in First Corinthians, Brother Winters takes a sober view. To illustrate, the indwelling of the Holy Spirit has been wisely dealt with. Even if wrong, his conclusions are not harmful to the Bible, or to one's faith. I think his style helps the average student. To one who needs help for his weekly Bible class, or in his daily devotions, he will do well to use this Commentary.

This book has nearly 250 pages, and is bound in good paper. Order from Carolina Christian, P.O. Box 5423, Station B, Greenville, South Carolina 29606. The price is \$7.95.



# Successful Preaching

Few preachers today are what one could call successful in the fundamental purpose of preaching. Many are successful — successful as public relations men, as pulpit orators, as authors, as sermon preparers, as providers, as organizers, as leaders, as money raisers, as visitation experts, as workshop speakers and directors, as businessmen, as salesmen, as teachers, and a thousand other things, but most are abysmal failures at the one thing they are sent into the world to do, namely, to preach the gospel in such a way as to lead lost souls to a saving knowledge of truth. In short, as preachers we can do almost anything well but save souls. Why is this? We do not have all the answers, but we believe that one large factor is a misconception of what all preachers should be. The modern preacher must be learned and polished, pleasing and polite, well groomed and with faultless speech. He must be able to mix with high society and converse with scientists. Little or no concern is given to sincerity, love of truth, and an unabated desire for the salvation of others. We are more concerned with what school he attended, how well he speaks, the kind of mixer he is than with how many souls he has led to Christ.

We are in the process of reading the biography of Dr. J.B. Jeter. Now we are aware of the fact that most of you never heard of J.B. Jeter. He was a powerful Baptist preacher during the early days of the Restoration Movement. He wrote an infamous book called **Campbellism Examined**. Moses E. Lard, a contemporary of Alexander Campbell, was asked by Campbell to review (and refute) Jeter's book. Lard did so, and his book, called **A Review of J.B. Jeter's Book Entitled "Campbellism Examined,"** is a restoration gem. Lard closed his review with the following pointed but potent sentence: "These are a few of the effects to be ascribed to Mr. Jeter's book; and with the simple statement of them we now take leave of both him and it, feeling that in the one we part from a misguided man, in the other from a graceless thing."

Of course we agree with Lard's statement

that Jeter was a misguided man — a woefully misguided man. But it might be possible for us to learn something about preaching from this misguided preacher of well over a century ago. In telling of his conversion, Jeter told of a "revival" which swept through his community, county, and other parts of the state when he was 20 years old. One of the results of the "revival," according to him, was that many young men began preaching who were imperfectly equipped for the work. But they were extremely successful because they were plain men preaching to plain people. But here we let Jeter take up the narrative: "If these young evangelists could not present a logical argument for the truth of the gospel, they believed it with all their hearts, and preached because they did believe. They were unacquainted with many scriptural doctrines, and especially with the proofs of their divinity, but they understood the way of salvation. If they could not contend with astute skeptics, they could guide the honest, earnest inquirer to life eternal. Their sermons were impressive, rather than instructive, and were noted, not for the variety, but for the importance of the truth they conveyed. They had learned the corruption of their own hearts, and the fearfulness of their own guilt, and could testify, from sweet experience, the power and freeness of redeeming grace. They went forth to their work plainly clad, without conveyances, and some of them without a pocket-Bible or a hymnbook, but with glowing zeal for the salvation of souls."

Could it be that we are not more successful than we are because we demand that all preachers be capable of meeting the most learned on logical grounds (and a vast number ought to be so equipped) and we expect the most unlearned to understand and appreciate the logic of the learned? Why not encourage everyone who has a fire in his bones to speak out, to preach the glorious gospel of Christ in his own way to people on his own level? If one knows enough truth to be saved himself, he knows enough truth to teach another how to be saved. If there is the love of God, the love of truth, the love of souls



in one's heart, let him tell it to another, even though he may not be able to clothe the message with the organized rules of logic or with correct grammar. If he can lead another to the obedience of faith he will have saved a soul from death and will thus be a successful preacher, though barred from every learned pulpit in the land.

One would be stupid to think that preachers should not be well trained in learning, logic, and science in this modern world. Our point is not to minimize the value (even the necessity) of this. We are simply saying

that in training preachers to reach the middle and upper classes we may be providing them with tools that will eliminate them as successful teachers of the millions of the lower class. What we need to learn is that it is the gospel of Christ, not the language and logic with which we clothe it, that is the power of God unto salvation to all who believe (Rom. 1:16). Since our sole goal is souls, we need to be careful lest we become so caught up in the preparation and means of reaching our goal that we lose sight of the goal itself.

## News Briefs

### David Pharr, Rock Hill, SC

Please send news reports to David Pharr, 339 Charlotte Avenue, Rock Hill, SC 29730. Items must be received by the next-to-the-last Thursday of the month. We would like to be on your bulletin mailing list.

### NORTH CAROLINA

**King.** The church in King is interested in bringing a man there to work full time with them. Jim Coviello is working part time with the church and will continue, supporting himself; but they want to add another man. Some outside support will be needed. Call brother Coviello (919-922-3511 or 725-0159).

**Charlotte.** Mike Black has announced plans to move to a new work.

**Asheboro.** The church has announced that Mike Mays of Indianapolis has accepted the work in Asheboro.

**Brevard.** Bob West of the Brevard church has a new publication called, "The Answer." It is designed to expose the dangers of humanism.

**High Point.** The Olga Avenue congregation has sent a note commending their minister, Allen Simmons, for the great work he is doing. Since their last report there have been eight baptisms.

#### NC Conversions:

Brooks Ave., Raleigh, 2; S. Fork, Winston-Salem, 3; Asheboro 2; Abilene,

Statesville, 1; Jericho, Mocksville, 1; Wilmington 5; Northview, Statesville, 1; Wilson 1; Providence Rd., Charlotte, 1; Biltmore, Asheville, 1; Broad St., Statesville, 1. Total: 19.

### Shallotte

JERRY D. BELL, Reporting: My wife, Pat, and I will be moving to Shallotte in May of 1988. The Westside church in Charlotte will oversee and support us in this work. James and Helen Thigpen helped to begin the work in Shallotte and are anxious for us to join with them in the work. There is a need for help. Please contact the Westside church

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in Charlotte (4527 Freedom Dr., 28208; 704-392-6494 or 392-6598). Or contact James Thigpen in Shallotte (Box 994, 28459; 919-754-6837 or 754-8439).

### **Northview, Statesville**

**STANLEY D. CREWS**, Reporting: Pauline and I are moving August 25 to work with the church at Lecanto, Florida. After being in semi-retirement and serving as Involvement Minister for Northview, I am resuming full-time preaching.

Lecanto is a rural community on the west coast of Florida, sixty-six miles north of Tampa in Citrus County. Nearby larger towns are Crystal River, Homosassa Springs and Inverness, the county seat. It is eighty miles northwest of Orlando and Disney-world.

The congregation numbers about 100 and increases to about 135 when the "snowbirds" come south for the winter. We would be happy to have any of our friends visit our services or in our home, which will be adjacent to the meeting house. Our address: P.O. Box 436, Lecanto, FL 32661. Phone 904-746-4919.

We have truly enjoyed our eleven plus years in North Carolina and will keep up with the activities there through **Carolina Christian**, bulletins, letters and visits.

## **SOUTH CAROLINA**

**Duncan.** Terry Wheeler has resigned the work at Duncan. His explanation is that he believes he has reached a plateau in his work. The church will be seeking a replacement.

**Lexington.** An open letter in the bulletin explains that Ralph and Edythe Jones will be leaving the Lexington church to return to the congregation at St. Andrews Road in Columbia. Ralph has served at Lexington as an elder and sister Jones as the church secretary.

**Summerville.** After serving since 1980, Bill Harris has resigned from the eldership at Summerville.

### **SC Conversions:**

Lexington 1; Northeast, Taylors, 1; Essex Village, Charleston, 4; Summerville 1; Bypass, Union, 1; Central, Spartanburg, 1. Total: 9.

### **Newberry**

**BILL YOUNG**, Reporting: On June 24 I entered Providence Hospital in Columbia and had open heart surgery. My activities have had to be limited. The St. Andrews Road congregation in Columbia has sent men to assist with the teaching and preaching. I expect to get back into full-time work in October. The members at Newberry have been exceptional in their care and concern for my health. Brother Virgil Miller teaches my Wednesday class and preaches on Sunday nights. I would like to thank everyone who has sent cards and letters and called. A very special thank you goes to Terry Gunnells for being there when I needed him the most and for all the kindnesses shown to me and my family by him and his wife, Emma Jean. Please continue to remember us in prayer.

On May 31 the Newberry church burned the mortgage on the building at a special afternoon service. This was done with the help and vision of the St. Andrews Road congregation, who saw for many years the need for a congregation in Newberry. This was a glorious occasion and many of our old friends were there to share in the joy. God has blessed the work through the years and we hope will continue to shine His blessings upon us.

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# CAROLINA CHRISTIAN

VOL. 29, NO. 10, October 1987



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## Things We Must Not Compromise

The Name of Christ:	<b>Acts 4:12</b>
The Gospel of Christ:	<b>Romans 1:16</b>
The Church of Christ	<b>Ephesians 3:21</b>
The Plan of Salvation:	<b>Acts 8:12</b>
The Perfect Example of Christ:	<b>I Peter 2:21-22</b>
The Sacred Scriptures:	<b>II Peter 1:21</b>
The Authority of Christ:	<b>Matthew 28:18</b>
Purity of Life:	<b>Titus 2:12</b>
The Purpose of Existence:	<b>Philippians 1:21</b>
The Hope of Heaven:	<b>Titus 1:2</b>

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## The Restoration Movement

Since the beginning of the Reformation Movement, when on October 31, 1517, Martin Luther nailed his 95 theses to the church door in Whittenberg, Germany, churches with different names, doctrines, forms of worship, organizations, and practices have continued to multiply. Honest God-fearing people realized that something had to be done. The divided state of Christendom had to be remedied if Christianity was to survive. By 1800 the American people had tasted the sweet joys of civil liberty which had been so marvelously achieved by the Constitution of the United States. This spirit of independence spilled over into religious bodies and opened a floodgate. People began to reason for themselves and thus to raise questions about the source and validity of each doctrine and practice. Many of them were demanding the right to believe and practice according to the dictates of their own personal knowledge of the Scriptures. They began to reject the creeds and councils of men as having no authority over them. They were thus growing restless of being bound by human laws, opinions, and philosophies. The multiplication of churches (every leader of any merit built his own church to perpetuate his own name and creed) had created an intolerable condition (members of one party could not even take the Lord's supper with members of another party and many were excommunicated for preaching the Bible only rather than a human creed). Good men, men who wanted above everything else to please the Lord rather than themselves or other men, began to ask, "How can the unity for which Christ prayed be restored?" The answer was soon found in the word of God. Peter had said, "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11.) This simply meant to let everyone believe, say, and do exactly what God had said for him to believe, say, and do. Or as David Lipscomb stated it, "The adoption of the rule [the Restoration plea, HW] at once stopped everyone, who in truth accepted it,

from all human reasoning and philosophizing, cut them off from all human creeds, confessions and systems of theology, and brought them down to the one single question, What does God teach in the Bible? It led to the study of that book as the only guide to salvation from sin here, and from eternal destruction in the world to come. It exalted the teaching of the book as the only revelation of the will of God, and yet it brought it, and through it, God down to men to be studied and understood by the simple hearted. It is the only direction given by God to lead men to salvation."<sup>1</sup>

But the restoration plea did more than send people to the Bible to determine their doctrine: it fired them with the zeal necessary to go forth with the plea, warring against the evils of division while at the same time proclaiming the beauties of unity. Once the restoration principle was grasped and a popular plea was made to return to the Bible for every item of faith and act of conduct, for every act of service rendered to God, to build again the church exactly as it had existed in apostolic times, there was born a movement that swept across the frontiers of America as a raging fire through a dry

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thicket. The movement, beginning around 1800, very slowly at first, caught the imagination of the American people, and during its first 50 years thousands of people, from all walks of life and from every section of the country, embraced it. Denominationalism and Roman Catholicism (not to mention the cults) began to smart under its whip and crumble under the power of truth. It looked as if the time had come when the whole world was going to accept and follow the Bible. Those who were in the forefront making the plea soon became convinced that all the walls of sectarianism were destined to fall before the onslaughts of the ancient gospel, just as the walls of Jericho had fallen before the Israelites in their obedience to God (Joshua 6). In 1830 Alexander Campbell expressed the enthusiasm felt throughout the movement by discontinuing his first paper, called **The Christian Baptist**, and starting a new one, called **The Millennial Harbinger**, the very name of which suggests the widespread feeling that the millennium (as they viewed it then, not as many understand it now) was being ushered in.

The movement continued to spread with amazing success. By 1836 Earl West could quote D.S. Burnet as saying that the disciples numbered over one hundred thousand and ranked as the fourth largest body of religious people in the nation.<sup>2</sup>

In January of 1846, Campbell opened that year's volume of **The Millennial Harbinger** by saying: "Our horizon enlarges with our years. The field of our labor is amplified beyond all our original anticipations. Every wave of emigration from these United States, as it rolls along, carries in its bosom the elements of reformation. Every new plantation, whether in Texas, Oregon, or California, has already sown in its population the seeds and principles of a great religious and moral revolution. — We little expected, some thirty years ago, that the principles of Christian union and a restoration of primitive Christianity in letter and spirit, in theory and practice, could have been plead with such success, or have taken such deep hold of the consciences and of the hearts of multitudes of all creeds and parties, of all casts and conditions of society, as we have already lived to witness. We must say that it is 'the Lord's

doing, and marvellous in our eyes.'"<sup>3</sup>

The movement continued its sweeping spread for another decade. Campbell wrote in 1851: "The territory over which the doctrine of the Reformation has been more or less diffused, within one quarter of a century, is unprecedented in any age known to history and to me. It is preached or read in our books, not only in the United States of America, and in all the British provinces of North America, from St. Johns to San Francisco, and from the Oregon to the Neuces; it has also been preached or read in England, Scotland, Ireland, Wales, and the Isle of Man. It has crossed the Pacific to Australia and New Zealand, and visited Liberia, on the coast of Africa. At some of these points it has, indeed, touched but slightly; but even there, like a little leaven hid in a large measure of meal, it must work, as the Messiah said, until the mass be leavened."<sup>4</sup>

In the preface to the 1851 volume of **The Millennial Harbinger** Campbell estimated that the number in the movement had reached at least two hundred thousand in America alone, whom, he said, were "Of mature age and reason — of at least a medium intelligence and learning — equal, in all intellectual and moral endowments, to the same number of persons in any other professing community in Europe or America."<sup>5</sup>

There can be no doubt but that the plea to return to the Bible for everything pertaining to religion, to do precisely what was done by the early Christians under the directions of inspired men and thus restore the church now to precisely what it was then, had resulted in a powerful movement, one that was sweeping the nation, and one whose adherents felt nothing could stop until it had reached the uttermost. But unfortunately it had reached its peak when the Civil War broke out in 1861, and dark days were on the horizon. The movement to unite all religious people in one harmonious body was itself about to be splintered and all but destroyed by internal strife and division, caused primarily by a change of attitude toward the Bible as the inspired and infallible word of the living God, the only true source of valid faith and right practice. But that aspect of the movement is beyond the scope of the present study. We are looking



only at the principle, the plea, and the beautiful and desirable results of accepting the plea and following the principle, which, when done on a large scale, becomes a movement.

### Prevailing Conditions

Perhaps it would help us to understand and appreciate better the rapid spread of the Restoration Movement, with its emphasis on the Bible and the Bible alone as the only authoratative word from God and the only source of His revealed will, if we can get some idea of the prevailing religious conditions at the opening of the nineteenth century — conditions which made the restoration of pure simple primitive Christianity both attractive and practical, both appealing (to the emotions and intellect) and fulfilling (meeting every spiritual need of man). Actually, nearly all the known conditions at the time were favorable to make such a plea popular and successful, but I can notice only a few of the most outstanding ones.

1. Religious division had reached an abominable level. Sects and parties were multiplying almost as fast as Christians. The multiplication of churches, had begun with the Reformation of the sixteenth century and had continued, unopposed, with unabated zeal into the nineteenth century. Luther had embraced the attitude toward the Scriptures that they permitted anything they did not specifically condemn. The Scriptures did not specifically condemn human churches with human names, doctrines, forms of worship, organizations, and practices (never mind the fact that they authorized only the church built by Jesus). Thus there was no law against the organization of numerous churches and there was no rule to prevent their multiplication.

But even sadder than the multiplication of human organizations (called churches) was the fact that each one usually considered itself the true church and looked upon all others as inferior or second rate. Thus a member of one denomination was prohibited to attend the services of another. Nor could a non-member (of a particular denomination), even one who all recognized as a Christian take the Lord's supper with the members

of another group. While they would admit that all were Christians, and could thus go to heaven, yet they could not commune together here on earth. Preachers were forbidden by the denomination of which they were members to preach for people in another denomination. Sectarian doctrines and the party spirit had effectually destroyed the unity for which Christ prayed. The concept of a universal brotherhood in God's family had been utterly lost. The body of Christ had become so fragmented in their minds that it was impossible for all Christians to labor together in the one common cause.

It was this "awful and distressing effects" of division that led Thomas Campbell, along with many others, to seek for a remedy to the strife and contentions which were ripping the church of Christ to shreds and making it a laughingstock among unbelievers. When he (and they) sought for a solution, only one could be conceived: all must renounce the party spirit, come out of the sectarian churches, unite upon the Bible as the only standard of faith and practice, and thus build again the primitive church just as it was in apostolic times. This could be done only by the repudiation of division, which the Bible everywhere condemned (Matt. 12:25-30; Rom. 16:17-18; 1 Cor. 1:10), and practice unity, which the Bible commands (John 17:20-21; Eph. 4:1-6). It was this plea for unity, when it was contrasted with the widespread division of denominationalism, that made the restoration plea so attractive in the first half of the nineteenth century. Thousands were thus brought to rally around the banner of unity.

2. The harsh and unmerciful theory of Calvinism. While Luther was undoubtedly the most outstanding leader in the Reformation Movement, John Calvin was unquestionably its theologian. His theology was built in the sovereignty of God, by which he meant that God had decreed all things, is in total control of them, and the only active agent in all of creation. "God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatever comes to pass."<sup>6</sup> There are several basic characteristics of Calvinism (including total depravity, unconditional election, limited atonement, irresistible grace,

and the perseverance of the saints), but fundamental to them all is predestination. Calvin himself tells us what he means by this: "By predestination we mean the eternal decree of God, by which He determined with Himself whatever He wished to happen with regard to every man. All are not created on equal terms, but some are preordained to eternal life, others to eternal damnation; and, accordingly, as each has been created for one or the other of these ends, we say that he has been predestinated to life or to death."<sup>7</sup>

When this is applied to the salvation of man from sin, it means that he has absolutely no choice in the matter — he is not a free moral agent and therefore can by no means change the eternal destiny God has already decreed for him. This incredible doctrine is further stated by a creed published at the time the restoration plea was taking roots. It says, "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death."<sup>8</sup> But to make this more emphatic, the creed states further: "These angels and men, thus predestinated and foreordained, are particularly and unchangeable designed; and their number is so certain and definite that it cannot be either increased or diminished."<sup>9</sup>

No doctrine harsher or more unchristian than this was ever imposed upon man. Barton W. Stone said of it: "Let me here speak when I shall be lying under the clods of the grave. Calvinism is among the heaviest clogs on Christianity in the world. It is a dark mountain between Heaven and earth, and is amongst the most discouraging hindrances to sinners in seeking the Kingdom of God and engenders bondage to gloominess to the Saints."<sup>10</sup> Another man who labored under and struggled with this heavy and gloomy theory was John Smith. Although it often troubled his mind, he knew nothing else. His biographer records his climax with the struggle while preaching to an audience in March 1822: "He was urging sinners to repent, and to believe the Gospel. 'Jesus died for you,' said he; 'but if you believe not, you must be damned.' His mind was suddenly confused with the thought that, if the elect should not

believe, his preaching was false, for they would not be damned; and, if the non-elect should believe, their faith would be false, for, according to his creed, Christ did not die for them. Must the non-elect, then, thought he, be damned for not believing what was false? Or the elect be saved, though denying the truth? Too honest thus to exhort the people any longer, he closed his address. 'Brethren,' said he, 'something is wrong — I am in the dark — we are all in the dark; but how to lead you to the light, or to find the way myself, before God, I know not.' He took his seat."<sup>11</sup> He later came in contact with the restoration plea, eagerly embraced it, and spent the remainder of his life preaching its joyful message.

As Barton W. Stone and John Smith illustrate, Calvinism left men hapless, helpless, and hopeless because their eternal destiny had already been sealed and there was absolutely nothing they could do about it — even God Himself could not change it. With such a monstrous doctrine as that being imposed on man, it is no wonder that the restoration plea, with its emphasis on the Bible as the revelation of the means by which all men could be saved, from the least to the greatest, found such a fertile soil in which to grow. It was a message of hope where before there had been nothing but despair.

3. The heavy load of clerical control. The reformation was born in protest against papal powers, fully understanding that God had given no such authority to me. But as

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Protestant denominationalism grew, more and more power was presumed by the "clergy," leaving less and less for the "laity." In Catholicism, the power was exercised by a hierarchy culminating in the Pope, who claimed to be the voice of God on earth and from whose pronouncements none had a right to dissent. In Protestantism the quest for power found expression in synods, councils, and conventions, which presumed to themselves the right to make and enforce religious laws. They thus wrote, modified, updated, or made new creeds to which all must subscribe who entered or remained in their party. Through the creeds the synods and councils controlled the beliefs of the laity. And on the local level, the preachers, called pastors, presiding elders, or bishops, had almost total control of the church and ruled it with an iron hand. Alexander Campbell delivered some of his severest invectives against this system of clerical control. He had no sympathy with them nor mercy for them.

For example, in the first volume of **The Christian Baptist** he wrote a series of articles on the clergy. In the first he says: "No class or order of men that ever appeared on earth have obtained so much influence, or acquired so complete an ascendancy over the human mind, as the clergy. . . . Behold the arrogance of their claims! and the peerless haughtiness of their pretensions! They have said, and of them many still say, they have an exclusive right, an official right, to affix the proper interpretation to the scriptures; to expound them in public assemblies; in-somuch, that it would be presumptuous in a layman to attempt to exercise any of those functions which they have assumed. They must 'christen' the new born infant; they must catechise and confirm the tender strip-ling; they must celebrate the rites of matrimony; they must dispense all ordinances in religion; they must attend the corpse to its grave, preach a funeral sermon, and consecrate the very ground on which it is laid. . . . In the kingdom of the clergy there are many ranks and degrees, as respects influence, authority, wealth, and dignity. From the haughty pontiff that sits upon the throne of an imaginary St. Peter, down to the poor curate that sells his fifty-two sermons per annum, for a starving advance of

twenty per cent, on the first cost; what a diversity of rank, of authority, of wealth, and dignity!"<sup>12</sup> One of his most stinging rebukes was a satire on the clergy he called **The Third Epistle of Peter**. It is given in four chapters, the first dealing with the style and manner of living of clergymen, the second on the choosing of a minister, the third on the performance of preaching, and the fourth, the clergy's reward. He opens the fourth chapter by saying, "In all your gettings get money!"<sup>13</sup> Richardson concluded, "That nothing excited so much enmity toward Alexander Campbell as the views he proposed touching the authority and doings of the clergy."<sup>14</sup> But that opposition came from the "clergymen" themselves, not from the rank and file members. They knew that by their craft they had their wealth and that the restoration plea would set it at naught. But the people in general were eager to return to the Bible and to the priesthood of all believers. The plea thus doomed clerical control.

4. The making and binding of human creeds. Each denomination had its own creed, which differed, for the most part, from the creeds of all other churches. Each was man-made, but each was bound, even more securely than the law of God (the Bible was the rule only in theory; the creed was the rule in practice), as terms of union and communion (fellowship) on the denomination which produced and accepted it. No one was admitted into the party until he subscribed to the doctrine of the creed. And, once he was accepted, if he began to preach the Bible on the points where it differed from the creed, he was forthwith excommunicated. Thus in actual practice, the creeds, which were the product of men, were more important than the Bible, which was the revealed will of God.

Alexander Campbell saw the evil fruits of human creeds and attacked them with an unmerciful zeal. Much of his early teachings and writings were directed against them as the cause of division. This opposition reached its high water mark in 1843 in **The Campbell-Rice Debate**, unquestionably the greatest debate ever conducted on the American continent, and probably in the history of the whole world. One of the pro-



positions Campbell affirmed was: "Human Creeds, as Bonds of Union and Communion, are necessarily Heretical and Schismatical." In his first speech he defines a creed: "When, then, we use the word **creed** in this discussion, we do not mean the truth nor the faith, the law nor the gospel, the apostles' writings, or those of the prophets. Nor do we mean our simple belief of the testimony of God. We all have a belief and a knowledge of christian doctrine; but this belief or knowledge is not what is indicated by a creed. A creed or confession of faith is an ecclesiastical document — the mind and will of some synod or council possessing authority — as a term of communion, by which persons and opinions are to be tested, approbated, or reprobated."<sup>15</sup> In his first argument he shows that his proposition is true because all creeds are human and fallible productions in contrast to the word of God, which is divine and infallible. He concludes, "We, sooner or later, all discover, that between the fallible and the infallible there is a gulf, into which the universe might be hurled without at all reducing the chasm. Finites and fallibles are weak authorities when heaven and immortality are at stake."<sup>16</sup>

The restoration plea thus denounced all creeds and urged a return to the Scriptures as the only rule of faith and conduct. It was concluded then, and should be so concluded now, that if a thing was taught in the Bible, there was no need to put it into a creed; if

it was not taught in the Bible, it had no place in the Christian system and would be wrong regardless of how many creeds might insert it, and thus should not be taught to, believed by, or bound upon those who follow Christ as Savior, Lord, Priest, Prophet, and King. If a creed says more than the Bible, it says too much; if it says less than the Bible, it says too little; if it says exactly what the Bible says, it is the Bible and the Bible should not be called a human creed. This contrast between the human and the divine, the products of men and the revealed word of God, only one of which could in actual practice be bound upon the conscience, had a great appeal to frontier America and thousands broke the shackles of human creeds and accepted the Bible as their only standard by which to live, the only guide to heaven. Nothing less was acceptable to God; nothing more was needed by man to please Him — nothing more was needed to become a Christian, to live as a Christian, to die as a Christian, and to receive the eternal reward of a Christian.

### Foundational Principles

The conditions just discussed, along with many others, contributed to the widespread acceptance of the restoration plea, but external conditions alone are not sufficient to create a movement. When the conditions are right, there must be some foundational principles upon which to build — some foundational principles worthy of a growing cause — or else there can be no mass movement. All movements must have vital principles to propel them forward. Since the restoration plea is a plea to return to the Bible and accept and follow it as the only authoritative rule in all religious matters, every fundamental principle of the Bible is a fundamental principle of the plea. Thus to list all the foundational principles of the restoration plea would be to list all the foundational principles of the Bible. This, however, is not the purpose of this section. What I propose here is to list a few principles which are essential to the plea but which are not specifically stated in the Scriptures, but which are necessarily implied in what the Bible does clearly teach and they are necessary to the

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validity of the plea. While I am not taking the space to argue the Scripturalness of each principle (most of them are axiomatic to Bible believers), each one can, in my judgment, be proven to a reasonable mind beyond any reasonable doubt whatsoever: for if they are not true, the restoration principle (which is clearly taught in the Scriptures) is invalid; if the restoration principle is not valid, then no one can appeal to the Bible for anything: for the principle by which one can appeal to the Scriptures for one single thing is the principle by which we can appeal to them for everything. Following are some of the necessary foundational principles:

1. The Bible as the revealed will of God constitutes the divine pattern by which all things, in the service of God, must be done, both in ancient and modern times (cf. 2 Tim. 3:14-17; 2 Pet. 1:3-4; Gal. 1:6-9; Rom. 1:16).

2. Jesus built the church (Matt. 16:18) just as it had been purposed (Eph. 3:10-11), promised (Gen. 3:15; 12:1-4), and foretold (Isa. 2:2-4; Dan. 2:44) by God.

3. The church as revealed in the New Testament, the one whose early history is given in the book of Acts, is the church as God purposed it and as Jesus built it. That is, the church as revealed in the New Testament is the church as heaven meant it to be.

4. Since the church in the New Testament was the church as the divine Godhead willed it to be, it is the model after which all future churches were to be patterned.

5. The church as it was built by Christ and revealed in the New Testament could so apostatize that it would cease to be the church of Christ — cease to be the church as revealed in the New Testament.

6. When the same gospel is preached today as was preached by Paul and other inspired men in apostolic times, it will produce the same results now as it did then. Obedience to the word of God made nothing but Christians then; it will make nothing but Christians now.

7. When penitent believers obey the Lord today, when they gladly receive the word and are baptized (Acts 2:41), the Lord will add them to His church now just as He did then (Acts 2:47).

8. Those added to the church in New Testament times functioned as the body of

Christ, doing all things Christ commanded them to do (Matt. 28:20), both individually and collectively, without forming themselves into denominational groups. What they did then can be done now.

9. The Lord's church can exist in the modern world without denominational names, doctrines, worship, organizations, or practices. That is, the church in the first century can be reproduced in every essential particular in the present century.

Garrison and DeGroot sums this up into three presuppositions: "It may, of course, be argued that the genuine primitive Christianity which is a pattern for the church of all times is not what actually existed in the church at Jerusalem or the one at Corinth but the teachings of the apostles as recorded in the New Testament; this may be pure and perfect, even if the other is not. To say this, one must presuppose: (a) that there was in the mind of God a perfect and permanent pattern for the church; (b) that the apostles had a complete and authoritative revelation of this pattern; and (c) that the New Testament contains an exact record of this pattern as it existed in the minds of the apostles."<sup>17</sup> These authors, who are associated with the liberal Disciples of Christ, reject the presuppositions, but in so doing they are forced to reject the restoration plea as conceived by Alexander Campbell. The three presuppositions (along with the nine already given) are mandatory if the plea is valid. I therefore accept them all, not only as facts that can be proven to be Scriptural in nature, but facts that are axiomatic if restoration is possible (and if restoration is not possible, it is not possible to settle even a single issue by the Scriptures). There could have been no original church if there had been no perfect and permanent pattern in the mind of God by which the original was constructed; there could have been no complete and authoritative pattern (known to man) without that pattern being revealed through the apostles; and there can be no restoration of the original church unless the New Testament contains an exact record of the pattern delivered by the apostles. Although they reject it, Garrison and DeGroot admit that this was the view of Campbell and the other early leaders of the Restoration Movement. "In common

with all their orthodox contemporaries, they assumed that there was a divinely authorized uniform plan for the organization of the church, and that this plan was taught by the apostles and was recorded in the New Testament so clearly that it could be followed in the proposed 'restoration' as a builder follows the architect's blueprints and specifications, and that the primitive churches exhibited this plan in its original and uncorrupted form."

Thus by the beginning of the Civil War in 1861, the principle, the plea and the movement had all come together into one mighty force. With truth as its battering ram to tear down all the strongholds of sectarian arrogance, to proclaim the evils of division and the beauties of unity, to invite all to stand aloof from the bickering and fighting or partyism, to contend earnestly for the truth, the whole truth, and nothing but the truth — the truth once and for all delivered to the saints (Jude 3) in the inspired word of the living God (John 17:17), with the conditions favorable to make it popular, profitable, and acceptable to the masses, and with foundational principles securely anchored in the Scriptures, the plea to adopt and follow the restoration principle, as it related to all religious matters, rapidly became a movement of cyclone proportion — a movement that captured the hearts and minds of the American people as nothing else did in the first half of the nineteenth century.

1. David Lipscomb, **Life and Sermons of Jesse L. Sewell**; Gospel Advocate Co., Nashville, TN, 1954; p. 82.

2. Earl West, **The Search for the Ancient Order**, Vol. 1; Gospel Advocate Co., Nashville, TN, 1953; p. 129.

3. Alexander Campbell, **The Millennial Harbinger**, Series III, Vol. III, No. 1, January 1846, p. 1.

4. Ibid., Series IV, Vol. I, October, 1851, p. 590.

5. Ibid., Preface, p. 3.

6. **The Constitution of the Presbyterian Church**; Towar & Hogan, Philadelphia, PA, 1827; p. 15.

7. John Calvin, **Calvin's Institutes**; Associated Publishers, Grand Rapids, MI; Book 3, chapter 21, note 5, p. 491.

8. **The Constitution of the Presbyterian Church**, op. cit., pp. 16, 17.

9. Ibid., p. 17.

10. Quoted by J.M. Powell, **The Cause We Plead**; 20th Century Christian, Nashville, TN, 1987; p. 49.

11. John Augustus Williams, **Life of Elder John Smith**; Standard Publishing Co., Cincinnati, OH, 1904; p. 115.

12. Alexander Campbell, **The Christian Baptist**, Vol. 1, No. 3, pp. 49, 50.

13. Ibid., Vol. 2, No. 12, pp. 243-247.

14. Robert Richardson, **Memoirs of Alexander Campbell**, Vol. 1, p. 390.

15. Alexander Campbell, **Campbell-Rice Debate**, p. 762.

16. Ibid., p. 764.

17. Winfred Ernest Garrison and Alfred T. DeGroot, **The Disciples of Christ — A History**; The Bethany Press, St. Louis, MO, 1948; pp. 21, 22.

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# The Balanced Believer

**Bruce Green, Sumter, SC**

Our word **eccentric** comes from two Greek words: **ek** (a preposition meaning "from" or "out of") and **kentron** (meaning "center"). So our word **eccentric** means "out of center." And when we speak of an eccentric person we are speaking of one who is "out of center" or lives differently from the rest — and that is not necessarily a bad thing.

Christians are to be eccentric in the sense that we refuse to follow the world in living after its lusts (1 John 2:15-17) but live according to the law of God. Peter's first letter is full of this principle as he speaks of Christians as "a peculiar people" (2:9 KJV). He exhorts us to "keep our behavior excellent" among unbelievers (2:12) and as a result "they are surprised that you do not run with them" (4:4). Clearly in matters pertaining to God's law, the Christian must be eccentric!

Yet Paul makes it clear in 1 Corinthians 9:19-23 that there are occasions for the Christian when being eccentric is undesirable.

What occasions are these? These are occasions which have to do with the exercise of our Christian liberty. Christian liberty refers to areas where God has given no laws but instead left us free to exercise our own judgment. An eccentric use of liberty makes us "out of center" with non-Christians and possibly other Christians — even though we do not have to be! Paul's teaching in this passage is that our liberties should be used to put us "in the center" with others. In other words, matters of law will cause the world to see that Christians are different from them so our liberty should be used to show the world that though we are different, we still have much in common.

What then is the key? How about Jesus? If we put ourselves "in the center" with Jesus that will furnish us with the wisdom we need in matters of law and liberty. It will allow us to live as Jesus did — refusing to be like the world in succumbing to temptations and yet allowing the world to see our humanity. In Paul's words, becoming "all things to all men that I may by all means save some." (1 Cor. 9:22.)

## My Visit at a Baptist Church

**David Pharr, Rock Hill, SC**

A few weeks ago I was invited to speak at a local Baptist church on the subject of communion and baptism. They were in a series of lessons on various religious movements. I was very cordially received and found the group quite attentive. Most of the audience took notes on the Scripture references.

Comments which were made underscored the importance of being firm for Biblical convictions on every occasion. I was told that other guest speakers from both Protestant and Catholic groups had said little that was controversial and seemingly had tried to leave the impression that there was little difference between them. They were pleased with the fact that I had something definite to say and did not hesitate to cite Scriptural

proof. At a time when some in the church are seeking to minimize our differences with denominationalism, many in the denominations are asking for a clear and definite stand.

I introduced the lesson by making brief reference to passages on grace (Eph. 2:8-9), faith (Rom. 5:1; Heb. 11:6; Jas. 2:24), and the blood (1 Pet. 1:18-19). Knowing that people often try to counter the truth on baptism by citing the place of grace, faith and the blood, I immediately declared my own faith in these elements with assurance that there is no contradiction between the truth on those matters and the truth about the purpose of baptism.

As a further introductory emphasis I cited Paul in 1 Corinthians 2:2, "For I determined not to know anything among you, save Jesus Christ, and him crucified." With

this in view I said that though I came to speak on communion, my faith is not in communion, but in the Christ the communion represents. Neither is my faith in baptism, but in the Christ who commanded baptism.

On the time for partaking of the Lord's Supper we traced the following Scriptures. Matthew 28:18-20 shows the necessity of observing all that Jesus commanded. Luke 22:19 gives Christ's command, "This do in remembrance of me." This shows the supper is not optional. In Acts 2:42 we find it as a part of the church's practice from the beginning. In 1 Corinthians 11:2 such ordinances are to be kept as delivered and verses 23-25 describe its observance. Then in verse 26 we find that the observance is to continue until the Lord's return.

Since none of the Scriptures cited thus far show the time for observance we have to look further. I pointed out that neither this nor any other essential question was left unanswered in the Bible. Thus we find in Acts 20:7, "And upon the first day of the week, when the disciples came together to break bread. . . ." I showed that this tells us the practice of the New Testament church. It tells **when** they met and **why** they met. Pointedly I emphasized that if this text does not teach a weekly Sunday assembly of the church, there is no authority for such, that if the Baptist church wants Scriptural authority for their practice of Sunday assemblies they will have to use this text. But when this text is used for Sunday as the time for coming together, it must also be accepted for the purpose of coming together — to break the bread of the Lord's table.

On the subject of baptism we noted our agreement on the action of baptism and in the fact that it is for believers, not infants. Our difference with the Baptists centers on the purpose of baptism, its essential place in the plan of salvation.

I told the group that my position on the essential purpose of baptism could be stated in a few simple words. I said, "I believe Mark 16:16, which says, 'He that believeth and is baptized shall be saved. . . .'" I said, "I believe Acts 2:38, which says, 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sin. . . .'"

"In the same way I quoted Acts 10:48; 22:16; Romans 6:3-4; Galatians 3:26-27 and 1 Peter 3:20-21. After quoting these texts I said, "Now that, very simply, is what I believe about baptism!"

The balance of the time was used in showing the importance of accepting the truth of these statements. Emphasis was given to the simplicity of Jesus' words in Mark 16:16. The parallels between the blood of Christ and baptism must not be overlooked (Rev. 1:5; Acts 22:16; Matt. 26:38; Acts 2:38). Baptism is the dividing line in conversion (Rom. 16:17-18, 3-4). It is a part of the new birth (John 3:5; Titus 3:5; Eph. 5:26). In explaining that baptism was involved in every case of conversion from the death of Christ on, I pointed out that the penitent thief on the cross was the **last** person in the history of the world to be pardoned without being baptized (assuming he never was).

A few minutes were allowed for questions at the conclusion. The most persistent questions were of the "What if . . ." variety. "What if a person dies before he can be baptized?" My answer was, "All I know about it is that Jesus said, 'He that believeth and is baptized shall be saved.'"

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# Why I Left the Instrumental Church of Christ

**Larry Harrington, Elizabeth City, NC**

First, let me say that I appreciate the fact that the instrumental Church of Christ taught me to study the Bible and to do just what God tells me to do in His word. Because of its teaching, I left the Baptist Church, of which I was a member for ten years, and was baptized into Christ for the remission of my sins. When I left the Baptist Church, I left because it was teaching false doctrines made by man and claiming they were in the word of God. I just wanted to be a Christian and do the will of God as commanded by Christ, my Savior. Even if I did not believe what the Baptists taught, I was condoning what they taught just by being a member. It was the same with the instrumental Church of Christ. I do not accept the man-made doctrines they are teaching; therefore I could no longer be a member of the congregation in that fellowship.

The first reason for leaving the instrumental Church of Christ is that the members, some of their preachers, and Bible college professors lack reverence and respect for the authority of God's word. There are those who teach the Bible (God's holy word) has doctrinal errors. It is also taught and believed that you can be a member of the Lord's body regardless of why you were immersed, that preachers rule the congregation and not the elders, and that it is all right to have women preachers, elders, and deacons (see 1 Tim. 3:1-13; 1 Peter 5:1-4). The concept of premillennialism is taught even though the Bible teaches that the Lord's church is His kingdom (see Dan. 2:44; Luke 1:32-33; 10:9; 24:49; Mark 9:1).

There are some teaching that the gospel (Matthew, Mark, Luke, and John) is not binding on us as Christians because Jesus taught during the Mosaic dispensation. They say this nullified what Jesus taught concerning marriage in Matthew 5:32 and 19:9. Yes, the gospel is binding on us today. How would we (the church) settle personal

grievances if the gospel is not binding (Matt. 18:15-18)?

Is the "golden rule," found in Matthew 7:12, binding? Do we baptize in the name of the Father, Son, and Holy Spirit? Jesus commanded such in Matthew 28:19-20.

When major decisions were to be made, they were made by majority vote (the Baptists do it that way). Yet, according to the Bible, the elders make these decisions.

It seems like in every Christian Church/Church of Christ (instrumental) congregation that I ever preached, the organist, choir director, choir, etc., caused trouble, division and craved the praise and glory instead of giving it to God. Ephesians 5:19 tells us that all Christians are to sing and give God praise and glory. There is no record of the church at Jerusalem or Ephesus having choirs or organists.

Christmas and Easter as well as other national holidays were and are celebrated as religious festivals. Galatians 4:10 forbids such as religious practice. We were taught that we were to be separated from religious error and yet we were encouraged to participate in ministerial alliances, etc.

As far as musical instrumentation in worship is concerned, there is no authority for it. There is no record of it ever being in a worship service of the leaders of the Restoration Movement (Alexander Campbell, Barton W. Stone, etc.) or in the first century church. It was brought in about the 1880's and caused division in the Lord's church because it was not authorized in God's word. The Bible teaches that we are to have nothing to do with anything or anyone that causes division. Christians are only commanded to sing in the worship service.

But I say once again, the main reason for leaving the instrumental Church of Christ is its disrespect and loose attitude toward the authority of God's word. The instrumental church is so bent on getting larger numbers that it has run contests, held entertainment and anything else to that end. It has gone so

Carolina Christian



far that preachers are afraid to preach the truth boldly, as the apostle Paul did in condemning sin, and the congregations are afraid to hear the truth because it may step on their toes.

My prayer is that my erring brethren will see their mistakes before it is everlasting too late.

This article was written from my own

personal experience as well as information from an article written by Clarence Lavender and a tape of a message presented at the fourth annual Virginia Bible lectures by Timothy Nichols. I am very thankful for these two men and many more like them who have left the Christian Church/Church of Christ (instrumental) to become ministers of the truth that is contained in God's word.

## Ignorance — Virtue or Fact

**Gary Durham, High Point, NC**

It is a rather shocking situation to be made aware of the fact that you have been committing a sin but were not aware of it. Our natural defense is to say something like, "I just didn't know." There is a category of sin which is best described as the sin of ignorance. When God's word demands certain things from us and we do not do them because we have no knowledge of such instructions, we have committed a sin of ignorance. When the same inspired word forbids certain things and we proceed to do those things not knowing that they are forbidden, we have again committed a sin of ignorance. There is also the possibility of teaching a false doctrine because we have failed to realize the truth on the subject. Nonetheless, we have committed a sin born out of ignorance.

No doubt most of us have found ourselves in this type of situation more times than we would like to admit. We don't set out to intentionally break God's law but we do so out of ignorance. The question is this, however: are we excused from our sins on the grounds of ignorance? If ignorance will excuse us of our responsibility and accountability before God then we may thus plead that ignorance should abound and increase. The more ignorant we are then the better it will be in the judgment day. We could then all wrap ourselves in a comfortable cloak of ignorance and never have to worry about having to give an answer for the deeds done in this life. This approach to our sins may sound reasonable to some but I personally have my doubts. If such thinking is followed to its ultimate end then we would have to conclude that heaven will be populated by

the ignorant rather than the faithful. Ignorance of God's will would be elevated to a virtue and we would all be encouraged to pray for more ignorance rather than wisdom. The folly of such reasoning is obvious, though, to anyone who honestly considers the word of God.

The Jews crucified Jesus Christ upon the Cross of Calvary nearly two thousand years ago. We find in Acts 3:17 that they committed this great sin in ignorance. Were they then innocent of this act of murder simply because they were ignorant? Peter made it plain in Acts 2:23 that the blood was on their hands, ignorant or not! He did not excuse their actions but called on them to repent and be baptized for the remission of their sins (Acts 2:38). Any plea on their part as far as ignorance was concerned would have been soundly rejected. The apostle Paul is another example of how ignorance is no excuse. He had persecuted the church in ignorance according to 1 Timothy 1:13. He then said in verse 15 of that same chapter that he was the chief of sinners while he was doing such things in ignorance.

We can, therefore, safely conclude that ignorance of God's will for us is not a virtue but rather a vice. God has warned us that we must come to a knowledge of the Scriptures or suffer the consequences. May we all then heed the wisdom of 1 Timothy 2:4 where we are informed that God would "have all men to be saved, and come unto the knowledge of the truth." It is so sad, though, that more people get into trouble by covering up their ignorance than by admitting it.

# "Bring Them Up"

Larry D. Mathis, New Orleans, LA

"And, ye fathers, provoke not your children to wrath (anger): but **bring them up** [emphasis mine, LDM], in the nurture (training, education, discipline) and admonition (instruction, counsel) of the Lord." (Eph. 6:4.) How are we rearing our children? Every child is "brought up" some way or other! Many children are physically abused and neglected and this is terrible. Parents who do such can be prosecuted for this is nothing less than criminal negligence. But what of the parents who abuse and neglect a child spiritually? We know that God will prosecute such parents on judgment day. It is hoped that this brief article will cause us all to reflect on the seriousness of parenthood.

Parenthood involves great responsibility. At birth, God, man and woman, have jointly cooperated in bringing into being a brand new life — a new soul, which never existed before (now exists), and will exist forever. A few short years will be spent on earth and then a vast eternity beyond. Our main duty toward our children is to equip them for this eternity! "Bring them up in the nurture and admonition of the Lord." (Eph. 6:4.)

Leading your children to Christ is one of the greatest blessings of parenthood. Both of our children are faithful Christians, for which we are thankful. Some parents will never know this wonderful joy. Why? Because some parents would have to make considerable changes in their own lives first before they could lead their child to the Lord. Would you?

There is an observable cycle in our midst in the church and we need to break it. It is the cycle of unfaithfulness begetting unfaithfulness. Though there are exceptions, usually unfaithful parents beget unfaithful children. Whether or not your children will one day be faithful themselves is in large measure being determined right now by the choices you are making.

What kind of impression is made when parents get the children out in freezing weather to go to a ballgame on Saturday night, but keep them home on the Lord's

Day because it is too cold? Or parents who stay home to take care of "chores" on Sunday and excuse themselves because they were not quite up "to par" for worship?

How often has it happened that years pass before parents see the necessity of bringing children up to be faithful to the Lord? Now it is too late! They now see their grandchildren being reared like they reared their children — apart from "the nurture and admonition of the Lord." (Eph. 6:4.) The failure of many young people can be traced to the fact that they have had a pitifully poor example to pattern their lives after. We brought our children into the world and we are under every obligation to bring them up the Lord's way.

I once read, "**Twelve Rules For Raising Delinquent Children.**" This list was drawn up by the police department in Houston, Texas.

1. Begin with infancy to give the child everything he wants. In this way he will grow up to believe the world owes him a living.

2. When he picks up bad words, laugh at him. This will make him think he's cute. It will also encourage him to pick up "cuter" phrases that will blow off the top of your head later.

3. Never give him any spiritual training. Wait until he is twenty-one and then let him "decide for himself."

4. Avoid the use of the word "wrong." It may develop a guilt complex. This will condition him to believe later, when he is arrested for stealing a car, that society is against him and he is being persecuted.

5. Pick up everything he leaves lying around — books, shoes, and clothing. Do everything for him so he will be experienced in throwing all responsibility onto others.

6. Let him read any printed matter he can get his hands on. Be careful that the silverware and drinking glasses are sterilized, but let his mind feast on garbage.

7. Quarrel frequently in the presence of your children. In this way they will not be too shocked when the home is broken up later.

8. Give a child all the spending money he wants. Never let him earn his own. Why should he have things as tough as you had them?

9. Satisfy his every craving for food, drink and comfort. See that every sensual desire is gratified. Denial may lead to harmful frustration.

10. Take his part against neighbors, teachers, and policemen. They are all prej-

udiced against your child.

11. When he gets into real trouble apologize for yourself by saying, "I never could do anything with him."

12. Prepare for a life of grief. You will be apt to have it.

Conclusion: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.)

## Help Needed

**Larry Harrington, Elizabeth City, NC**

We at the Bayside church of Christ in Elizabeth City, North Carolina, need and ask your help. You may help us with financial support and/or by sending workers to aid in

making contacts for us to follow up on. We also welcome Christians who would be willing to relocate in this area to work with us. The need is great and the workers few, but there is also a high potential for growth

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throughout this whole area.

You will better understand the potential for growth by looking at our location. Beginning at Elizabeth City, the first congregation to the west is a two-hour drive (Roanoke Rapids, NC), none exist to the east (except across the Atlantic Ocean!), about 15 congregations are located 35 miles north of us in the Tidewater area of Virginia and to the south we have Edenton, NC, at 30 miles (30 members), Williamston, NC, at 63 miles (about 30 members), Washington, NC, at 82 miles, Fairfield, NC, at 84 miles and Pantego, NC, at 74 miles. These last five congregations along with ourselves make up the six congregations of the Lord's church in the 12 counties of northeastern North Carolina. While there are many churches in the area with signs which read "Church of Christ," the only non-instrumental New Testament churches are the ones mentioned above. There is very good potential for a new work to begin on the Outer Banks of North Carolina (Kitty Hawk, Nags Head, and Manteo). At this time there are three families there and plans are to start services in September down there in one of their homes.

A very real problem with work in this area is the small number of Christians. We have about 22 in attendance at Bayside. There is a great turnover in members due to the Coast Guard moving families in and out. Fortunately, several spouses have been brought to Christ during their stay here and many Christians have grown due to increased

responsibility in a small congregation. Presently, only two members are men; the rest are women and children, and only six of us actually live in Elizabeth City (most commute to worship from up to 20 miles away). The work is slow but can be accomplished!

We are very fortunate to have a located preacher as well as a nice building and property. We are still in need of financial help although the majority of our needs have been met through our contributions and outside support. We still need to raise additional monthly support. We especially invite congregations within a reasonable driving distance to become involved with the work here so that we may exchange visits and receive advice and help.

Now is the time to build up the work of the Lord in this area. The instrumental church is very strong here with about 14 congregations in the area and a Bible college in Elizabeth City. They have begun two new congregations in the area this summer. Already, they have attracted weak members and prospects we could have kept with more workers and services (more classes, attended nursery, young people, etc.).

Will you neglect so great an opportunity? Please contact us for more information on the work here and how you can be involved at the following address: Bayside Church of Christ, 2340 Weeksville Road, Elizabeth City, NC 27909, telephone: (919) 338-8601.

## Sanctification

### T. Pierce Brown, Wartrace, TN

Since Jesus prayed in John 17 for God to sanctify His disciples, the subject and the act must be important. We need to know both what sanctification is, and how it is to be achieved.

The word "sanctify" comes from the Greek "hagiazō," and means "set apart." It is translated "hallow" twice, and "sanctify" 26 times. The related word, "hagios," is translated "holy" 161 times and "saint" 62 times.

If we read carefully every reference of the word and its cognates, we discover that the **basic** meaning has to do with position or function rather than quality. But there is a definite and important connection between "positional," "qualitative" and "functional" sanctification that we need to understand. If the King of kings is coming to visit in your home and you have a special vessel that you set apart for His use, this is a "sanctified" vessel. This is "positional sanctification," for it is set apart — put in a particular

position for His use. But the fact that you set it apart for the **King's** use would properly involve your consideration of its **quality**. It would be the best you have. If you were feeding Him soup, you would not feed Him from the bowl from which you fed the dog. Nor would you just give Him an ordinary **plate** from which to eat it, nor a fork with which to eat it. You would give Him the best bowl you had. So this "sanctification" would have to do not only with **position** — the fact that it was set apart only for His use. It would have to do with **quality** (the best you had) and **function** (that which would be most useful or appropriate for the task at hand).

So, although the word "sanctify" means "to set apart," it necessarily implies, when it is used with reference to our relationship to God and Christ, personal purity, reverence, respect, dedication and functional usefulness.

Notice now, how it is to be accomplished. "Sanctify them in the truth; thy word is truth." (John 17:17.) It would be sheer mockery to be set apart positionally (be saints — 1 Cor. 1:1) and not be set apart in terms of quality and function. Peter points this out in 1 Peter 1:15: "But as he who called you is holy, be ye holy in all manner of conversation." This means that your manner of life should conform, both qualitatively and functionally, to your position as a saint. So the second element involved in sanctification is purification, as Paul put it in 2 Tim. 2:21: "If a man therefore purge himself from these [things dishonorable], he will be a vessel unto honor, **sanctified**, meet for the Master's use [quality], prepared unto every

good work [function]."

This sanctification, which ultimately involves freedom from sin, purity of life, transformation of life, zeal for good works (Tit. 2:14) is done by God's truth. There must first be love of truth else a person will suffer a strong delusion and be damned "**because they received not the love of the truth**" (2 Thes. 2:10-12). Then if you love it, you will strive to learn what it is, as Jesus said in John 8:32, "Ye shall know the truth, and the truth shall make you free." But there must be a strong faith in that truth as Paul makes a connection between "sanctification of the spirit and belief of the truth" (2 Thess. 1:13).

Then there must be obedience to it. Not only does Romans 6:17 show that one is made free from sin when he obeys from the heart the truth, but Peter specifically says in 1 Peter 1:22, "Seeing ye have purified your souls in your obedience to the truth."

There are at least four important reasons that Jesus wants us sanctified. 1. For our own sakes, He wants us separated from the world of sin. 2. For the glory of God, for it is not a glory to God when the vessels for His use are impure. 3. That we may function properly in His service and do the tasks He ordained for us. 4. Then, ultimately, that we may dwell with Him in the eternal glory of God (John 17:24).

Will you help answer the prayer of Jesus, not only for unity of all believers, but for their sanctification, positionally, qualitatively, and functionally?

## "Why Do You Say That There Are No Miracles Worked Through Humanity Today?"

J. Terry Wheeler, Duncan, SC

1. The Bible teaches that they were temporary and would cease when the knowledge of God was totally revealed for humanity (1 Cor. 13:8-13; John 16:13; 2 Pet. 1:2-4;

2 John 1-2).

2. The miraculous works of the church came only through the apostles — eyewitnesses of Christ's resurrection (John 15:26-27; Acts 1:1-8; 2:43; 4:33; 5:12; 8:14-18; 10:5, 44; 19:6; 1 Cor. 15:8).

3. There is no concrete evidence of Bible miracles today (Acts 4:14-16).

4. Satan has lying wonders and signs he performs to deceive (Matt. 24:24; 2 Thess. 2:9-10).

5. Those who claim miraculous power through witchcraft or voodoo offer the same testimony as those who claim miraculous power through Christ. This makes Christ no stronger than Satan.

6. All the various denominations claiming spiritual gifts are too varied in doctrine to come from the same God. He is not the author of confusion (1 Cor. 14:33; Gal. 1:6-9).

7. What the gifts did, the Bible now does; therefore, they are no longer needed (John 4:48; 20:30-31).

8. Most of those who seek the gifts are

not content with the Bible as God's complete revelation and final word; they do not love the truth (2 Thess. 2:11-15).

9. Those who claim to practice the gifts do not follow the guidelines of the Bible (1 Cor. 11:2-16; 14:1-40).

10. Those who claim the gifts refuse to prove their claim. They say the gifts are needed to help people believe; but if you do not believe and demand proof, you are a sign seeker. Any trickster could say the same and usually does. This puts God on the level of the con artist (Ps. 50:21).

11. God is not limited to miracles to accomplish His purpose. The God who created nature can certainly govern its laws to accomplish His will. He need not always go beyond them (Eph. 1:11).

## News Briefs

### David Pharr, Rock Hill, SC

Please send news reports to David Pharr, 339 Charlotte Avenue, Rock Hill, SC 29730. Items must be received by the next-to-the-last Thursday of the month. We would like to be on your bulletin mailing list.

### NORTH CAROLINA

**Wilmington.** F.W. Mattox, who serves as an elder and one of the preachers at the Pine Valley congregation, has been honored by Lubbock Christian College in Texas. The administration building has been named for him. He is a former president of the college.

#### NC Conversions:

Cary 1; Archdale, Charlotte, 3; Providence Rd., Charlotte, 3; Hendersonville 1; N. Main St., Mocksville, 1; Brooks Ave., Raleigh, 5; Rockingham 2; Abilene, Statesville, 1; Wilmington 3; Wilson 2. Total: 22.

### SOUTH CAROLINA

**Hardeeville.** A new congregation has been established in Hardeeville, South

Carolina. There is a need for financial assistance. Contact Primus Glover, P.O. Box 163, Hardeeville, SC 29927.

**Spartanburg.** After seventeen years of service, Roy Tracy has resigned from the eldership at Central.

**Columbia.** A S.C. Missions Forum is scheduled for October 24 at the St. Andrews Road congregation. Brethren from all of the state are being urged to attend this Saturday program to learn of the mission needs throughout the state. About a dozen capable and representative men will speak and printed information will be provided pertaining to local situations. The purpose of the Forum will be to inform and exhort. Contact the St. Andrews Road church for information.

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### SC Conversions:

St. Andrews Rd., Columbia, 4; North-east, Taylors, 1; Summerville 1; Central, Spartanburg, 3; Myrtle Beach 4; Lexington 3; North Charleston 5. Total: 21.

**Beaufort.** A new congregation was started in August with 30 present. A.M. Gillespie, preacher, 524-9677.

Fort-Royal church of Christ meeting in Fort-Royal Elementary School, P.O. Box 156.

### Backfire

## Letters to the Editor

Dear brother Winters:

I received the box of books you were so kind as to send me. They will truly be a blessing to the fellowship. The Lord blesses me every day here in prison and I cannot thank Him enough. I found out last week that an appeal I had in the courts was granted and I was going home. After 28 months in prison I am going to finish my time in a half-way house in Garden Grove. . . . I would like to receive copies of **Carolina Christian** as well as any back issues you may have. I have found them very useful and simple to us for small study groups. I will be setting up a Bible study in the half-way house as soon as I am there. I will be setting up a prison ministry called "Someone Cares" when I get out. My new address at the half-way house is: Robert Kindred, c/o My Break Transitional Center, 11112 Barclay Dr., Garden Grove, Calif. 92641. — Robert Kindred

**Hopefully by the time you read this, brother Kindred will be out of prison, but we hope he stays in touch with us.**

Dear brother Winters:

I want to thank the Almighty above for the love and care you have for the work of our Lord Jesus Christ. It was a joy to hear from you. . . . It was so nice to hear of the efforts you are trying to arrange for me to get to the States. I would love to come if it is the Lord's will. . . . I do not know if I told you, but I was rescued from my mother's grave just when I was born in 1949 and was taken to the orphanage. I, therefore, believe the providence of God was preparing me for this work. This is why I want to serve Jesus.

This is also why I thought if I could come to the States I would be able to tell brethren more about the work here in Zambia, and maybe some of them would be willing to come and preach the gospel where it has never been heard. I know of places where the church of Christ has never been heard of. I am unable to go because of the nature of my work, but I am glad to let you know that we are working on a two year plan to build our house in one of the villages where we could do farming and thus be self-supporting. Then in the dry season we could travel to many parts of the country and preach. Pray that if it is the Lord's will this will work out. We still kindly request you, dear brother, to continue to help us spread the gospel by sending us tracts, old Bibles, used clothing, etc. — Douglas Britnell Sibazia, Zambia, Africa

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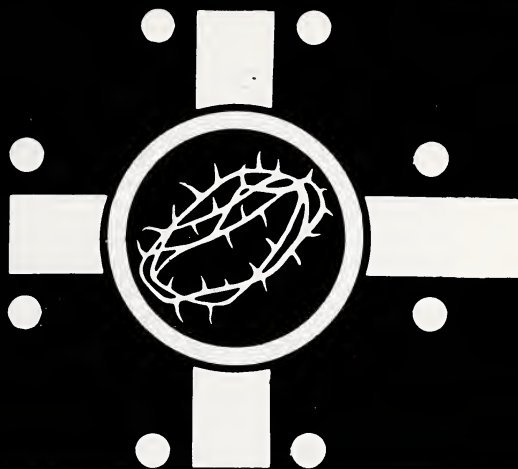
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# CAROLINA CHRISTIAN

VOL. 29, NO. 11, November 1987



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## The Church of the Lord IS:

- THE FULFILLMENT OF PROPHECY — Isaiah 2:2-3
- THE OBJECT OF CHRIST'S PROMISE — Matthew 16:18
- THE INSTITUTION OF ALL THE SAVED PEOPLE — Acts 2:47
- PURCHASED BY THE BLOOD OF CHRIST — Acts 20:28
- THE FAMILY OF GOD — Ephesians 3:15
- THE KINGDOM OF GOD — Matthew 16:18-19
- THE CUSTODIAN OF GOD'S WISDOM — Ephesians 3:10
- THE PILLAR AND GROUND OF THE TRUTH — 1 Timothy 3:15
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- THE GROUP WHOM CHRIST WILL SAVE — Ephesians 5:23
- THE BODY OF WHICH CHRIST IS HEAD — Ephesians 5:23
- THE BRIDE OF CHRIST — Romans 7:4
- THAT FOR WHICH CHRIST GAVE HIMSELF — Ephesians 5:25

*Some say the church is not essential:*

*but the above scriptures show us that the church is very essential.*

**—Johnny Ramsey**





## Christians Only

As has already been observed, the restoration plea is a plea to go back to the Bible for every article of faith and every act of conduct pertaining to religion. Nothing is to be added that the word of God does not teach; nothing is to be subtracted that it does teach. It is a plea to follow the Bible wherever it leads. This means that nothing is to be believed (or bound upon the conscience as terms of fellowship) that the Bible itself does not clearly teach; nothing is to be done (in the work and worship of the church) without divine authority. This concept, while simple in nature and easy to be understood, has far reaching implications and ramifications. It requires that everything the Scriptures teach, if it is not already being practiced, must be restored to its rightful place. But even further, it requires that everything unauthorized by the inspired word, if it is being practiced, must be discontinued and repudiated as a departure from the faith once delivered (Jude 3). What the Bible says must be done; what it does not authorize must not be done, regardless of how hoary the tradition or how popular the practice. In short, the restoration plea seeks a return to the primitive faith and practice of first century Christianity — a return to Biblical grounds without addition, subtraction, or modification.

The restoration plea cannot be achieved without doing two things: first, there must be a restoration of the faith and practice of the New Testament church. What it did we must do; what it did not do we must leave undone. Second, everything that has been added, whether by church, creed, or tradition, since apostolic times must be eliminated. This necessitates throwing off all sectarian baggage (including language, theories and practices) which have accumulated over the centuries and restore pure Biblical faith and practice, including Scriptural ideas expressed in Scriptural terms. Or as the restoration slogan expressed it, "Doing Bible things in Bible ways and calling Bible things by Bible names."

One of the things that had become extremely popular by the opening of the nineteenth century (a thing that had developed since the Protestant Reformation) was the multiplicity of denominational churches. There was seemingly a church to tickle every man's fancy, and if someone could not find one that suited him, another one could be started (for the principle by which one could be started and maintained was a sufficient principle by which any number could be started and maintained — there was simply no stopping place). Each of these numerous churches, started by men for men, had a different name, doctrine, worship, organization, and practice, not one of which was revealed in the Bible. Thus a restoration of the New Testament order of things meant that all such would have to be abandoned. Every one, if he adopted the restoration principle, would have to give up the church of his choice and return to the church of Christ's choice — the church one can read about in the New Testament. No Christian in apostolic times was ever a part of any religious organization started by man (for no such organization existed at that time). In New Testament times, the followers of Christ

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Howard Winters, Editor; David Pharr, Carolina News Editor; Dennis Conner, Brotherhood News Editor, Johnny Melton, Carolina Pulpit Editor.

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were simply Christians, nothing more and nothing less. As Christians they were members of the church to which the Lord added them (Acts 2:47), the one built by Christ (Matt. 16:18) and purchased with His blood (Acts 20:28). This should be enough to abundantly show that to restore the primitive order of things necessitates coming out of denominationalism and being nothing but Christians. Not Baptist Christians, nor Methodist Christians, nor Presbyterian Christians, nor Catholic Christians, but simply Christians, Christians only, Christians apart from sectarian parties and denominational churches.

The first major group in America to see this principle and to attempt to practice it was the followers of James O'Kelly. After their withdrawal from the Methodist Church in 1792, they were first known as Republican Methodists. But in 1794 they met at the Old Lebanon Church in Surry County, Virginia, and appointed a committee to draft a form of government and select a name for the group. After much discussion, and a failure to reach a decision, Rice Haggard stood up with a New Testament in his hand and said, "Brethren, this is a sufficient rule of faith and practice, and by it we are told the disciples were called Christians, and I move that henceforth and forever the followers of Christ be known as Christians simply."<sup>1</sup> The motion was unanimously adopted, and with its adoption the concept of being Christians apart from the divisiveness of denominationalism, that is Christians with no human names as barriers to separate them, experienced a rebirth. A new era had begun.

Others, not knowing of O'Kelly's decision to be "Christians simply," were also dropping all human designation which separated them into parties unknown to the Scriptures. Elius Smith, whose work was centered in the northeast, said that he was the first in New England who made a public declaration of being a Christian only. This was in 1801. In 1802 a man by the name of William Kinkade experienced what he called conversion in a large camp meeting. He says, "I then refused to call myself by any name but that of Christian . . . and declared that I would take no other book for my standard but the Bible. I did not then know that any

other person would unite-with me to have no name but Christian, and take no standard but the Bible. . . . I took this stand before I heard of Marshall, Thompson, Stone, or any other member of the Springfield Presbytery."<sup>2</sup>

It was only a short time after this that Barton W. Stone and a few others decided to drop all human names of distinction and be known by no name but Christian. They thus wrote in "The Last Will and Testament of the Springfield Presbytery" in 1804, "Item. We will that our name of distinction, with its Reverend title, be forgotten, that there be but one Lord over God's heritage, and his name one."<sup>3</sup> As these men began to publish their views, thousands of others joined their rank by dropping their party names. The appeal to be Christians only was thus destined to turn multitudes away from the divided state of Christendom to seek unity in the one body of Christ — unity in the name that would identify them as one.

When one obeys the word of God he becomes a Christian — not a particular brand of Christian, such as a Baptist Christian, a Methodist Christian, a Presbyterian Christian, nor a Catholic Christian, but just a Christian. And as a Christian he is in the body of Christ with all other Christians. He is not a part of any sectarian party or human organization; his only membership is in the body of Christ (1 Cor. 12:12-27). As a child of God (and nothing more than a child of God) he is in the family of God, which is the church of the living God (1 Tim. 3:15). Now the question we must face is this: in the modern world of religious division, is it possible for him to remain just a Christian without further marks of identification? Is it possible for him to meet with others, who are Christians only, to study, worship, and function together as a body to do the will of God in all things without becoming a denominational church? Or to ask the question another way, is it possible for a church to be nothing more than a church (or body) of Christ without denominational ties or being a part of sectarian division? The restoration plea says that it is, and I believe that it is proven to be possible by thousands of churches which have reached (to one degree or another) this highly desirable goal. But



how is such possible? Perhaps I can best answer with an illustration.

### Robinson Crusoe

One of the great classics in literature is **Robinson Crusoe**, written by Daniel DeFoe. Those who have read this book will remember that in the adventures of Crusoe he befriended and saved the life of a savage. The savage in return became his fast friend (Crusoe calls him his man Friday), after which he begins to try to teach him the Christian religion. His lack of experience and knowledge made it rather difficult for him. But nonetheless he accepted the challenge. I will now let DeFoe tell the story in his own words:

"I had, God knows, more sincerity than knowledge in all the methods I took for this poor creature's instruction, and must acknowledge, what I believe all that act upon the same principle will find, that, in laying things open to him, I really informed and instructed myself in many things that I either did not know, or had not fully considered before, but which occurred naturally to my mind upon searching into them, for the information of this poor savage; and I had more affection in my inquiry after things upon this occasion than ever I felt before; so that, whether this poor wild wretch was the better for me or no, I had reason to be thankful that ever he came to me; my grief sat lighter upon me; my habitation grew comfortable to me beyond measure; and when I reflected that in solitary life, which I had been confined to, I had not only been moved to look up to heaven myself, and to seek the hand that had brought me here, but was now to be made an instrument, under Providence, to save the life, and, for aught I know, the soul of a poor savage, and bring him to the true knowledge of religion, and of the Christian doctrine, that he might know Christ Jesus, to know whom is life eternal."

After three years of instruction, Crusoe could say:

"This savage was now a good Christian, a much better one than I; though I have reason to hope, and bless God for it, that we were equally penitent, and comforted, restored penitents. We had here the Word of God to read, and no farther off from His

Spirit to instruct, than if we had been in England. I always applied myself, in reading the Scriptures, to let him know, as well as I could, the meaning of what I read; and he again, by his serious inquiries and questionings, made me, as I said before, a much better scholar in the Scripture knowledge than I should ever have been by my own mere private reading. Another thing I cannot refrain from observing here also, from experience in this retired part of my life — viz., how infinite and inexpressible a blessing it is that the knowledge of God, and of the doctrine of salvation by Christ Jesus, is so plainly laid down in the Word of God, so easy to be received and understood, that, as the bare reading the Scripture made me capable of understanding enough of my duty to carry me directly on to the great work of sincere repentance for my sins, and of laying hold of a Saviour for life and salvation, to a stated reformation in practice, and obedience to all God's commands, and this without any teacher or instructor, I mean human; so the same plain instruction sufficiently served to the enlightening this savage creature, and bringing him to be such a Christian as I have known few equal to him in my life."

Now assuming, since they were in a solitary place, cut off from the civilized world, including all religious denominations, that the two of them were converted to Christ and were therefore Christians, would they be anything but Christians? Would their obedience to the word of God make them anything more than a child of God? Could they continue as Christians only to study, work, and worship together without forming a party or without becoming a member of a denominational church? I know of no one who would argue that they could not. DeFoe recognized this because he has Crusoe to say:

"As to the disputes, wrangling, strife, and contention which have happened in the world about religion, whether niceties in doctrines or schemes of church government, they were all perfectly useless to us, and for aught I can yet see, they have been to the rest of the world. We had the sure guide to heaven, viz., the Word of God; and we had, blessed be God, comfortable views of the Spirit of God teaching and instructing us by his word, leading us into all truth, and making us both



willing and obedient to the instruction of his word. And I cannot see the least use that the greatest knowledge of the disputed points of religion, which have made such confusions in the world, would have been to us, if we could have obtained it.”<sup>6</sup>

All will admit then that in their solitary place the two of them were just Christians. This could be no less by obeying the Scriptures alone; more they did not desire to be. Now suppose as Christians only they became missionary in both heart and action and began to teach other savages by using only the Scriptures. Some of whom they teach are also converted. They too are Christians and Christians only. But suppose further that by the same means they continue to teach and convert savages until the group grows from the original two to 200. Are they yet anything but Christians? But continue on with the supposition: as they continue to study they see that the Scriptures teach that every group (church) is to appoint from its own number elders and deacons. They search their number and find that they have three men qualified by age and experience to be elders and six men who meet the qualifications of deacons. They then appoint the three, as the Scriptures instruct, to rule over them and shepherd their souls and the six to serve both the church and the community. They are now a fully organized congregation of God’s people. But are they yet anything more than Christians? If so, what made them more? Let us carry the illustration a little further: suppose the whole group (or any number of them) decides to take ship and move to America. Once here, they continue exactly as they were in that remote place of DeFoe’s story. Would they now be anything more than Christians? They continue on with their mission work and establish a hundred or a thousand or a million more groups just like themselves. Would the number alone make anything but Christians? No objective person could or would argue the affirmative. They would still be Christians, Christians only, Christians who had become no part of divisive parties.

But this is precisely what the restoration plea seeks to do. It pleads with all to come out of denominationalism, not to form a better denomination or a denomination adher-

ing more closely to the Scriptures, but to be Christians only — to function only as members of the body of Christ and to be nothing but a child in God’s family, and thus to be united with all other Christians in name, doctrine, worship, organization, and practice. This can be done, but it can be done only by those who are willing to return to the Bible and thereby settle every issue pertaining to their faith and conduct. What the word of God teaches, either by express command or approved example, must be the boundary line beyond which none will venture to go (cf. 2 John 9-11).

### The Corinthians

In apostolic preaching, “The Word of God was planted — the seed of the kingdom. It made Christians. These Christians were not Catholics, they were not Protestants; they were not members of any denomination. There were no Catholics and Protestants at that time. No denominations had been established. These people were simply Christians and the Lord added them to His church (Acts 2:47).” Thus in Bible times when one obeyed the gospel he became a Christian . . . and nothing but a Christian! Obedience to the gospel never made anyone more than that. And if one desires to be more than a Christian he must obey something more than the word of God — that is, he must accept and follow some authority other than Christ and His word. To illustrate this principle, let us take a look at the Corinthians.

When the Corinthians heard, believed, and were baptized (Acts 18:8), that is, when they obeyed the Lord’s commands as delivered to them in the gospel, they became Christians. And as a congregation of Christians, bound together by the love of Christ to do the work of Christ, they were called the church of God (1 Cor. 1:2). Paul does not use the designation church of God as a denominational name for the church but rather to establish ownership — the church belongs to God. As the church of God, Christians were locally and independently organized. It was not a super organization, such as characterizes modern Catholicism or Protestant denominationalism, nor was it a sect or a party within the whole church. It

was simply a congregation composed of all the saints in Corinth or all those who had experienced the new birth (John 3:5) in that locality and were bound together in Christ as a functioning body. Each member had become a servant of Christ by bowing to Him as Lord and accepting Him as Savior. That is, they were simply Christians, members of the body of Christ. They were nothing more and nothing less than the Lord had made them by obedience to His word. In short, they were precisely what the Lord wanted them to be.

But then something happened: a party spirit developed among them and caused division (1 Cor. 1:10). Paul rebuked them for their unchristian strife, wrangling, and quarrels, all of which had come about because they had followed men rather than continuing to follow Christ alone. He said to them: "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. 1:11-13.)

All will admit that before this party spirit arose among the Corinthians that they were nothing but Christians, followers of Christ, members of the church of God (which in other passages is called the body of Christ, the family of God, the bride of Christ, the churches of Christ, or, more often, just the church). But when the party spirit developed, each group distinguished itself from the church (for they remained in the church but simply fenced themselves off into sections or parties) by saying they were followers of Paul, Apollos, or Peter. To be known as Christians only was no longer sufficient to describe them. Thus to keep themselves from being identified with the original group (which as you will recall were Christians only, followers of Christ, members of the church of God) they adopted sectarian names which gave each group a separate identity. Instead of being Christians only, they were now Cephasite Christians, Paulite Christians, and Apollosite Christians. In Paul's view, they had not ceased to be a part of the

church of God, but they were guilty of a divisive spirit and unauthorized practices — they were in attitude fragmenting the body of Christ by separating themselves into groups smaller than the whole church. The fragments then required specialized terminology by which they could be identified. They had become more than Christians and the name Christian was no longer a sufficient designation for them. Being more than Christians required them to have names other than the name Christian by which they could be identified.

In order to maintain their party distinction some said they were of Paul, some of Apollos, and some of Cephas (or Peter). This identified them as having accepted (and were thus following) the authority of these men over and above the authority of Christ, which was revealed to them in His word (1 Cor. 4:6, ASV). They had by their actions fragmented (or divided) the church into parties. And this is the sin for which Paul rebuked them. But the important question for us to face is how the situation could be remedied. As Paul saw it, and as the Bible reveals it, there was only one way, namely, return to the point from which they had departed. This would require them to renounce the party spirit and drop the party names, that is, cease to be of Paul, of Apollos, or of Cephas, and just be of Christ — just be Christians. This means that they would return to Him who they were following before they started following men. Rather than some being of Paul, and some of Apollos, and some of Cephas, all would be of Christ. There would then be no parties and therefore no need for party names.

Some try to argue (and I suspect they do so because they cannot conceive of non-sectarian, non-denominational Christianity as it existed in New Testament times) that those who were of Christ were guilty of making Him the head of their party, thus reducing the Savior of the world, the builder of the church, to nothing more than a party leader. This simply cannot be. If so, it would make Paul use the high and holy name of Christ to represent a factious spirit — to use the name of Christ as an illustration of partyism. To my mind, this stretches credence beyond the breaking point. The fact is, those who were of Christ had rejected all the parties and



were following Christ alone, the only true authority in religion. They had remained precisely what they had become when they obeyed the gospel. Paul in another place says that he is of Christ (2 Cor. 10:7) or that he belongs to Christ (NIV). So if Paul could be of Christ without being in a party, why not the Corinthians . . . and all Christians? And this is precisely Paul's point: he condemns the Corinthians because they had ceased to be of Christ (alone) and become of Paul, of Apollos, and of Cephas. He thus urges them to cease their divisive practices and return to following Christ. Following his instructions was the way to end partyism then and following the same instructions is the way to end it now.

### Why Divide?

If it was wrong for the Corinthians to cause division by the creation of human parties in the church of God, as we have seen that it was (1 Cor. 1:10-17), would not the same party spirit, resulting in party names and party divisions, be wrong today? Positively so. Wrong is wrong, whether committed in the first century or the twentieth-first century. Age and time, while they may weaken our resistance to it, do not change the nature of division. This surely will be the conclusion of all who are willing to lay aside party prejudice and view the divided state of Christendom objectively. All who think sincerely, logically, and Scripturally will ask, Why have parties? Why divide the saints of God up into exclusive sects, each having its own distinctive name, doctrine, form of worship, organization, and practice? Why not all just be one in Christ? Distinctive parties require distinctive party names. Why not be Christians only, thus eliminating the need for party distinctions?

Since division is sinful and therefore contrary to the will of Christ (as clearly expressed in His prayer in John 17:20, 21), and since the very nature of modern denominationalism is divisive, is there any way to remedy this problem? Certainly there is. The gospel is the solution to every sinful problem. But how may the solution be applied to the situation today? The answer is precisely the same as it was to the Corinthians. They were

commanded to renounce the party spirit and discard all party names and return to following Christ alone. So must we. But this will require that we cease to be anything but Christians only. As it was with the Corinthians, when a party is now formed it takes a party name to distinguish the party from other Christians. Remove the party and there is no need for the party name. "There can be no use in a new name for the old body or community. There must be a new idea, or something different from the old community, to create the necessity for a new name. If we have nothing they did not have in apostolic times, we need no other names than they had. If we have the kingdom of God, the Church of God, the body of Christ, and nothing else, there is no need of calling it anything else. But the truth is, new names come from new ideas, and are intended to express something new. A man may read of the Church of God, the body of Christ, the kingdom of God, etc., for a month, and it never suggests a Methodist Church, a Presbyterian Church, or a Baptist Church, unless in contrast. He knows that he is not reading about these latter bodies, as they were not in existence at the time of the writing. The new and foreign name shows that it does not refer to the body of Christ, but to something else." Those who follow the Bible only are known as Christians. They have no need for any other name. But when one becomes more than obedience to the Bible makes him, when he becomes more than a Christian, he must have a party name to distinguish him.

This raises some very serious questions: Why be divided? Why be in a party (denomination) and thus be forced to wear a party name? Why not be just a Christian? Does one lose anything of a spiritual nature by not being in a party? Or better still, does one gain anything spiritually by being in a denomination? To expand this thought, the following should be closely observed:

1. There is absolutely no truth one cannot believe without being in a party or joining a denominational church. No single truth in all the universe is confined within denominational walls (in fact, the walls were not built in the first place to confine truth but to eliminate all truth not accepted by the party). Truth, the divine word of God (John



17:17), may be believed and obeyed anywhere anytime by anyone whose heart will receive it. Nor must any truth be surrendered to come out of denominationalism. Since believing and obeying the truth did not put one into a denomination, no truth must be forsaken in order to come out of it. "In order to come out of a denomination, you will not have to quit believing that God is, that the Bible is His word, that Jesus is His Son and the Savior of the world. You will not have to quit believing in, and teaching, and practicing, faith, repentance, confession and baptism as the conditions of salvation. You will not have to forsake any of the five items of worship outlined in the Bible. You will not have to forsake any Scriptural service to your fellowman."

2. There is no command given in all the Bible that cannot be obeyed by one who is a Christian only. Thus one can do everything the Lord commands to be done and therefore become everything the Lord teaches him to be and never wear a party name or teach a party doctrine. Or to say it another way, one can obey every command God gives in the Bible and never be a member of any denominational church. There are some commands that one must ignore or refuse in order to develop the party spirit and adopt party names, but there is absolutely no command in all the Bible that one must disobey in order to renounce partyism and follow Christ alone.

3. There is no duty one cannot perform without being a part of the divisiveness of

denominationalism. In the final analysis, duty is simply doing the will of God as it is revealed in the Bible (cf. Eccl. 12:13). As we have seen, one can obey every word of the Bible, do his whole duty, without being anything but a Christian.

4. There are no rewards given by God that one cannot receive separate and apart from every party name or sectarian creed known under the sun. God rewards those who do His will. And His final and complete will is revealed in His word (2 Tim. 3:14-17; 2 Pet. 1:3, 4; Jude 3). On the other hand, no one was ever promised a reward of any kind by wearing a party name, teaching a sectarian doctrine engaging in unscriptural forms of worship, serving in a human organization, or practicing that which the Lord has not commanded.

5. There are no spiritual blessings one cannot fully enjoy without being isolated in a part (a party) or section (sectarian) of the whole. The party spirit divides the whole up into sections, and party names distinguish each section from the whole. All the blessings promised by God come by being a part of the whole (the body of Christ), not by being in a section of the whole. No one has ever received a singly spiritual blessing from heaven for being in a party. All spiritual blessings are in Christ (Eph. 1:3), that is, all heavenly blessings, all blessings of a spiritual nature.

6. There is no hope to which one cannot aspire by being identified only as a follower of Christ, a Christian, a member of the church of God. This is to say that one can live a faithful Christian life, worship and serve God acceptably, receive all the rewards and blessings promised here, and then go to heaven, when this life is over, and receive there the ultimate reward, the glorious end of hope, without ever being a part of any denominational group under heaven.

There is therefore no truth, command, duty, reward, blessing, or hope in all of God's holy word that depends upon denominationalism. Thus if one becomes a member of a denomination he must do so by means other than believing the truth, obeying the commands, doing his duty, receiving God's rewards and blessing, or aspiring to the one hope, which is the anchor of the soul (Heb.

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6:19). To get into a denomination (or party of any kind) one must believe something other than truth, obey something other than God's commands, do something other than duty, receive something other than the rewards and blessings of God, and aspire to something other than hope.

Two facts are now crystal clear:

1. No one ever lost anything of a spiritual nature by not being in a denominational church — that is, by not being a part of the divisiveness of partyism.

2. No one ever received anything of a spiritual nature by being in a denominational church — that is, not a single spiritual blessing is predicated upon being a part of partyism.

If then there is no blessing to be received by being in a party, and if no blessing is lost by not being in one, why divide into parties? Why contribute to division (which the Lord has condemned) by creating and maintaining parties which require the wearing of party names when one can help sustain unity (which the Lord has commanded) by wearing the divine name — the name Christian? In short, there is every reason in the world to be a Christian (and a Christian only) and no reason in the world to be a party Christian. So why not be just a Christian?

To be a Christian (that is a Christian only) means that we must go back to the Bible and accept the Scriptures as our only source of authority in all religious matters. This will require that we lay aside every human name, doctrine, form of worship, organization, and practice which is not supported by a direct command or an approved

example. Nothing will be omitted that the Bible teaches; nothing will be permitted which it does not teach. Or to say it another way, to go back to the Bible for everything pertaining to faith and conduct means that we must accept Christ as the only Lord and Savior, His word as the only authority, His name as the only mark of identity, His worship as the only means of adoration, His organization as the only method of doing His work, and His way of life as the only way to heaven.

1. J.F. Burnett, Rev. James O'Kelly — **A Champion of Religious Liberty**; p. 16. No publication data is given on the title page but the booklet was published under the direction of the Secretary for the Department of Publications of The American Christian Convention. The copy here quoted is in the Library of Elon College, Elon College, NC.

2. Winfred Ernest Garrison and Alfred T. DeGroot, **The Disciples of Christ — A History**, The Bethany Press, St. Louis, MO, 1948; p. 82.

3. **Pioneer Sermons and Addresses**, F.L. Rowe, Publisher, Cincinnati, OH, 1908; p. 8.

4. Daniel DeFoe, **Life and Surprising Adventures of Robinson Crusoe**; A.L. Burt Co., New York, p. 170. No further publication data was given. The copy here quoted is in the library of Elon College, Elon College, NC.

5. *Ibid.*, p. 171.

6. *Ibid.*, p. 171.

7. George W. DeHoff, **Gospel Sermons**; DeHoff Publications, Murfreesboro, TN, 1953; pp. 152, 153.

8. Benjamin Franklin, **Biographies and Sermons of Pioneer Preachers**, arranged and edited by B.C. Goodpasture and W.T. Moore; B.C. Goodpasture, Nashville, TN, 1954; pp. 352, 353.

9. Harris J. Dark, **Gospel Sermons at the Mosque**; Mrs. Harris J. Dark, Murfreesboro, TN, 1987; p. 161.

## A Disturbing Scripture

Jim Mullican, Clyde, NC

The Scriptures can bring great comfort to us in time of trouble and suffering, but if we only read those passages which bring comfort, we will have a lopsided view of God and of life, thinking that God will let us get by with anything and that all will be forgiven in the end. Unfortunately, this is not the truth.

One of the most disturbing passages of  
November 1987

Scripture is 2 Thessalonians 2:9-12. Paul has foretold a time of religious apostasy and rebellion, led by one who places himself in the role of God, but whom Paul describes as a man of sin or lawlessness, the son of perdition, whom Jesus will destroy. Attempts to identify this figure have included the Roman emperors, the pope, and the straw man constructed by some of our contemporaries, a personal "Anti-Christ." See

1 John 2:18-24 and 2 John 7 for the entire body of New Testament teaching on the "Anti-Christ." John applies the term to false teachers of his own day, not to some individual in the distant future.

Returning to our original passage, 2 Thessalonians 2:9-12, Paul writes, "The coming of the lawless one by the activity of Satan will be with all power and with pretended signs and wonders, and with all wicked deception for those who are to perish, because they refused to love the truth and so be saved. Therefore God sends upon them a strong delusion, to make them believe what is false, so that all may be condemned who did not believe the truth but had pleasure in unrighteousness."

The recent news stories concerning the scandalous behavior of Oral Roberts, Jim Bakker, and the PTL Club have illustrated Paul's point. Those who love show business and entertainment more than the simple truth of God's word obediently sent their money to Oral Roberts, and many of their fans are now calling for a return of the Bak-

kers to their religiously slanted show business enterprises.

Some people do not want the truth, Paul says, and God allows them to find the ear-tickling error they seek. But when people earnestly seek the truth of God's word, both the Bible and my years of experience convince me that God will open doors for them to find that truth. Cornelius is a Biblical example whose story is found in Acts 10. I have known numerous others through the years, but I have also encountered many who claim they want to obey God, but refuse to do so when shown what He demands. They have made up their minds to believe and follow error, and unless they change their attitude, will be condemned in the day of judgment, just as Paul says.

Let us always study the word of God so that we may know the truth, and then let us be willing to obey that truth, no matter what changes or sacrifices may be involved. True Christianity is not often easy, but it is always worthwhile.

## The Influence of One Christian

### Dillon Bayes, Myrtle Beach, SC

The story I am about to tell you began several months ago. Two women decided they would go to Europe — one of them was a Christian and the other was not, and neither one knew that the other would be there.

They met on a bus. Lilian, a health and beauty therapist, was the Christian. She came from Singapore, a small island country in Southeast Asia, and she was there to ski during vacation. Louise was a tour guide from Canada, and she was leading a group from her own country through Europe. Louise had been raised in the Catholic Church and had even been in a convent for a period of time. But she did not like all the man-made traditions and slowly but firmly began to turn away from religion in general. However, her life was to change when she met Lilian.

Lilian, at the time, had only been a Christian for about two years, but already she was

adorned with the fruit of the Spirit. Due to her travels and her dedication, she read the Scriptures daily and engaged in prayer in a conscientious and reverent manner. All this made an impression on this woman from Canada, and soon, Louise began to ask questions about the sincere worship of this babe in Christ.

They corresponded with each other over the next several months and their friendship grew stronger. They yearned for an opportunity to be with each other again so Louise invited Lilian to vacation with her and her husband in Myrtle Beach, South Carolina, a place she had visited for the past eight years. When the Lord's day came, Lilian invited Louise to go with her to worship and study with the church. Throughout the Bible class and sermon, Lilian attempted to explain and help Louise understand all that was being said.

After services, I met these women and



began to inquire about them. I learned that Lilian was a Christian and that Louise was not. The conversation soon led us to the front of the baptistry where Scripture was explained concerning Christ and baptism. As we departed from one another that morning, little did I realize that they would spend the entire afternoon sitting on the church lawn in a sweltering heat talking about salvation and Louise's need of it.

They called at 4:00 that afternoon. Louise was ready to be baptized, and what

a joyous baptism it was! Tears were streaming down Lilian's cheeks as she hugged her new sister in Christ. As I left them that day, all I could think of was how they had been brought together. Two women from two continents meet on a third continent, become friends, travel to still another part of the world to vacation together, and then this dedicated babe in Christ leads her dear friend to the Lord! How marvelous are the Lord's ways!

## A Good Name

### Mike Ragsdale, Kinston, NC

God has made us creatures of choice. And there are many good things we can choose on this earth as He has created man to have dominion over the things of the earth. As Genesis 1:27-28 so eloquently states, "So God created man in his own image: in the image of God He created him; male and female he created them. Then God blessed them, and God said to them, 'Be fruitful and multiply: fill the earth and subdue it: have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.'"

Thus when Solomon cited the desirability of a good name as being better than great riches, he was citing two basic goods, contrasting the superiority of a good name over earthly wealth. Both of these items are matters of choice for the individual. We can choose to have a good name. We can choose to accumulate great riches. Solomon also cautioned that while riches are a hedge, and money answereth all things, that earthly riches are not forever and must be gained by hard toil and honest endeavor. Indeed, Jesus cautioned us to be careful where we laid up our treasures in Matthew 6. Yes, great riches are desired by many and attained by a few, but it is only temporary. A good name should be desired by many, and can be acquired by all who choose to accept Jesus Christ as their Lord and Savior. While a man's wealth is dispersed and scattered when he dies and oftentimes while he is still living, a good name will carry on into eternity

and the influence of a good name will linger long after a man's body returns to the dust of the ground from which he came.

We can choose from an unlimited number of other "good" things created by God for our use and pleasure and be very pleasing to Him. Yes, having a good name is a matter of choice. Indeed having access to and enjoying all of God's blessings are matters of choice. Once we choose we want to have a good name, then we must do the things necessary to acquire it. What are the qualities needed to have a good name?

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First, there is the quality of **honesty**.

Second, there is the quality of **dependability**.

Third, there is the quality of **willingness to work hard**.

Finally, there is the quality of **excellence**.

Honesty, dependability, hard work, and excellence will acquire a **good name** for a person.

As Job said in Job 27:2-6 after Bildad the Shu'tite called Job a liar, man a maggot, and a son of man, a worm: "As God lives, who has taken away my justice, and the Almighty, who has made my soul bitter, As long as the breath of God is in my nostrils, My lips will not speak wickedness, Nor my tongue utter deceit. Far be it from me that I should say you are right; till I die I will not put away my integrity from me. My righteousness will I hold fast, and will not let it go: My heart shall not reproach me as long as I live."

Do not bear false witness is one of the fundamental original principles of living given to Moses by God. And as Solomon notes in Proverbs 12:22, "Lying lips are an abomination to the Lord, But those who deal truthfully are his delight."

Next is the matter of dependability. Those who have a good name are people who can be counted on and are noted for their reliability. As Proverbs 12:2 states, "A good man obtains favor from the Lord, But a man of wicked devices He will condemn." And in verse 27, "The slothful man does not roast what he took in hunting, But diligence is man's precious possession."

Being honest and dependable will still not earn you a good name unless one is willing

to work hard. As Solomon reflects in Ecclesiastes 9:9-10, "Live joyfully with the wife whom you love all the days of your vain life which He has given you under the sun, all your days of vanity: for that is your portion in life, and in the labor which you perform under the sun. Whatever your hand finds to do, do it with your might; for there is no work or device or knowledge or wisdom in the grave where you are going."

Finally, there is the matter of excellence. Whatever your hand finds to do, work at it until you are the very best you can possibly be. Those who master excellence in any given field merit and receive a good name. Again from Proverbs 22:29, "Do you see a man who excels in his work? He will stand before kings: He will not stand before unknown men."

Today we have discussed the value of a good name and how to acquire a good name. But do you know the finest name each of us should wear with pride? It is the name Christian. Acts 11:26 tells us the disciples in Antioch were the first to be called Christians among all the early converts. The disciples of Christ earned the right to be called Christians due to their putting on Christ in baptism and living for Him daily. Paul and Barnabas had labored with that congregation for a year before others began to call them Christians. Yes, our brothers and sisters in Antioch were the first to be called Christians, but certainly not the last. And if you're going to wear the name of Christ, you're going to have to earn that title by the way you live.

## The Church and "Ollie" North

Gary Durham, High Point, NC

The TV coverage of the Iran-Contra hearings has gained the attention of many viewers both here and abroad. It has become quite evident that the name of Oliver North will be long remembered when the historians look back to the "Summer of '87." This article is not going to sit in judgment on any of the matters discussed during these hear-

ings but there just may be a lesson or two which we can learn.

Lt. Col. "Ollie" North has been at the eye of the storm since the story broke in the newspapers several months ago. It has been my impression from reading about North and viewing his performance on TV that he truly believes in the cause which he proclaims before the world. The rightness of his cause

is not mine to decide but there can be no doubt that he believes that he is right. He has demonstrated the ability to staunchly defend his beliefs and the willingness to persuade others to go along with those beliefs. I have not witnessed any weakness in his convictions and no one has thus far shaken his faith or moved him from what he feels is right.

If "Ollie" can be that dedicated to his cause then why can the church not be just as strongly committed to the cause of Christ? I personally think we can if we develop within our ranks that same spirit of devotion and sacrifice. Paul admonished the brethren at Corinth to "be steadfast, unmovable, always abounding in the work of the Lord." (1 Cor. 15:58.) The church stands before the world as the family of God, and as such every member needs to take a stand for what is right. The world tries to shake your faith and cast doubt upon what you teach, but take heart and "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (1 Pet. 3:15.)

An unbelievable amount of pressure is

placed upon anyone who finds himself before a congressional inquiry. "Ollie" is to be admired for the way he has handled the questioning without faltering. Through his behavior while under fire he has won many supporters to his side. There even appears to have developed an "Ollie" North fan club. This interesting turn of events has come about because "Ollie" has conducted himself in a manner in which people can relate to in this life. He has projected himself to the viewing audience in such a way as to win their respect and support.

As Christians, then, let us have the wisdom to learn from these events. The church should not appear to the world as being weak and unsure of herself. A firm stand for the truth is needed rather than the appearance of doubt and disunity. Let none of us waver before this world with all of its questions and accusations but rather be "set for the defense of the gospel" (Phil. 1:17). After all, we have nothing to fear because the Lord is with us to provide the final victory.

## Lead Me to Calvary

**Bruce Green, Sumter, SC**

The purpose of the Lord's Supper is to bring to our remembrance the events of Calvary. In our mind's eye, we are to see our Savior as He hung on the cross for us. Although our minds can be expected to move over different areas in our personal meditations on Calvary, there are some common roads all of us should certainly travel.

First, there is the road of God's incomprehensible love. To dwell upon Calvary is to dwell upon the love of God. And, to dwell upon the love of God is a journey into the infinite. It is a love that surpasses knowledge (Eph. 3:19). It is the "great love" that has been "lavished" upon us that we might be called children of God (1 John 3:1).

Second, there is the road of personal unworthiness. Consideration of the magnitude of God's love leads to the conclusion of our own unworthiness. Not a poor mouthing, self-pitying type of unworthiness, but the

sober realization that God saved me not because I deserved it but because He desired it. The difference between the two is great. It is the difference between law and grace, Pharisee and publican, arrogance and humility. It ascribes glory to God and credit to Christ as the first cause of our salvation, not ourselves.

Finally, there is the road of gratitude. At the cross we see God's incomprehensible love and our unworthiness but we must be careful not to stop there. God does not intend for us to be passive recipients of His blessings. The fact that we are not deserving of God's love does not mean that we cannot be grateful for it.

And how does our gratitude find expression? Through service. Service which leads to blessing (John 13:17), blessings which remind us of God's love. Love which leads us back to Calvary.



# John Mark: The Man Who Redeemed Himself

John Waddey, Knoxville, TN

Most of us know the bitter taste of failure. We have borne the humiliation of our own stupidity, cowardice, or laziness. We reproached ourselves and wished for another chance to redeem ourselves. Such was the experience of John Mark.

## About the Man

His Hebrew name, John, meant "the grace of God." Marcus, his Latin surname, meant "hammer." Mark was a popular name among the Romans (Acts 12:12). Jews commonly adopted a Greek or Latin name for use among the Gentiles.

Mark's mother was a well-to-do disciple named Mary. Her home was a frequent meeting place for the believers in Jerusalem (Acts 12:12). Since his father is never mentioned in the record, we assume that Mary

was widowed. Mark was a cousin of Barnabas, the noted leader of the Jerusalem church and later a great missionary to the Gentiles (Col. 4:10).

Some scholars think that Mary's home was the site of the upper room where the Lord and His disciples took the last supper and where the disciples met following the resurrection. Their reasoning is based upon information gleaned from Acts 12:23-24. The home was large enough to accommodate many disciples. It had a gate and an inner court. There was at least one household servant. The apostle Peter frequented their home. When released from jail, he immediately went to Mary's house. Rhoda, the maid, recognized his familiar voice.

It is thought by most that the young man in Gethsemane when Christ was arrested was Mark. Only Mark's gospel relates that "a

## The Telling of the Tombstone

Sandy Ditoro, Washington, NC

*Visiting the graves of those who lived years ago,  
I wonder if their lives were happy, or filled with  
woe.*

*I see the names upon their graves,  
Which ones knew the grace through which  
Christ saves?*

*What was the fate of this one lying beneath the sod?  
Did he obey or refuse to know his God?*

*Was he a man honest and true,  
Or a sinner in whom no virtue grew?*

*Was this one a favorite son?  
Whose aged epitaph reads, "Gone but not for-  
gotten."*

*Did he remember the Creator in the days of his  
youth,*

*Or seek to hide from the heart-piercing truth?*

*Here is one, just a young maid,  
Did she know how fast life would fade?  
At the anticipating age of sweet sixteen,  
Were her thoughts pure, were they clean?*

*"Beloved wife and mother," the engraved letters  
spell.*

*Did she really serve her family well?*

*Did she hear husband's will obey?*

*Did she lead her children in the narrow way?*

*This one here was a great-grandmother.*

*Did she love God more than any other?*

*Did she teach the grandchildren upon her knee,*

*How Christians should grow old gracefully?*

*This one was just a babe-in-arms.*

*He will never know the tempter's charms.*

*Heaven's glories gone to share,*

*Did his parents prepare to meet him there?*

*We think our lives will last on and on.*

*But soon our names will be engraved in stone.*

*Strangers many decades removed will come to read,*

*Time racing by and our graves covered with  
weeds.*

*Row upon row the neat markers stand.*

*Living and dying in a narrow time-span.*

*So it will be with you and me.*

*Will we die prepared for eternity?*

certain young man followed with him, having a linen cloth cast about him, over his naked body; and they lay hold on him; but he left the linen cloth and fled naked." (14:51-52.) If Jesus and his band had met for the last meal in his house, the lad may have followed them out to the garden with only his bed sheet wrapped around him. Only Mark could have known of such an incident since all the other disciples had fled (Mark 14:50).

It is likely that Peter converted Mark. This conclusion is drawn from 1 Peter 5:13 where the apostle calls Mark "my son." This expression commonly described one's convert (1 Cor. 4:15).

When Barnabas and Saul of Tarsus journeyed to Antioch in A.D. 45, Mark was allowed to accompany them (Acts 12:25). Both in Jerusalem and Antioch, the young man was privileged to witness the preaching and sweeping success of the gospel.

### **The Test He Failed**

In A.D. 48 Saul and Barnabas set out on their first missionary journey. Mark was invited to accompany them as an "attendant" (Acts 13:2-5). Being youthful he did not go as a preacher, but as an assistant or apprentice. We can imagine what a thrilling, exciting adventure that must have been for the young man: the ocean voyage, the new and strange sights and experiences, the adventure of it all.

For some unknown reason, however, John Mark "departed from them [at Perga] and returned to Jerusalem" (Acts 13:13). Luke, the sacred historian, assigns no reason for his action. But Paul's later reaction towards Mark proves it to have been unacceptable (Acts 15:36-40).

Several possibilities are set forth for Mark's defection. Perhaps he was fearful of the danger of that wild rugged country of Asia Minor into which they were heading. He may have taken exception to Paul's assuming of the leadership of the mission team which Mark's relative, Barnabas, had begun. Possibly he did not agree with Paul's emphasis on Gentile evangelism. Then, maybe he was just a homesick boy needing to see his mother. Whatever the case, Paul found Mark's conduct so inexcusable that he

refused to allow the youth to go with him again! John Mark had put his hand to the plow and then looked back. To Paul, the words of Christ applied here, such made a man unfit for the kingdom (Luke 9:62). At this early stage of his life, Mark lacked the grace of perseverance. He had no staying quality!

### **His Second Chance**

When a second missionary trip was planned in A.D. 51, Barnabas was ready to give his young relative a chance to redeem himself (Acts 15:36-40). Paul, however, was intractable. To him, Mark's conduct was inexcusable. Paul reasoned that a general cannot build his campaign on unreliable men. Gentle Barnabas argued that a brother deserved a second chance. The contention was sharp. Imagine the emotions Mark must have experienced as the controversy raged about him.

Each man being adamant in his thinking about the young man, the two friends parted company. Paul chose Silas to accompany him on a journey throughout Syria and Cilicia. Barnabas took Mark to Cyprus. So far as we know the two friends never worked together again.

### **The Productive Years**

Some 11 years of Mark's life are passed by in silence. But in A.D. 62 Paul wrote to the church at Colossae from his Roman prison. Now Mark was with him (Col. 4:10). He was endorsed by Paul in his gospel work. To Philemon, Paul called Mark his "fellow-worker" (Phile. 24). This term is used by the

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apostle to describe his trusted and proven helpers. Later as Paul awaited the day of his execution, he asked for Mark to come, saying "For he is useful to me for ministering" (2 Tim. 4:11). No man could ask for a greater testimonial than this from the noble apostle Paul. Still later, we find Mark serving in Babylon with Peter (1 Pet. 5:13).

In about A.D. 65 Mark penned his account of the life of Christ. It seems to have been written especially to appeal to the Roman mind. Justin Martyr called Mark's book "the memoirs of Peter." Papias wrote in A.D. 140 that John used to say that "Mark, who was Peter's interpreter, wrote down accurately, though not in order, all that he recollected of what Christ had said or done . . . He followed Peter . . . and Peter adopted his instruction to practical needs. . . ."

Later tradition has Mark traveling and evangelizing in Egypt, where he suffered martyrdom.

### Lessons to Remember

All of us are like Mark in some way. Most of us have failed miserably at some point in life: we have let down those who trusted us. We have all longed for a second chance. We can redeem ourselves if we truly

want to pay the required price.

Mark learned from his mistakes and recovered himself. May we do as well. "A righteous man falleth seven times, and riseth up again." (Prov. 24:16.)

Would that all of us were fortunate enough to have a relative or a friend like Barnabas who will stand by us, stick up for us and give us that second chance.

We are impressed with the impartiality of the Bible. It presents its characters without "make-up," as they truly were. This is a mark of its uniqueness and inspiration. Also it is an encouragement to us as we struggle with our human weaknesses.

May our failures never be the cause of alienating other friends. Such a burden would be heavy to bear.

We do not read that Mark ever preached a sermon or worked a miracle. His greatness lay not in his own genius, but in his willingness to help others.

We are reminded that there are frequently points of dispute with good arguments on both sides. Both Paul and Barnabas were valid in their logic.

The lesson of grace and forgiveness is well learned. A fallen brother can return to God (Gal. 6:1-2).



## BROTHERHOOD NEWS

**Dennis Conner, Yadkinville, NC**

### Hall Named NCJC President

**Villanova, Pa.** John R. Hall has been named the sixth president of Northeastern Christian Junior College. Hall officially began his work with NCJC August 18. From 1966 to 1980 he worked with Freed-Hardeman College in Henderson, TN, in various positions. From 1980 until his appointment at NCJC, Hall worked with the Council for Advancement and Support of Education, serving as a vice-president. He has also preached for the Woodbridge, VA, church of Christ since 1980.

### Movement Under Way in Finland

**Nashville, Tenn.** Tim Tucker, a professor of history at David Lipscomb College, returned August 26 from his fourth evangelistic visit to Finland. Tucker and his wife, Maria, reported that there were seven baptisms during their three-month stay. "The Finnish Restoration is dynamic, diverse, disorganized and growing," said Tucker. "What is happening in Finland is part of European history in that there are protestors from an 'underground church' which has been going on since the Middle Ages, but which never happened in Finland. But about a generation ago, in the 1960s, some people



began to leave organized churches in the name of serving God individually with the Bible as their guide." Tucker further observed, "In some ways the next 20 years in Finland will be like the 20 years after Campbell's **Declaration and Address**. There is a strong current, but it will take some time to form New Testament churches."

The Christians in Finland left the Lutheran church. Their only conviction is to read the Bible and obey it. Tucker hopes to return as a vocational missionary if an overseeing eldership can be found. His wife, Maria, is from Finland.

### **Racing Referendum Defeated**

**Nashville, Tenn.** An August 6 referendum to build a horse racing track in this city showed 63,435 opposed to the track and 62,627 in favor of the track. The successful opposition to the track was led by Nashvilleans Against Parimutuel Gambling, an interdenominational political action committee. Leaders of NAPG were Steve Flatt and Rubel Shelley, ministers of the Madison and Ashwood churches of Christ respectively. The NAPG conducted a 12-week \$150,000 media campaign against the proposal. Said Shelley, "I don't have any way of knowing how many members of the church of Christ voted, but we contributed a larger sum of money than any other group to the campaign."

### **Noted Song Writer Dies**

**Greenville, Texas.** Tillit S. Teddlie, author of many well-known hymns, passed

quietly from this life on Monday, August 17. He was 102 years old. Brother Teddlie wrote his first song in 1906 and went on to publish more than 100 hymns.

### **Metz '87**

**Metz, France.** Christians from 16 European nations came together for an international meeting of European churches August 5-9 in Metz, France. The lectureship was the first of its kind since "Strasbourg '83." There were 796 registered participants. On Sunday morning prayers and readings during the worship service were in six languages. Doyle Kee, of Switzerland, wrote, "It was an unforgettable experience of unity and communion." The next meeting is scheduled for 1991.

### **Congregation Converts**

**Queretaro, Mexico.** A Pentecostal minister and his congregation were recently studied with by brother Miguel Arroyo, minister of the church of Christ in Queretaro. As a result, the minister, named Juan Rodriguez, and seven of the twelve members were baptized. The church building, which belongs to the government according to Mexican law, has now been registered for the churches of Christ. Rodriguez had established 27 congregations as a minister of his former fellowship. He and brother Arroyo are now contacting these churches in an effort to share New Testament Christianity with them. Brother Arroyo used the Spanish version of the filmstrip series by Jule Miller.

## **News Briefs**

### **David Pharr, Rock Hill, SC**

Please send news reports to David Pharr, 339 Charlotte Avenue, Rock Hill, SC 29730. Items must be received by the next-to-the-last Thursday of the month. We would like to be on your bulletin mailing list.

### **NORTH CAROLINA**

**Kinston.** After his first year with the Kinston work, Mike Ragsdale reviewed their progress in a recent bulletin article. The con-

gregation has grown both in number and activities. Among other encouraging things was the baptism of six souls, 10% increase in attendance, and 11% increase in giving.

**Warsaw.** A note in the Helen Street, Fayetteville, bulletin reports that the Spring Lake church is attempting to start a congregation in Warsaw, NC (Duplin County).

**Wilson.** Larry Scott and family have moved to the work at Williamston. Their new address will be 402 Warren St., 27892.

## Carolina Christian

good work much has been accomplished over the last 15 years. Thousands and thousands have heard the gospel, hundreds and hundreds have been baptized into Christ, and many congregations have been established. We have in the past 15 years carried the gospel to 11 of the 23 island countries in the Pacific. Now we have added the 12th country to that list of countries where the gospel has been carried. Over the past 15 years we have helped establish the Lord's church in 8 Pacific island countries as a result of the Bible Correspondence Course work. At this time we have about 500 adults taking the Bible Correspondence Courses, and have about another 100 ready to enroll in the Pacific Islands.

We answer many Bible questions weekly from Bible course students who are seeking to find the truth and obey the word of God. We also send tracts with every Bible course for additional teaching. Then there is that

very important work of follow-up teaching with those Bible course students who are really seeking to find the truth. When we make "preaching trips" out to follow up on Bible course students, we first send out letters informing the students in an area or island country of our coming and desire to study with them. We have opportunities to study one on one, with groups, and even with large crowds. We always thank God for those whom we can teach and baptize into Jesus Christ. Over the last 15 years thousands have been baptized in the Pacific Islands as a result of the Bible Correspondence Course work. Certainly we plan to continue to use, and even improve this very important tool for evangelizing the islands of the Pacific. We would like to ask all our brothers and sisters in the Carolinas to continue to pray for us as we carry the gospel to the people of the Pacific Islands.

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# CAROLINA CHRISTIAN

VOL. 29, NO. 12, December 1987



**G.F. Gibbs — 1896-1987**  
See p. 7





David Pharr\*, Rock Hill, SC

On Saturday, October 24, about 75 Christians from all sections of South Carolina gathered at the Saint Andrews Road building in Columbia for a South Carolina Missions Forum.

The purpose of this forum was to inform and exhort regarding mission needs through the state. Particular emphasis was given to the fact that the congregations have progressed far enough in South Carolina that now they can and should accept a greater share of responsibility for doing mission work.

Several men spoke briefly during the five and a half hour program and others participated in a period designated for audience comments. The St. Andrews Road leadership had a well-planned program.

A cordial spirit of cooperation prevailed which underscored the mutual concern all had for the urgency of the task before us.

The following statements from the printed program indicate the underlying emphasis of much of the forum. "The impetus of the meeting came when it became apparent that the churches in South Carolina must do for themselves before seeking assistance from outside sources. There was a time when we could not meet the needs ourselves but this situation should now be re-examined and we should think more positively about South Carolina Christians providing the needs in our state."

We realize, of course, that both Carolinas are greatly dependent on support from other states. We are thankful for that help and we will continue to plead for it. At the same time, however, we think it is high time to begin sharing more of the mission responsibility of our own state.

Each speaker was asked to give a brief exhortation on the general theme of "South Carolina for Christ." Encouraging and sound words were spoken by George Carlisle, Donald Rhodes, Wallace Beasley, Craig

*\*Guest Editor*

Hinricks, David Pharr, Claude Smith, B.J. Barr, Terry Gunnells, Jeff Payne and Frank McElveen.

### A Scriptural Plan

I used Acts 11:19-30 as the basis for remarks on "A Scriptural Plan for Statewide Evangelism." There is nothing more frustrating than the feeling of failure. Because our mission efforts (including the raising of funds) often seem frustrating we must guard against the temptation to adopt unscriptural organizations and plans in hopes of accomplishing more. In view of this, we looked at both the evangelistic and benevolent activities described in the text and suggested the following principles.

(1) It is Scriptural for places that are themselves missions to assist other mission works. Often there is an attitude that because a place is new, small and itself needing help, therefore, it need not consider sending help elsewhere. Antioch, however, was a new work. Certainly they had much to do there in their own city. Yet when a request came they determined to send relief.

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#### EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; Dennis Conner, Brotherhood News Editor, Johnny Melton, Carolina Pulpit Editor.

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It is my persuasion that the first budget plans of every new congregation should include something to help in other missions. Jesus' declaration of the blessedness of giving applies to poor saints as well as rich (Acts 20:35). Could it be that some places seem to be blessed so little (growth wise) because they are more anxious to receive than to give?

(2) It is Scriptural for churches to receive information on needs. Agabus would not have been welcome in some places. Certainly we must guard against heretics and frauds, but churches should be open to legitimate appeals.

(3) Participation in any mission project must be voluntary. The decision at Antioch was made by Antioch. Local autonomy must be respected. A congregation must not be judged unfaithful because it does not choose to participate in another's project.

(4) The Scriptural plan is to do the church's work through the church. The funds were delivered to the elders. There is neither place nor need for a society, a central committee, or anything else larger or smaller than a local congregation.

Here, though, was cooperation between Antioch and Judea. The task before us calls for cooperation. A great brotherhood battle was fought and won over the right of congregations to cooperate. But we may be losing the war by failing to practice what we defended.

(5) While there is a world-wide need we must decide where best to focus our attention. The text tells of a dearth in the whole world. Antioch could not supply the need for everywhere. They had to make a choice.

The autonomy of each church gives them liberty as to where to send help. The Lord's plan in Acts 1:8 suggests, however, what might be a logical sequence here in the Carolinas. First we establish the work in the areas near to us and then move on to more distant needs.

(6) Finally, this needs to be thoughtfully considered. We are opposed to all unscriptural plans. But is there any practice more unscriptural than the practice of doing nothing? For too long too many have been too content to leave the evangelizing of our own state to the zeal of others.

## Immediate Requests

Several brethren spoke of particular needs in their area. I apologize for not having information about all the worthy requests that were presented. Here is information on some of the needs that were reported.

Hartsville, South Carolina, has come to \$45,000 in the goal of \$100,000 to build a much needed meeting place. The St. Andrews Road congregation is leading a campaign to raise these funds. They will be making special requests of a number of congregations within a few days.

Primus Glover reported the beginning of a congregation in Hardeeville, South Carolina, in August of this year. They began with five members and have added one by baptism. They need \$300 per month to finance a meeting place. They also need a full-time preacher, which would require outside financial assistance of \$350 per week for salary and an additional \$520 per month for other expenses. Contact Primus Glover, 313 Boyd St., Hardeeville, South Carolina 29927.

Donald Rhodes emphasized the importance of the work being done by Gilbert Tripp in Easley. Brother Rhodes reported that there is an urgent need now for living expenses for the Tripps. Write to them at P.O. Box 652, Easley, South Carolina 29641.

A work has begun at Eastover with the assistance of the congregation at 1002 'Dantignac Street, Augusta, Georgia 20901. A preacher has been contracted, but about \$400 in weekly support is needed.

Quillie Brooker reported on the Garden City work in Orangeburg. Recently they reached a building fund goal of over \$10,000. This is a milestone and they are now calling for other congregations to help them raise the funds to secure a meeting place.

The Southside group in Greenwood has purchased a building, but the approximately 15 members there need financial help. Hosie Byrd is working with them.

From Lugoff, Spencer Richardson reported that they have been unable to secure any support from other places. He is working in air conditioner repair to support himself in the work there.

Frank Shepherd told of the campus work in Charleston, sponsored by the North

Charleston church. Additional funds are needed to continue this program.

Grady Mickle is now working part-time with Chester in hopes of building up the church there. Grady is from Winnsboro and Winnsboro (itself a fairly new work) is assisting Chester.

Terry Gunnells spoke of the urgent need for establishing a church in the resort area of Hilton Head. Several Christians are scattered through that area and there is no close congregation.

### The Black Work

Probably the most significant thing about the South Carolina Mission Forum was the way representatives from among both Black and White congregations came together to share their concerns for preaching the gospel. Likewise there was a cordial mix of people from various parts of the whole state and from big and small cities and large and small congregations. There is in this issue of **Carolina Christian** a special report on the progress among Black people in the state. It is an exciting report, but at the same time one that should stir our hearts within us.

More than anything else the forum should have called all present back to an awareness that there is one thing we hold in common that is more important than all the things that appear to be differences. This is, of course, our duty to our King to take the gospel to a world that is lost.

We commend the St. Andrews Road Church of Christ for their planning and hospitality. We would encourage them to plan such a gathering for every year.

### Cover Story

While this issue was being prepared we received news of the death of the beloved G.F. Gibbs. There is a report in this issue on his life and what he has meant to South Carolina. It is especially appropriate that we have his picture on the front of this particular issue in view of his love for the cause of Christ in South Carolina. And let us all — those who knew him personally and those who did not — let us all, I say, resolve to take up the loving burden for evangelizing this state that was so much in the grand old heart of this faithful brother.

## Seeing the Unseen

### Bruce Green, Sumter, SC

I am convinced that one of the great attributes of Jesus was His ability to see people for what they were but also for what they could be. He was able to look past a person's present state and see their potential. He gave Peter the name Cephas meaning "a rock" long before Peter was an immovable force in the kingdom. Certainly none of the apostles were chosen because of what they were; they were chosen because Jesus was able to envision what they could become. In fact, in all of Jesus' dealings with people you see this "potential principle" applied.

I believe there is a very good explanation why Jesus employed this principle in His dealings with men. First Corinthians 13:7 tells us that "love believes all things, hopes all things." Love looks for the best in people because it believes there is something

there to be found. It believes that beyond that sin-scarred exterior there is a precious soul that needs the Master's touch. Fanny Crosby said it best when she penned "Rescue the Perishing":

*Down in the human heart,  
Crushed by the tempter,  
Feelings lie buried that grace can  
restore.  
Touched by a loving hand,  
Wakened by kindness,  
Chords that were broken will vibrate  
once more.*

So the next time you are disappointed by a member of the human race, do not allow your disappointment to turn into cynicism. Remember, love looks for the best. Love sees the unseen.

# Rights and Responsibilities of Gospel Preachers

John Waddey, Knoxville, TN

In the ninth chapter of First Corinthians, the apostle Paul discusses his rights and privileges as a preacher of the gospel. He had proclaimed the message of Christ in Corinth, converted many and organized a church. Now some of them were challenging his authority and integrity as a minister of Christ. The chapter under consideration is an elaboration of the preacher's prerogatives and duties and is most helpful for both congregations and preachers today.

## A Preacher's Rights

Paul claimed the **right of freedom** in Christ. "Am I not free?" (9:1). He wrote the Galatians, "For freedom did Christ set us free: standfast therefore, and be not entangled again in a yoke of bondage." (5:1). Christ is our only Lord and Master; no man has the right to dominate our spiritual lives and dictate our actions (Rom. 14:4). Since each shall give account of himself to God, he does not have to answer to any man or group (Rom. 14:12). He must not, however, use his freedom for an occasion to indulge the flesh (Gal. 5:13). Brethren sometimes forget that their preacher has the freedom to have his own home, to buy whatever clothes and possessions he can afford, to live his private life as he chooses. Of course we are quick to note that his freedom is not unlimited. He does not have the freedom to live in sin or to bring shame upon the church. God expects us to respect our preacher's freedom, even as we would want ours respected (Matt. 7:12).

Preachers have the **right to have a home and family**. Paul asked, "Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord and Cephas?" (9:5). Catholicism has denied her preachers the right to marriage and a family. They do so in the face of this clear teaching. Marriage is honorable for all, including ministers (Heb. 13:4). Experience has shown us that on the whole,

those men can function best for the Lord, who have faithful helpmates. It is important to note that Paul said he had the right to a wife who was a believer, i.e., a Christian. A wife who did not share the faith would be a hindrance.

Those who devote their lives to preaching God's word have the **right to financial support** while so doing. Paul asked, "Have we no right to eat and to drink?" (9:4). Note that he uses rhetorical questions not for information but to affirm his case. "Or I only and Barnabas, have we not a right to forbear working? What soldier even served at his own charges? Who planteth a vineyard, and eateth not the fruit thereof. . . ? Even so did the Lord ordain that they proclaim the gospel should live of the gospel." (9:6-14).

There have always been those disciples who resented the fact the preachers are supported for their work. They have their cute jokes about greedy, lazy preachers and always raise a question about a man's motives if he is supported. Such an attitude suggests that either the person is ignorant of God's teaching or that he ignores such plain instruction as this. To the Galatians Paul wrote, "Let him that is taught in the word communicate unto him that teacheth in all good things." (6:7). Again he wrote, "The laborer is worthy of his hire" (1 Tim. 5:18). It is appropriate to add that the faithful minister deserves support comparable to brethren with similar training, experience and competence in the secular realm. Preachers pay the same prices for food and clothes, transportation and housing as do others. The day of miracles is past. They cannot multiply loaves and fishes as did Jesus. No preacher should be treated as a beggar if he has done his job well!

A preacher has the **right to waive his lawful rights**. After stating his prerogatives Paul said, "But I have used none of these things; and I write not these things that it may be so done in my case. . . ." (9:15). Some men may choose to work a secular job



to provide their income while they preach, or to supplement the limited salary of a small church. That is their privilege. A man may forego marriage, or any number of earthly amenities for the kingdom's sake. I have the right not to claim these privileges but you do not have the right to deny them to me.

### Responsibilities

It is a preacher's duty to **preach the gospel**. "If I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel." (9:16). Those who would fill the post and receive the support of a congregation have a solemn duty to study and then proclaim God's will to both saints and sinners. There is no place in the pulpit of God's church for the doctrines and commandments of men (Matt. 15:6-9). While an occasional funny story or illustration is in order, these must always be secondary to the word of God. Those preachers whose talks consist of fascinating fables and personal experiences with only a sprinkling of Scripture, prostitute the Lord's pulpit, bringing shame to themselves and harm to the church! We are in the business of sowing spiritual things (9:11). Social, recreational and civic matters are not the primary interest of a man of God.

A faithful preacher is concerned to **"cause no hindrance to the gospel of Christ"** (9:12). A responsible man will carefully weigh every word and action to make sure he brings no shame or reproach upon God's kingdom. He is thoughtful of the sensitivities of others and is concerned to help rather than hinder men's souls. He knows that how a word is spoken is just as important as what is spoken (Prov. 25:11). When exercising his privileges he will be concerned that his liberty not become a stumbling block to others.

A preacher should be willing to **"become all things to all men**, that I may by all means save some" (9:22). A wise man of God will be able to distinguish harmless social customs and traditions from the will of God. He will adapt himself in those cultural matters to gain a better hearing for the gospel. He will never trample on men's consciences in those matters that are not essential to the gospel. Paul reflected this attitude in his dealings with different races, "To the Jews I became

as a Jew, that I might gain Jews. . . ." (9:20). It is a careless and reckless man who refuses to be flexible in these areas.

A true man of God **practices self-control**.

Paul wrote, "I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself be rejected." (9:27). A public leader will oft be tempted by Satan to indulge himself in forbidden ways. Sin will present itself in attractive forms. A faithful man must be able to resist the devil (James 4:7). He must be master of his appetites and desires. Not all temptations are to immorality. There is the temptation to overeat; or to be lazy; to be extravagant in dress, in material possessions; or in one's temper and words. The mark of a mature Christian is his mastery over his members. Without self-control one will fail as a preacher — worse still he cannot enter heaven (2 Pet. 1:5-11).

A minister must see **his work as a stewardship**. Paul said, "I have a stewardship entrusted to me." (9:17). A steward works for another. He manages the property of his master. He realizes that he must give an accounting to his master for his work and use of the master's property. He will not take liberties with that which is not his. A preacher works for God. The congregation he serves is God's house, and he will "give account of himself to God" (Rom. 14:12). Men who see themselves as stewards of God make good ministers. Those who fail to understand this do not.

May God grant all who preach His gospel the wisdom to know their rights and the zeal to fulfill their responsibilities.

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# Gilbert F. Gibbs, 1896-1987

## David Pharr, Rock Hill, SC

Gilbert F. Gibbs, 91, died October 28, 1987, in Lawrence, Tennessee, as result of injuries in being struck by an automobile. He was buried at Lawrenceburg.

Brother Gibbs was a long-time worker and supporter for Carolina congregations, especially in upper South Carolina. A special memorial service was held for him at the Edgewood building in Greenville on November 8.

He came to Union, South Carolina, in 1921 where he helped to establish what was apparently the first congregation in the state. In 1922 he helped with the beginning of the former Judson church, now Edgewood. He and his wife remained in Greenville until 1928.

During his 75 years of preaching he went to 26 different states and 8 other nations. His last overseas trip was to India in February of this year. During this trip he distributed Bibles which were purchased by donations given in memory of his wife, Leda, who preceded him in April, 1986. He also left instructions that instead of flowers, money in his memory be used to purchase Bibles for India and Africa.

His last trip to Greenville was in September 1987. On this trip he also visited the Red Oak church in North Carolina. Over the years he spent many weeks with Palmetto Bible Camp.

Brother Gibbs gave his first sermon at the age of 16 and his last at the age of 91. He was on his way to teach a Bible class when fatally injured.

The following is a quote from the Obit-

uary notice in **The Greenville News and Greenville Piedmont**: "Gilbert F. Gibbs was a man of great dedication, who lived what he preached. He rendered services, both physical and spiritual, to thousands of people in many places. He was loved, respected and highly esteemed by all who knew him."

Ernest Thigpen, a long-time Carolina minister, wrote, "He was an unusually great and unique servant of God and a real friend to the churches of Christ in this area."

Oscar P. Craft noted in the Duncan, South Carolina, bulletin: "Several of the young men who were obedient to the gospel under the preaching of brother Gibbs went on to become capable ministers of the gospel. . . . Although brother Gibbs may not have been a household name, as is the case with some of our brethren, he nevertheless was as strong and dedicated a worker for the cause of Christ as any man."

Jerry Senn, Hendersonville, North Carolina, shared the following from a personal letter he once received from G.F. Gibbs:

"My life work will not be recorded in the annuals of U.S. History I'm certain. It has covered 49 states in the U.S., 30 nations of the world, and I've had part in campaigns in Africa, West Indies and in some states in the U.S., but to me my most important work centers in South Carolina. I am most happy and highly complimented when some tell me that I brought the truth to them. With all the ten thousands of religious teachers in the world, it is good to be recognized as one of a small group contending 'for the faith once delivered' as mentioned by Jude."

## "Just the Facts . . ."

## Terry Gunnells, Columbia, SC

The late great Jack Webb, who was famous for his role in the TV police drama, **Dragnet**, was renowned for saying, "Just the facts, Ma'am. Just the facts."

Geographically, South Carolina is a little pie-shaped state located in the southeastern section of the United States. On Thursday, October 22, 1987, there were 3,426,541 people living in the state. Of the

three and one-half million, one million are black, which to our state is a significant datum. There are 46 counties, 15 of which have self-supporting churches, and 26 of which have churches that are not self-supporting. Within the year 1987, there have been churches established in Greenville, Jasper and Lee Counties. A word is sufficient to the wise — “to plant a tree is not to grow a tree” — it takes time and hard work on our part but God will give the increase. There are 11 counties that need churches planted or someone to water the seed that is planted but in danger of dying.

Some of the counties have the blight of segregation which means the church is meeting the needs of only one segment of our society. Brethren, this is a serious dilemma which makes the statistic of one million blacks extremely important.

Some counties have churches but do not have a building and/or a preacher. One church has one active member and others have no more than two families.

There are counties with non-institutional churches which have no evangelistic interest and no desire to fellowship the mainline churches, such as in Colleton County.

There are such places as the Hilton Head Resort where there are upward to 50 members and/or former members of the church who are interested in starting a church — Who will do it?

A simple fact is that of the three and one-half million people in South Carolina, only 5,000 are Christians — call it a “cold” fact if you wish but only one out of 700 people in our state is a Christian by the New Testament standard.

## Cinnamon Is Dead!

**T. Pierce Brown, Wartrace, TN**

Cinnamon was our little dachshund who for about 16 years had thought she was a part of the family. As I dug a grave for her beside an oak tree behind our house, I started crying. Frankly, that shocked me, for I take a little pride in my presumed ability to handle emotional situations in a rational way. Can you imagine a reasonably intelligent, mature, grown man crying about the loss of a dog? I have conducted many funeral services over the last 40 years, and have cried less at many of them than I did there with my dog! Why?

I am sure that I do not know all the reasons why people cry, but these thoughts occurred to me which may be helpful to you.

First, I thought of one of God's precious little creatures suffering as she did for a while before she died, and I felt grief for her. But I wondered, “How much grief do I really feel for the millions of God's precious creatures who are going to be suffering for eternity if someone does not bring them to the Great Physician for His cure? How many tears have I shed for the lost of the world?”

Second, I felt a personal loss of one who

had loved me and needed me. So, it was a selfish kind of grief, for there would be no longer a joyous welcome of a little friend who just got pleasure from being with me — whether walking or resting. But I wondered, “How many persons of my acquaintance have I so cultivated or treated that they feel a great joy at being with me, and show a loving need for my presence? How much difference do I really make in anyone's life and happiness because of my love and care for them?”

Without either trying to analyze or apologize for or rationalize my immaturity, emotionalism or sentimentality, and without admitting or assuming that I cared more for my dog than I do for some people, I cannot help but wonder how many thousands of Christians (?) spend more energy and time caring for their dogs than they do in striving to save a soul? How many spend more for dog food than they do for preaching the gospel to the lost? How many would be more heart broken at the loss of their pet than at the loss of a thousand souls?



# The High Land

by Tim Mastenbrook

There is a world-level mission, benevolence, and teaching outreach just 6 hours of flying time from the Carolinas.

This third-world country is called the "High Land." It is officially the poorest in our hemisphere and unofficially the poorest in the world.

In the northern part, the church has a clinic, a jobs program, radio and local evangelism, a water well drilling program, and a mission school program. The Providence Road, Charlotte, NC, and Charlotte Avenue, Rock Hill, SC, congregations have funded the furnishing and operating funds for one of these mission schools.

God has blessed these works dramatically and the church has grown from about 200 in 1984 to about 2,000 souls today. Some of the 19 congregations meet in buildings, many

in fields.

Are you interested, or is your congregation interested, in becoming involved with a world-level outreach to the poorest of the poor, the neediest of the needy? It only costs \$600 TOTAL to go there for a week at a time. Just \$2,000 a year will provide full-time support for a local evangelist. Three dollars pays the school tuition for an impoverished child for a month. Think of the involvement and mission opportunities for you and your fellow members. Think of the good you can do for the Lord and His poorest children.

If you are interested in this work, please contact Tim Mastenbrook at the Providence Road Church of Christ, 4900 Providence Road, Charlotte, NC 28226. The phone number is 704-364-0748. (Note: The Indian word for "High Land" is . . . Haiti.)

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## Forsythes Need Support

The Forsythe family will depart later this year to join the mission work being done in Hong Kong and China by brothers McGhee and Tucker. This work is being done under the oversight of the elders of the Laurel church of Christ in Knoxville, Tennessee. Their goal is to develop a congregation of the Lord's people in Kwun Tong district of Hong Kong. Kwun Tong's population is nearly 700,000. The urgency of this work is underscored by the fact that Hong Kong reverts to Beijing rule in 1997.

Chuck is a 1979 graduate of the East Tennessee School of Preaching and Missions. He has done located work in Ohio since his graduation. He preached for the Hanover-ton church of Christ five and one-half years and the South Point church of Christ for three years. He spent 42 days in Hong Kong last summer in preliminary field work.

The Forsythes need to raise additional monthly support. They have a need to speak to congregations about this work. If you can

help them arrange a speaking appointment, please contact the Laurel elders or Chuck at: Laurel Church of Christ, P.O. Box 10248, Knoxville, Tennessee 37939-0248.



# The Black Church and Its Progress

B.J. Barr, Sumter, SC

I believe that all of us would agree that there is a silent sin in the brotherhood. You do not hear very much about this sin. It has no proponent that awakens the brotherhood to its evil. This sin has divided the church more than the instrument, orphan home, missionary society, remarriage and divorce, the Holy Spirit or Crossroadism. I do not believe there is another sin that we rationalize with as much as we do this one. We make long speeches in defense of it. We point out reasons why it should be practiced among us. We make excuses about the necessity of perpetuating it. There is no other sin that we feel as comfortable with as this one. It is with us on Sunday mornings, Sunday nights and Wednesday evenings. It is with us in our fellowships. And in many cases in our hearts as well. The silent sin takes away the full power of the gospel in our lives. It says to the world that you preach one thing and do another. The silent sin destroys the very thing Christ had in mind when He died for the church. The silent sin weakens our evangelistic appeal. It has crippled the body for many years and will continue if we do not begin to deal with it on a broad scale. We have many avenues such as our workshops, publications, lectureships, seminars, gospel meetings, revivals and the local congregations to enlighten against this error. Brethren, let us stand together against one of the greatest tools of deception that Satan has ever used on the church. The sin of segregation is the silent sin!

In our South Carolina Missions Forum in Columbia, the silent sin was dealt a crucial blow. It was encouraging to see Black and White brethren together in good number with the same goals and objectives. A sense of unity and togetherness prevailed among us. I have never seen a better balance of representation at any gathering. Praise God for it!

When asked to write an article on the history of the Black church in South Carolina, I felt unworthy. There are others

more qualified to share this information. However, in recent weeks I was introduced to a book entitled **Undying Dedication** by R. Vernon Boyd. This book gives a brief history of the way it was in the Black church during the early 1900's. I was left in awe concerning the life of G.P. Bowser. It also overwhelmed me to learn of the youth of the Black church.

My purpose is to inform you of the progress of the Black church in South Carolina. I would also like to point out the infancy of the Black church as a whole. Besides the previously mentioned book, most of my information came by word of mouth. I will be relating facts that were told to me by men who work in various areas of the state.

According to R. Vernon Boyd, G.P. Bowser, Alexander Campbell, and Sam Womack were the first known Black preachers around the late 1800's and early 1900's. Marshall Keeble, who is more widely known among both races, made his decision to become a full-time preacher in 1914. Bro. Keeble in his evangelistic efforts chose to work indirectly with the white brethren to accomplish his work. On the other hand, G.P. Bowser, known primarily by Black brethren, chose to work directly with Black brethren. He was just as capable, but not willing to accept segregation in the church. Southwestern Christian College stands as a memorial to him today. Located in Terrell, Texas, this school reflects his undying dedication to see a place of Christian education for his people. He is also the founder of **The Christian Echo**, a publication among Black churches (1902).

Gospel preachers such as G.P. Holt, the grandson of G.P. Bowser; J.S. Winston; R.N. Hogan and others now living knew the pioneer preachers personally. All of this attests to the fact that the church among the Black race is still in its infancy. We have not had the gospel very long.

In South Carolina the church is young overall. But among Blacks the church is even younger. Brethren often complain as to why



the Black church does not do more for itself. Knowing how young the church is among us, we can see that a child cannot do very much for himself. And especially when he suffers from social and economic malnutrition.

The oldest congregation among us was established in Andrews in 1946. Brother Jesse Davis of Tampa, Florida, was invited by John Miller, the father of James Miller, the present minister in Kingstree at the Thorne Avenue church. James was also the first minister of the church in Charleston. The lower part of the state represents the older congregations. In the upper part of the state, the earliest congregations would have started in the fifties. My sources indicate that in the Greenville area the Nicholtown church is the oldest. Wilton Cook from Miami, Florida, is credited with its establishment. Matthew David and George Hughely as the first ministers. In 1955, James Kennedy assumed the work, which is known today as I-85 church.

Men like James Miller, Frank McElveen, I.V. White, James Kennedy, Chester Vaughn, Richard Williams, and John Rout would be considered as pioneer preachers among Black churches in South Carolina. This again shows us the age of the church. We have only had the gospel about forty years. So in a very real sense, the true church is new to our people.

In recent years, the number of congregations have increased considerably. I believe that most of our growth can be attributed to the fact that Blacks, generally speaking, have not reached the economic and social affluence so prevalent in our society today. The Scriptures declare that having much often results in neglect, apathy, and amnesia regarding spiritual matters (see Deut. 8). Jesus, knowing the hearts of men, made His appeal directly to those who would most likely respond — the poor, the prisoners, the blind, and the oppressed (Luke 4:18).

The Azalea Drive church in Charleston, formerly Jacksonville Road, have experienced a 50% growth rate in the last five years. Their membership is more than 700, making it the largest congregation in the state. Under the leadership of Frank McElveen and Arthur Guest, this congregation was instrumental in the establishment of the

Folly Road church and Hardeeville church.

The Garden City church in Orangeburg was established in 1984. Under the leadership of Quillie Brooker, they have had 45 baptisms and an average attendance of 55. They are in the process of purchasing two areas of land to build on. They are still in need of funds and solicit your donations.

The Eastover church in lower Richland County was established by Willie Jacobs and Richard Williams in 1984. They worship in a public building there with an average attendance of 25 each week.

In July of 1980, I was asked by the Plaza church to come to this area to establish a work in the Black community. A dream of mine was becoming a reality. I had pledged to return to this area before I left for Tennessee to be trained as a minister. I wanted the Lord's church to be known throughout this area.

After moving here from Knoxville, the first eighteen months were spent in fund raising for the work and the support of George Carlisle. In 1982 the Kingsbury work was established under the leadership of brother Carlisle and myself. From 1982-84 the church grew from 50 members to 120 in attendance. During the 1983-84 period, I was conducting cottage classes in the Manning area. These studies resulted in 12 baptisms. This group under the leadership of Vernell Pugh and George Carlisle became the Manning church in the Fall of 1984. With this nucleus Clarendon County now had the

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gospel. Today, they have an average attendance of 45. And they are in the final stages of erecting a new building.

During 1984-85, I became involved in a Bible study in Lake City. There were two Christians living there and they were attending worship in Sumter. Their desire was to see a church in their own town. At the 5th Sunday Fellowship, a group consisting of South Carolina and north Georgia Black churches were considering an area to evangelize. I presented them with information to consider this area. They agreed, and in July of 1985, all roads led to Lake City. This campaign resulted in 23 souls being added to the body. It was a most enjoyable experience to see brethren working together to accomplish such a great task in that two-week period. For the first year, I served as minister with the assistance of Verdis Jackson. In July of 1986, the 5th Sunday Fellowship employed brother Roland Cumbee as full-time minister. Since then the church has grown from 20 to 60 in attendance, and has purchased four acres of

property.

In 1986 a cottage class was organized in Bishopville. From then until now, 22 souls have responded to the gospel call. This study continues, and we are planning to begin worshipping there in early 1988. To date these members faithfully attend worship here in Sumter.

Within a period of less than six years, eight new congregations came into existence. Each making progress, each having a minister, and each having a thirst for souls. Over the 40 years of the church's existence among Black people, 30 congregations have been established. Our mission is to do the work of God. To accomplish this, it takes sacrifice, commitment, loyalty, and **love**. Pioneer work is not easy. But with the help of God, it can be done. Brethren, let's get on with the mission so that all men can be saved — both Black and White. Let's pray that the silent sin may be laid to rest. And that we may join hands in the work of soul-saving **and** dispelling our **two** brotherhoods.

## Free Indeed

### Ron Newberry, Greensboro, NC

"We the people. . . ." These historic words echo through the centuries as the opening words to the most extraordinary document ever conceived by man. Our constitution has repeatedly demonstrated its resilient nature. The very fabric of its intent and purpose has been stretched to the brink of disaster through 200 years of strain because of human failures. Yet, the constitution of the people, by the people and for the people has not perished from the earth.

Who can predict what evolutionary changes will occur in this unique document in the next 200 years. Who knows if it will even exist to celebrate its 400-year anniversary. It undergoes constant reinterpretation. Amendments are frequently sought to broaden the scope of its governing power. Assailed by extreme forces both from the right and the left, our constitution remains

a bastion of individual freedoms and a harbor of liberty to a nation.

Not for 200 years, but for 2,000 years the New Testament has taken volley after volley from the assaults of the liberals. It too, has proven resilient and unbreakable. The words of Jesus in Matthew 24:35 form the bulwark of our faith. "Heaven and earth will pass away, but my words will never pass away."

God's word has weathered every liberal attack. Satan has found Scripture impervious to aggressive assaults from liberal extremists. However, today a new stratagem seems to have emerged. Satan's strategy is to broaden his campaign and mount an attack from the right.

Unlike the liberals who knowingly attack the word, the conservative extremists believe they are defending it. We are entering a critical period in this last quarter of this century. One can read signs of impending

disaster if our ultra-conservative brethren continue to tighten their grip on the church. However, there seems to be a change blowing in the wind.

Our restoration heritage is more than just heritage; it is rooted in the New Testament. We are faced with a choice. We can rise up and demand our right guaranteed by the Bible that we be allowed to think for ourselves or we can continue to allow well meaning but misguided brethren to do our thinking for us. That choice will either lead us into the dawning of an age of freedom in

our personal Christian lives or into a new "dark ages" time period characterized by reaction and ignorance.

Let us stand on the word not on what someone tells us about the word. Let us understand the word and not be satisfied with what someone says it means. Let us demand truth but not legalism. Let us keep the fine points of the law but not ignore nor neglect the more important matters such as justice, mercy and faithfulness. Let us accept the words of Jesus that if the Son has set us free we are free indeed.



## Here's The Answer

Howard Winters

To  
Questions  
You've  
Asked

The following questions are pretty intimate but I will deal with them as sensitively as possible. They come from Lionel W. Stewart of Cherryville, North Carolina. I have slightly reworded some of the statements to make them more readable.

"I would like to know about sex between a married man and an unmarried woman. In view of Jesus' words in Matthew 19:3-9, we know that the man committed adultery, but did the unmarried woman commit adultery also? Can she marry anyone after having committed adultery with a married man? Does she have a right to a husband if she commits adultery as is taught in Matthew 19:9?"

Most of the difficulty in these questions can be cleared up by a proper understanding of the word adultery. And to help us understand the word, let us observe the words fornication and adultery and their relation one to another. For the most part, the word fornication is a general word, covering all kinds or classes of sexual immoralities. In fact, some of the modern translations render it sexual immorality (e.g. 1 Cor. 6:13, NIV). In Matthew 19:9, it is variously translated immorality (NASB), unchastity (RSV), unfaithfulness (Williams), and adultery (Beck). Thus the word fornication covers all classes of sexual sins, from adultery to homosexuality — any sexual activity outside of marriage.

But there are specific classes of sexual sins. While they all may be called fornication in general, we often identify the specific class of immorality by other words. For example, prostitution is the class of fornication where one sells the body — that is sex for hire. Homosexuality is the kind of fornication where one has relations with the same sex — men with men or women with women. Whoredom is the kind of fornication where one is promiscuous — that is having sex with many partners. Adultery, and this is important to understand, is the class of fornication where a married person has sex with one other than his marital mate. Thus adultery is a word that identifies a specific class of

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fornication. It simply points out the fact that one or both parties in a sexual encounter is married to another.

Another thing that is important to an understanding of our answer to the questions before us is that all sex outside of marriage is fornication, that is, any sexual encounter between those not married to each other is wrong. God, from the very beginning, designed man and woman to fill each other's needs, but He also ordained that those needs be filled in marriage. To fill those needs in any way other than by God's ordained way is fornication. Thus when a man fills his sexual needs with one other than his lawful wife he is guilty of fornication (sexual immorality) and the specific class of fornication he is guilty of is adultery.

One more thing: Jesus in Matthew 19:9 speaks of a man putting away (divorcing) his wife and marrying another. When he does this, Jesus said, he commits adultery (unless, of course, his wife had been unfaithful). Why so? Because he has no right to form another union. And without that divine right to form another marriage — without the right to marry — the consummating act is adultery. This tells us that the man is married to another woman (his union has not been Scripturally broken) and therefore has no right to the one he is now taking as his wife. And since he has no right to consummate the marriage both he and the one he is marrying commits adultery.

With this background, I go now directly to the questions:

1. I would like to know about sex between a married man and an unmarried woman. The fact that the man is married to another tells us immediately that the sex act is adultery. He is satisfying his needs with one other than his wife. This no one has a divine right to do. And since he is married, the woman is also guilty of adultery — that

is, she too is a party to the violations of the marital vows.

2. In view of Jesus' words in Matthew 19:3-9, we know that the man committed adultery, but did the unmarried woman commit adultery also? Yes. Definitely so. (But it makes little or no difference what we call it, whether fornication or adultery, it is still the sin of immorality — still a sexual sin and therefore condemned by God.) While Jesus was specifically speaking of putting away a wife and marrying another, the principle is the same in the case before us, although the couple obviously had no intentions of marrying. Notice in particular the words of Jesus in Matthew 5:32: "But I say unto you, That whosoever put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." According to this, not only did the one who put away his wife and married another commit adultery, the one he marries does the same. Thus not only did the married man in our question commit adultery, so did the unmarried woman.

3. Can she marry anyone after having committed adultery with a married man? Yes. There is no law given by God which prohibits one who is guilty of premarital sex (whether it be prostitution, whoredom, homosexuality, or adultery) from marrying. In fact, to marry would probably be the proper thing to do (cf. 1 Cor. 7). At any rate, it is the only thing for her to do if she is to fill her sexual needs. Keep in mind that all sex outside of marriage is wrong, regardless of what classification it may be given.

4. Does she have a right to a husband if she commits adultery as is taught in Matthew 19:9? Matthew 19:9 is dealing with a different kind of situation than we have in our question. There the two marry (and in doing so they commit adultery); here the two



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just commit adultery. I do not know whether the woman of Matthew 19:9, after she consummates the marriage in adultery, has a right to marry another or not (that is another question altogether) but in our case there is no marriage intentions. The woman is guilty of premarital sex (the specific class being

adultery) but no law known to me says that this would prohibit her marrying one who is willing to accept her on the basis that she had been with another man. Premarital sex does not prevent a marriage, providing there is no other Scriptural reason standing in the way.



## BROTHERHOOD NEWS

**Dennis Conner, Yadkinville, NC**

### **Chimala Mission, Hospital Celebrates 25th Anniversary**

**Tanzania, E. Africa.** The Chimala Mission and Hospital recently celebrated its 25th anniversary. Since its inception the hospital has been a vital force for evangelism in Tanzania, as evidenced by the baptism of more than 400 people in the region since September, 1986. Over the past twenty-five years the hospital has ministered to over one and a half million people, saving thousands of lives and helping to alleviate untold suffering. The hospital and mission are overseen by the church of Christ in Springtown, Texas. The administrator is Bob Stapleton.

### **Christians Martyred for Studying the Bible**

(The following excerpts are taken from a news report that first appeared in the September-October issue of "Word Radio News." The name of the missionary who authored the report has been withheld for security reasons.)

**Puebla, Mexico.** Three men were assassinated for studying the Bible in the village of Santiago Atitlan in the State of Oaxaca the first week in March. Two of these men had been invited by the third to share some teachings about Jesus in his home with his family and some friends. The Municipal authorities were instigated by the priest and local Roman Catholics to arrest the 40 people gathered to study the Bible. They were thrown in the local jail, in the same 12' by 12' cell along with everyone who came to bring them food or blankets. Later they were

exhorted to denounce the Bible and Jesus or lose their homes and lands and be expelled from the district. They were released upon paying large fines at the intervention of a government official from the district capital, but after this official left town, all were arrested again.

On the 29th of March Terencio Perez, Abdon Baltazar, and Martimiano Lopez were dragged from the cell and beaten unmercifully with rifle butts, flash lights, machetes and sticks until they died. Later their bodies were carried up into the mountains and buried in the hopes of covering up their evil deeds. A little girl, the daughter of one of the dead men, followed without being seen and later led family members to the spot where their loved ones were dumped. The families tried for days to get permission to bury their martyrs in the local cemetery, but were denied permission. There have been pleas made to the State Authorities and even to the President of the country, Lic. Miguel de La Madrid, but as of yet there has been no investigation.

### **Foreign Evangelism Successful**

Two new churches have recently been planted in Venezuela, one in Acarigua and another in the coastal city of Carupano. . . . A new congregation, made up of denominational converts, has been established on the island of Savaii, Western Samoa. . . . In Nigeria, over 4,000 people recently attended the Onicha Ngwa 30th Annual Bible College Lectureship. During the Lectureship 114 souls were baptized into Christ. . . . During an August campaign in Trinidad, 32 people were baptized. . . . In a recent campaign in

the city of El Salvador, San Salvador, 32 were baptized and 50 restored. One of those baptized was a member of the San Salva-

dorian Death Squadron. . . . Ten people have been led to Christ during a gospel meeting in Taipei, China.

### Backfire

## Letters to the Editor

Dear brother Winters:

It has been sometime since you have heard from the Burkes. We have moved to Lexington, Kentucky, but our hearts are still in the Carolinas and we still love you (and your work) and the **Carolina Christian**. And to assure you of that love we enclose a check in the amount of \$100 to assist you and the best publication ever published. — LaRue and Mary Burke, Lexington, KY

**We are struck with delight by two things in this letter: (1) the contribution (which we badly needed) and (2) the statement that *Carolina Christian* is the best publication ever published. Such friends have made it possible for us to continue through some financially stormy weather.**

Dear Howard:

I have been meaning for several weeks to drop you a note and to express my concern regarding your illness. I want you to know that you are in my heart and prayers. I pray that the Lord may bless us all to the extent that you will be able to vigorously pursue your writing. The brotherhood needs the rich and lucid material that you produce. — Wayne Jackson, Stockton, Calif.

**This is just one of scores of letters that we have received in regards to our health. We will share another one or two below. As to our health, we have the radiation treatments behind us and will finish the chemotherapy in February. We had a CAT scan in early November and the report was good — there was no sign yet that the cancer had spread. While this is good news for us, it is not the end of the road. We will be constantly watched for the next five years and then less often after that if the disease does not re-occur. Continue to pray for us.**

Dear brother Winters:

I hope this finds you improving from your recent illness. There is a lot that still needs to be done in our state and we need you around to help get it done. — Ron Newberry, Greensboro, NC

Dear Brethren:

Please send me **The Work of the Holy Spirit** by Howard Winters. Check enclosed for \$30. Please use the balance to aid in publishing more commentaries on the New Testament. The commentary on Romans and the one on First Corinthians are excellent. — Phil Stonestreet, Frederick, MD.

Dear Howard:

I will finish teaching 1 Corinthians in my Wednesday night auditorium class in about three weeks. Upon deciding to teach the book, I ordered several copies of your book for the class. We have not studied from your book but used it in our preparation for the class. I just want to second Frank D. Young's commendation of your fine commentary. I do agree with you on your conclusion of 1 Corinthians 7:39, though it is a difficult

### **New Directory**

1987 Directory of churches of Christ in the Carolinas \$1.50 per copy for 5 or more to one address. \$2.00 each for less than 5. Help us save money by sending check with order.

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passage. Thanks for the good work you are doing. — Robert Goff, Jr., Malden, MO.  
Dear Howard:

I have just read my September 1987 issue of **Carolina Christian**. I always enjoy it. It helps me to keep up with what is going on in the Carolinas and the articles are always uplifting and constructive. But I was very disappointed to read your opening editorial about your diagnosis and treatment for cancer. I know that you have a great deal of faith, and this faith, of course, will help you through whatever may happen. Whether you have a complete remission and you have a long life ahead or is that not what happens and your life be shortened somewhat by this, I am just grateful that you have given your life fully to the Lord and have served Him in such a great way. . . . I miss very much the fellowship we had in the Carolinas. I sometimes feel that I wish I was back there again. — Richard Pectol, Searcy, Ark.

Dear brother Howard:

Please kindly help me out with these questions: (1) How many spirits does the Christian possess? (2) In what form does the Spirit dwell in the Christian — bodily or through the word? (3) Does Romans 9 teach predestination? I am highly interested in the books you have published and solicit that you send me some of them. — Innocent Abalogu, Enugu, Nigeria.

While his questions deserve better, because of our health problem we had to answer them very briefly. 1. Obviously two — the human spirit and the Holy Spirit. 2. We have long believed and taught that it is through the truth, the divine word of God. 3. Not Calvinistic predestination. It teaches that salvation is by God's choice — that is, God saves those whom He chooses to save. But who does God choose to save? Those who obey Him. We sent brother Abalogu some books.

## A Book Review

**Michael R. Mobley, Mooresville, NC**

**What the Bible Says About God the Redeemer**, Jack Cottrell; College Press Publishing Company; Joplin, Missouri; 598 pages, hardcover \$13.95.

This is the third in a three volume set by the author entitled **The Doctrine of God**. Volume One is **God the Creator**; Volume Two is **God the Ruler**. These three books succeed in their noble aim to exalt and glorify God and increase our humble understanding of Him. This third volume, **God the Redeemer**, is a doctrinal study of God's work to save man from his sin and redeem him for heaven. The eight studies in this book deal with alternatives to redemption, the Trinity, and the work of redemption itself. The author has also given us four in-depth studies of the Redeemer's character and its effect on His work of redemption: God's immutability, righteousness, holiness, and love. These studies deal with the perspectives of both the Old and New Testaments. One of the enjoyable aspects of this book is that your mind will run off into other areas of thought to study as you read this book. The author tells

us that he was motivated to write these three volumes because there is a direct relationship between our concept of God and how we live, that what we think of God becomes the standard for our behavior and our perspective of life. This book will indeed clear our minds and direct us in the upward road to glory. We recommend it for every Bible teacher, preacher, and student. All should know our God.

**The Tabitha Bible Class Teacher's Manual, Volume One, and The Tabitha Bible Class Workbook, Volume One**, Sharon Bryan; Quality Publications, P.O. Box 1060, Abilene, TX; paper; teacher's manual 45 pages \$4.50, student workbook 33 pages \$3.95.

These books are the first in a series of much needed material for teaching young girls between the ages of 9-15. The 13 lessons are aimed to teach the students to be doers of the word of God as they learn how to study and apply God's word to their lives and to become young Christian women. The teacher's manual contains all answers and details for all service projects. The student's



workbook contains the lesson, thought-provoking exercises, discussion questions, and a group of service projects. The teacher's manual also contains ideas for handwork while the student's workbook also includes a memory verse and a thought for the week. This material is excellent and greatly needed for the sake of our young girls who need the solid foundation of the Scriptures given to them in a practical and relative fashion for their needs because they will become women one day.

**Ecclesiastes and Song of Solomon**, John Waddey; Quality Publications, P.O. Box 1060, Abilene, TX 79604; 148 pages, paper \$5.50.

Those who know the author's ability to understand and handle God's word will not be disappointed with this work. The thoughts found in it are the result of teaching these two books of God's word in the classroom and 28 years of experience and observation as a minister of Christ. It is an exposition, a rich and thrilling commentary on these two books. It is practical and easy to read. With insight, the author confronts life's harsh realities with applications to today's social issues and life problems. He believes that the message of Ecclesiastes is that life without God is a miserable waste. He believes that the Song of Solomon is just that, a love song of a man for a woman who became his wife. He believes that Ecclesiastes teaches the virtues of obedience to God and that the Song of Solomon teaches the virtues of monogamy and lifetime marriage, fidelity and romance. Each of the two books in this study ends with a list of lessons to remember and two special studies on "Man's Search for Happiness" and "A Study of Human Nature (Spirit,

Body, and Soul)." The reader will be humbled as he reads the comments on Ecclesiastes and excited about the joy of mutual love as he reads the comments on the Song of Solomon. If you were to have only one book to help you study this portion of God's word, this is the one you should have, either for personal study, sermon material, or classroom use.

**Planning a Future**, Jerri Lucas; Quality Publications, P.O. Box 1060, Abilene, TX 79604; 124 pages, paper \$4.95.

With this work, Quality continues to add to its collection of study books for teenaged girls. The author feels that many of the youth lose their way because they drift along without any planned goals and direction. She writes this book to challenge young girls to set Christian standards to reach those goals. She believes that successful, happy, faithful Christian living comes from planning and early decision-making. To help with this, the book deals with modern attitudes and Christ's attitudes as it confronts present day needs and challenges for the future of the teenaged girl. It discusses such topics as dating, education, career planning, marriage, parenthood, finances, handling problems, and women in the church. Two lessons we found refreshing are entitled "Plan to Obey" and "Plan to Be a Virtuous Woman" (which is a very practical explanation of Proverbs 31:10-31 in light of the modern woman's liberation cause). This is a practical book filled with insight that exalts the Christian lifestyle and ideals above the world's future. We recommend this book for personal and congregational study, and for each teenaged girl who studies it to do so privately with her mother.

## News Briefs

### David Pharr, Rock Hill, SC

Please send news reports to David Pharr, 339 Charlotte Avenue, Rock Hill, SC 29730. Items must be received by the next-to-the-last Thursday of the month. We would like to be on your bulletin mailing list.

### NORTH CAROLINA

**Southport.** Clyde McCall, Jr., has a new

address: P.O. Box 2475, Southport, NC 28461. Their recent gospel meeting with Gene Cogburn of Monroe, Louisiana, was a great success. There were several additions to the church.

**Charlotte.** The Westside church will be hosting the 1988 Carolina Lectures April 4-7. The theme will be "Old Friends," a series of biographical studies. Westside member

Clyde Eidson is the lectureship director. David Pharr will present the Sunday morning and nightly sermons. Contact brother Eidson for information, 4527 Freedom Dr., Charlotte, NC 28208.

**Shallotte.** A notice in the Westside, Charlotte, bulletin indicates that the Pine Valley congregation in Wilmington will be selling bonds for \$60,000 for the purpose of purchasing land and building a building in Shallotte. Contact them about these bonds. Westside, Pine Valley and others who are assisting the new work at Shallotte are to be commended.

**Charlotte.** Elders of the Archdale and the Providence Road churches have decided to explore interest among area congregations regarding a "50th Anniversary Celebration" of the beginning of churches of Christ in Charlotte. This would be around July 3, 1988.

**Mocksville.** The Jericho church is in the process of seeking a new preacher. Wayne Hendrix and his family have relocated with the Biltmore church in Asheville. Their new address is 100 Poplar Street, Black Mountain, NC 28711.

**Durham.** At the Cole Mill Road congregation Bill Weatherly has resigned his position as one of the elders. A statement of commendation toward him appeared in their bulletin.

#### NC Conversions:

Providence Rd., Charlotte, 2; Hendersonville 1; Wilson 3; Manteo 1; Roanoke Rapids 1; Cole Mill Rd., Durham, 3; Southport 7; Brooks Ave., Raleigh, 29; Helen St., Fayetteville, 1; Pine Valley, Wilmington, 3; Abilene, Statesville, 1; Asheboro 1. Total: 53.

## SOUTH CAROLINA

**Duncan.** Terry Wheeler has left Duncan after eight years as their preacher and prior work in Spartanburg. Few young men have distinguished themselves as has Terry and he is going to be greatly missed in the Carolinas. Terry, Barbara and the children have gone to the work in Ann Arbor, Michigan. The new preacher at Duncan will be Robert

Curry, who comes from Lake Station, Indiana. They are scheduled to arrive early in December.

**Union.** U.H. Ward of the Lakeside Drive congregation reports success in their November 7 seminar on unity. Eleven congregations were represented. Tapes of the program are available. A similar program will be held at Newberry next quarter.

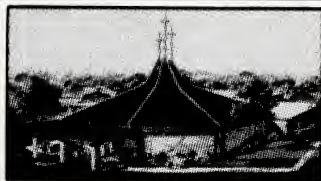
#### SC Conversions:

Myrtle Beach 1; Central, Spartanburg, 2; By-Pass, Union, 1; Summerville 2; Charlotte Ave., Rock Hill, 3. Total: 9.

#### Garden City, Orangeburg

QUILLIE BROOKER, JR., Reporting: The members of the Garden City Church of Christ in Orangeburg, S.C., have been contributing to a building fund for almost two years. We have raised \$10,053.39 and another \$2,500 has been given from other individuals and congregations. We have purchased two acres of land for \$35,000, and have five years to pay it off. If anyone or congregation can help pay it off, we welcome your assistance.

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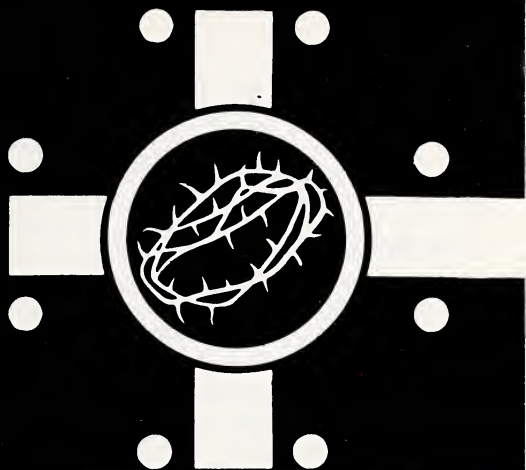
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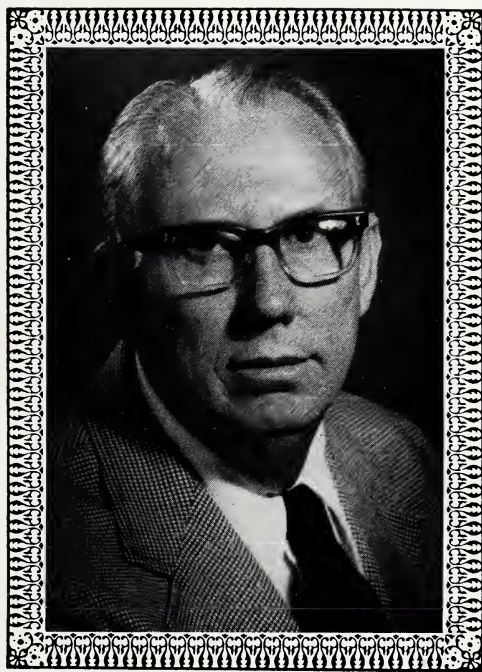
# CAROLINA CHRISTIAN

VOL. 30, NO. 1, January 1988



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**Howard Winters,  
Preacher, Author, Editor**



by David Pharr, Rock Hill, SC

For almost a score of years Howard Winters has been editor of **Carolina Christian**. For over a quarter of a century he has served churches in the Carolinas. For thirty-seven years he has been a devoted unselfish servant of our Lord.

Upon learning of his illness my first thoughts were for myself and so many others in the Carolinas and over the brotherhood who have benefitted by the life and work of this brother. Thankfully we are now optimistic over the prognosis of his illness and we are praying for and expecting his recovery. We are, therefore, happily anticipating that Howard will make many more contributions to the cause we love. By God's grace Howard has books yet to write, more issues to edit, many more sermons to preach and further encouragements to share.

Over the years this magazine has generously acknowledged the good works of others. Brother Winters has always been willing to give honor to whom it is due. He has, however, had little to say about himself. It was decided, therefore, by the Carolina Christian Board of Directors that this special issue should be published in appreciation of this faithful and beloved brother.

It would probably be easier to write much about one who has done little than it is to write little about one who has done much. The articles herein give only a brief glimpse into the heart, life and work of brother Winters. Our readers will recognize the authors of these tributes as being men who themselves command much respect. We are especially grateful to Johnny Melton, not only for writing the biographical sketch, but also for compiling the material for this special issue.

Brother Winters' work with **Carolina Christian** has been a labor of love. For his nineteen years of editorial responsibility he has been paid nothing. Most of the time his

*\*Guest Editor*

personal expenses have not been reimbursed. His commentaries we have published have paid him no royalties. All he does is for the good of the paper and the gospel it promotes. There would likely not be a **Carolina Christian** today except for his dedication. Writers sometimes submit articles which are not ready for publication. Many of these have benefitted by Howard's patient work with their materials.

"Unselfish" perhaps best describes Howard's approach to life and work. He has little concern for what is luxurious or fancy. He is a common man with common tastes. His only dreams of greatness are for the glory of Christ's kingdom. The world will take little note of his accomplishments, because he has cared little for the world's ambitions. Instead he has sought success by the unworldly rule that it is more blessed to give than to receive.

Howard loves to write, but I think he is just as thrilled to read good writings by others. He enjoys preaching, but seems to equally enjoy hearing others. He appreciates

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#### EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; Dennis Conner, Brotherhood News Editor, Johnny Melton, Carolina Pulpit Editor.

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compliments, but is lavish in his praise of others. He is enthusiastic about selling books, but is more concerned that others own good books whether he makes a profit or not. He speaks on numerous lectureships, but wants to hear every other speaker, novices included. If I know a man who harbors no jealousy at all, it is Howard Winters.

I am not sure where first I met Howard, nor where we began to develop a close friendship. I am sure of this, however, that in this world I have no better friend. We have spent many hours together. He has encouraged and helped me more than he could know. At lectureships, in gospel meetings and working with **Carolina Christian** we have disagreed little, shared much and cemented brotherhood. To say that he is **my** friend is not to suggest that he is not equally a friend

to a host of others. But I am proud to call him **my** friend, for such he is — loyal, unselfish and constant.

What contributions has Howard made to the church in the twentieth century? Only God can answer. Gospel sermons do not build stone monuments, but they may affect lives of people not yet born. Authors write for a few years, then lay down their pens forever; but their books may yet teach in distant times and faraway places. History has had more prolific writers, but few of us have been contemporary with anyone who has written as much as well and as helpfully as brother Winters. We are persuaded that many souls will be affected forever by the works of this beloved sage of the Appalachians.

## Howard Winters

### Johnny Melton, Statesville, NC

Howard Winters was born September 28, 1928 the eleventh of twelve children born to Ed and Bessie Winters, six miles North of Mountain City, Tennessee. He attended church services at the community church meetinghouse where it was stipulated in the deed that anyone could preach regardless of his religious affiliation, except Catholics and Mormons. As a young teenager Howard was baptized and attended services in various denominations. He and his brothers Sam and Clayton along with two of Sam's children formed a singing group and performed in various services. Howard attended Baptist services more than anything else; however, he never joined the Baptist church because he would not submit to rebaptism. Consequently, when he began to want to preach, the Baptists were not eager to open their pulpits to him. He preached his first "sermon" in a Pentecostal-Holiness tent meeting on September 11, 1949. Later he attended the Christian church, and though a young man and unmarried, he was appointed an elder.

Howard learned the truth and obeyed the gospel in the spring of 1950. It is a thrilling

story. I will let him tell it in his own words:

"I was reared under the influence of denominationalism in the poverty-stricken mountains of East Tennessee. But worse than the poverty was the isolation. Until a few weeks before I obeyed the gospel, I had never heard of the churches of Christ as I now know them. But I loved the Lord, believed the Bible to be the inspired word of God, the only source of religious truth, and I desired with my whole heart to do that which was right in the sight of God. As I studied the Bible (the only religious book I possessed) I preached and put into practice everything I learned from it. This created some problems in the church for which I preached, problems which eventually led to division. About the time the division took place, my oldest brother heard some preachers on the radio in a distant city. He identified them with our needs and desires — the desire to go back to the Bible and follow it in every act of faith and practice. He contacted them and asked them to come and help us.

"In a few weeks one of the radio preachers, Oswald D. Wilson, who had a



short time previous to this renounced the digression of the 'Christian church,' came to our community and scheduled a five-night's meeting with the small rural church for which I was preaching. On the second night of the meeting, every member of the church which was present, except one (my mother, and she maintained until the day of her death that she had been Scripturally baptized in her youth), including me, went forward to make the good confession and to be baptized (the following day) for the remission of our sins, as Peter had instructed penitent believers to do on the day of Pentecost (Acts 2:36-38). The next day (there was no prepared place to baptize that night) when we assembled to obey our Lord, seven more members, not present the night before, came to make the confession and thus the whole congregation was baptized together."

In 1960 Howard married Minnie Bowers. Three children have blessed their home: Susie (Mrs. William Bright), Tim and James. Howard loves his wife and children unreservedly. He describes himself as the father of three children "and the extremely proud grandfather of five absolutely great grandchildren."

Howard's older brother, James, serves as an elder at the State Street Church of Christ in Bristol, Virginia. His younger brother, Clayton, preaches for the church in Erwin, Tennessee. His nephew, Everette Morefield, preaches for the church in Lebanon, Virginia. Other nephews who preach include J. E. Stanley, Creston, North Carolina; Harold Morefield, Butler, Tennessee; and Tony Stanley.

Howard preached in Wilmington, North Carolina; Burlington, North Carolina; Duncan, South Carolina; and since 1976 he has served the church in West Jefferson, North Carolina. His association with **Carolina Christian** dates back to his days in Burlington, North Carolina. In 1969, he was named Associate Editor. His work as Editor began with the December issue, 1970. The paper has enjoyed a growth in circulation and influence under his guidance.

In addition to his work with **Carolina Christian**, Howard has served on the Board of Directors of Carolina Bible Camp for at least 15 years. He has participated in 21 of

the past 23 sessions of CBC. And the two times he was unable to attend he was either recuperating from surgery or else he was undergoing surgery. Howard is known and loved by the young people of the Carolinas. Howard has contributed greatly to the development of Carolina Bible Camp. His sound judgment and sage counsel are valued assets.

Howard is a prolific writer and whatever he writes is worth reading. He has published the following volumes: **The Holy Spirit — His Indwelling and Work, The Bible and Strong Drink, The Work of the Holy Spirit, Man — His Fall and Redemption, Practical Sermon Outlines** (co-authored with his brother, Clayton), **Commentary on Romans, Commentary on First Corinthians, The Carolina Lectures**. In addition to these he has published 8 tracts and 2 workbooks. It has been my pleasure to be associated with Howard over the past 14 years. For 13 summers our beds were side by side in the staff cabin at Carolina Bible Camp. We have discussed, debated and even argued at times, the Bible and biblical concepts until the wee hours of the morning. Nothing else has whetted my appetite for the meat of the word of God like these times together.

Because we have served together on the Board of Directors of both CBC and **Carolina Christian**, I have been privileged to work closely with Howard. I can testify to the fact that he, like Nathaniel, is a man "in whom is no guile." I do not expect to know, much less count as a treasured friend, a better man than Howard Winters. I will forever be indebted to him for the many blessings his friendship has brought into my life. I know of no man more deserving of the honor we seek to give him. It is with profound gratitude to a gracious God that in His sacred providence He has allowed me to know and love Howard Winters that this special issue of **Carolina Christian** is sent forth. May God bless this labor of love to its desired end.



# Howard Winters — Brother and Family Man

Clayton Winters, Erwin, TN

As brother Howard and I have shared a very unique relationship. We were fortunate to be born into a very close knit family, and the bond between us strengthened as the years passed. We went to school together, and although there were three years difference in our ages, we spent most of the time in the same grade: for you see Howard spent three years in the first grade. Quite scholarly he was in those days; in fact, Mom said he probably never would have graduated that grade if he had not eaten his reader (he had a nervous habit of chewing on the corners of his book: after three years there wasn't much left).

We worked side by side on the farm from the time we were big enough to carry a hoe or follow a horse. But I suppose it was in our teenage years that we became practically inseparable. During our courting days, we only had one car; so naturally we took care of that task together. However, as luck would have it, we often had only one girl also. I remember that on one such occasion he had a girl friend, but I didn't. During the course of a week or so, she decided she liked me better than she did him (I don't know why, everybody who knows Howard knows how good looking he says he is), so I moved in. It bothered the girl some, so she asked Howard if he was mad at her. He replied simply, "No, I wouldn't want a girl that wouldn't go with my brother."

That was, and is, Howard! When we became Christians and he started preaching the unsearchable riches of the gospel, I wanted to follow in his steps. Howard rarely allowed that: he was behind me pushing. I mean by that that in those lean years (for both us and our audience), when an opportunity presented itself for one of us to shine a little, he always pushed me out and stepped into the shadows (and I am far from being the only preacher who could make that statement).

Perhaps another unique thing about us

as brothers is the fact that although separated about thirty-four years ago due to our work as preachers, we have always kept in touch. During all that time hardly a week has passed that we have not exchanged letters, and to open his is still one of the highlights of my week.

Howard was the chief support of our ageing parents, and for this reason he married later in life than I did. He met Minnie Bowers who was destined to change his bachelorhood; but naturally he talked to me about it first, and I just as naturally opposed it (Minnie has forgiven me, but still reminds me of my bad judgment occasionally!). But if any marriages are made in heaven, theirs must have been. They have built the kind of home I think any couple could be proud of. And I'm equally sure their children will rise up and call them blessed.

But I often tell people that we are brothers, both by birth and by choice: we are brothers in the flesh and in the Lord. And I would have to say without hesitation or reservation, that no living human being has had as great a spiritual impact on my life as has he. We have debated (even argued a mite now and then according to Minnie and Vivian) almost every conceivable issue; we have shared every problem and cried on each other's shoulder frequently; we have traveled together, preached together, prayed together, and worshipped together; and always he has been there to strengthen me when I was weak, and rejoice with me when I succeeded.

One of the shattering moments of my life was when recently I received the message that a malignant tumor had been removed from his gall bladder and possibly had spread. The word cancer never had a more frightful sound. As of now his diagnosis is good; but whether by this or some other malady, we know we have reached the time in life when soon we must be separated in time — but because we are spiritual brothers, joint-heirs of



Christ, we know we never will be separated in eternity.

Howard, I love you dearly; and I thank David Pharr, Johnny Melton, and **Carolina Christian** for this tribute they are giving to

you; and especially that they have invited me to express my feelings for you in this public way. May God bless you as you have, in so many ways, blessed my life, and that of countless others.

## Howard Winters — The Preacher's Friend

**Jim Gardner, Knoxville, TN**

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any praise, think on these things." (Phil. 4:8).

The first time I met Howard Winters, he praised a little talk that I made. A preacher who was standing close by told me not to let the praise go to my head, Howard praised everyone.

To praise indiscriminately robs praise of its meaning and reduces it to an empty sound that cannot encourage because it cannot be believed. But to reserve praise only for the perfect, the brilliant, means watching in ineffectual silence the struggle of those to whom a word fitly spoken could prove a beautiful and treasured gift.

It is not true that Howard praises everyone, only that he praises all that is good and right, though flawed and limited. The one talent man is still fearfully and wonderfully made, and his wholehearted service is of great worth to God and man and worthy to be praised. Howard, as much as any per-

son I have ever known, seems constantly eager to find, cherish and praise the good in people.

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." (Phil. 2:3-4).

Among the most charming qualities that any person can possess is the ability to identify with others so that other people and their affairs become as important as one's own selfish interests because those other people belong to you and you to them. Howard has always appeared to me to be as delighted in the successes of others as if they were his, and to be as patient and concerned with the failures of others as if those too were his. I believe that this quality lies at the heart of Howard's greatness as a teacher, and is just as important as his vast knowledge of the Bible. Students are willing to learn because they are convinced that the teacher has no other ambition than to help them become wiser and better.

Each time that I have heard Howard

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preach or teach, each time that I have discussed with him the Bible or any moral issue (and to discuss any moral issue with Howard will inevitably include discussing the Bible), I have learned something. Whatever the subject, the lesson has always included honesty, humility and a single-minded de-

votion to truth. The truth can become a lie when it is proclaimed with arrogance, argued with deceit, or defended with bitterness. The truth is most lovely and most powerful when it is exemplified by the life of the teacher. In honoring Howard Winters, we honor the truth to which he has given his life.

## Howard Winters — Writer and Editor

**Guy N. Woods, Nashville, TN**

Few men among us do so well so many things as Howard Winters. Areas of activity in the Lord's Cause — which he loves so well — especially evidencing his exceptional abilities are in the fields of writing and editing. These powers are acquired through much study and a lifetime of application, and brother Winters excels in both because he **loves books** and has long since learned how to use effectively the lessons he has gleaned from them.

It is not unusual to find men in the ministry of inquiring minds and of studious habits who find the pursuit of knowledge an enjoyable and exciting hobby, but whose aim is simply and solely the acquisition of knowledge — not its proper and practical use of blessing and benefitting mankind. These men may properly be called "bookworms," for this they are, one of which Howard Winters is not! I have long been impressed with the fact that brother Winters appreciates books and is a persistent student of them because he loves and values truth above all else, and in acquiring it from his books, is thereby more able to preach and teach New Testament Christianity.

For many years he has collected and distributed books and, frequently at his own expense, through a generosity he could often ill afford, he has shared them with others, because he is greatly desirous of making the work of others, as well as his own, more potent and powerful. One of the unique and wonderful characteristics of this great and good man has been this disposition, and

many preachers, young and old, have been the recipients of his benefactions. Books, and the truth they contain, are more valuable to him than money, and he has dispensed them as a philanthropist distributes his material possessions, for the good of mankind not only here, but throughout the great hereafter, and for this he will be richly rewarded.

Creative writing is not easy, and its first requisite is thorough and exhaustive research into the themes involved. It is impossible to write in edifying fashion about that which one does not clearly understand. One of the most obvious and impressive features of Howard Winter's articles is their clarity, simplicity and directness. No one, not even immature students, may properly claim that his writings are ambiguous and obscure; far from any ambiguity or obscurity associated with them, they are models of lucidity, worthy of study and imitation by young preachers seeking to improve their own style and effectiveness as writers.

Lately, in the columns of the **Carolina Christian**, brother Winters has been writing in detail of the persons and principles of the Restoration movement — articles which demonstrate thorough familiarity with, and a deep sympathy for that effort. In this he is performing valuable service for a brotherhood perilously teetering toward apostasy, and whose call for a pure faith and an unquestionable practice in all matters is in many places muted. While some among us would attempt to move away from the basic goals and aims of the men who launched and, at

great personal expense and much sacrifice, built the movement into a powerful and far-reaching promotion of the Cause we love, he is seeking to call brethren back to those aims and goals having their origin in the pure Christianity of the first century. In this he ought to have the strong encouragement and active support of all who love the truth and the Cause for which our Saviour died.

Editing a paper requires special skills and not all who write effectively can serve efficiently in this capacity. One must have served in this fashion to be fully aware of the pressures, the politics and the persuasiveness often brought to bear upon those who thus act. A great amount of intuitiveness must be exercised not only to determine what should go into a paper, but **what ought also to be kept out**, and no little courage is required to

this end. Seldom indeed have I had occasion to observe any departure from this characteristic of a good editor in the **Carolina Christian**. Howard Winters has carefully honed his skills, distinguished himself as an excellent editor, and has never veered from the goal originally set by those who founded the paper to promote Christianity in the Carolinas. I frequently conduct meetings in the area of the paper's greatest circulation and often hear brethren commend him and it for its work. I am honored to be among his friends, to be invited to share in this well-deserved tribute to him and I, along with all of his readers, friends and faithful brethren and sisters in the Lord earnestly wish for him a long life of usefulness and service in the work he does so well.

## Howard Winters — Gospel Preacher

**J. Franklin Camp, Moody, AL**

I have known brother Winters for more than twenty-five years. I first heard him speak on the lectures of the Memphis School of Preaching. Invitations to speak on the Carolina lectures have provided me the privilege of knowing him personally and seeing his influence in the Carolinas. Howard has been a blessing to the Carolinas.

Gospel preaching begins with the heart. One must have a heart of compassion if one preaches to please God. God's great compassion for man must reach deep into the recesses of the heart to prepare one to have compassion for a lost world. "We love him, because he first loved us." (1 John 4:19). Howard has a profound awareness of God's love. His heart was touched by the wonders of God's love which helped him realize his own unworthiness. It was the marvelous love of God that led him to give his life to preaching. He preaches because he loves God, not for worldly fame or wealth.

His love for God gives him a heart of compassion for the rich and the poor, the high and low, for friend and foe. I have nev-

er heard him speak an unkind of word of anyone. When he is criticized, if he thinks an answer is called for, he does it with dignity and kindness. Ugliness, harshness and a critical spirit are foreign to his character.

Howard is a student of the Bible. When one hears him speak one is impressed with his preparation. He is a man of the book. He has an unfaltering faith in the Scriptures. His lessons are Bible based. He knows the emptiness and the dangers of human wisdom. His commentaries on Romans and 1 Corinthians are evidence of his Bible knowledge. The length of time he has worked with congregations shows he is a student. If he had not been a student of the Scriptures, it is doubtful that he would be in church today. He studied his way out of error and he knows the importance of following the Bible. He has never ceased the honest study that led him to the truth. If one can take his Bible and show Howard that he is mistaken about some passage, he will accept the truth. He is interested in truth. He is willing to follow truth wherever it leads and without consideration of the cost. He

knows his soul and the souls he teaches will be judged by the truth. His heart hungers for truth and accepts and rejoices in proclaiming it. Some preachers with more education could profit by adopting his studious disposition.

Brother Winters understands the importance of balance in preaching. Some equate balance with softness and compromise. This is a misunderstanding of the term. A synonym is equilibrium. Balanced preaching does not ignore error. Balanced preaching includes rebuke when necessary. Howard avoids extremes. One of the things that has impressed me with him is his grasp of the principles of the restoration. He knows how to distinguish between things that differ. "That ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ."

(Philippians 1:10). The A.S.V. margin says the things that differ. One of the major problems of the restoration is distinguishing between matters of faith and judgment. One becomes unbalanced when one's scruples are made matters of faith. It is the grasp of these principles that gives him the ability to hold on to truth and avoid the extreme of binding where the Bible does not bind, or loosening where the Bible has bound. He knows when a matter of faith must not be sacrificed, and how to disagree over a matter of judgment without being divisive.

These are some characteristics of brother Winters as a gospel preacher that have aided him in working for unity in the Carolinas. May God give us more preachers with his compassion, his dedication to know the Book, and his ability to distinguish between things that differ.

## Howard Winters — Son of Exhortation

John Waddey, Knowville, TN

Everyone needs a friend. Everyone needs a little encouragement. In the Jerusalem church and later at Antioch, it was Joseph Barnabas who was the son of exhortation (Acts 4:36). A church with members like Barnabas will prosper. One without such will wither and die.

Over the years, Howard Winters, editor of the **Carolina Christian**, has proven himself to be a son of exhortation. There are few congregations and few preachers in the Carolinas and neighboring regions that this good brother has not encouraged.

Brother Winters is a humble man. He was born and raised in the backwoods of East Tennessee. In spite of the disadvantage of no college education, he taught himself and became a competent preacher and Bible scholar. Knowing the value of books and education, he has encouraged multitudes of young preachers to get the necessary training for their work. He has been most generous in assisting them in building their personal libraries. Often he has sold them

books at greatly discounted prices, or extended men credit without interest so they could have the needed tools with which to do their work. As these young men go about preaching the gospel, a measure of their success will be attributable to the man who encouraged and assisted them — that man is Howard Winters.

Brother Winters has encouraged this author in his work of writing and training gospel preachers in the East Tennessee School of Preaching and Missions. It is no secret that Howard Winters can be counted on for help for every good work. You can be confident that what he does will be done well. Should it be a chapter for a lectureship book, the quality will be excellent. Should it be an article on a difficult subject, it will be well researched and written. If it is a gospel meeting, the truth will be preached in simplicity and purity. If there is a conflict, he will work to resolve it.

Being a son of exhortation, brother Winters has few enemies. After twenty years of work in nearby East Tennessee, the writ-



er has yet to hear anything but good for this brother and his work.

I thank God for Howard Winters and count it a privilege to call him my friend. It

is an honor to pen these words for a man who has been most helpful to me and to the cause of Christ in the Carolinas and East Tennessee.

## Howard Winters — and the Carolinas

**James Meadows, Jackson, TN**

When Howard Winters moved to the Carolinas in 1962 a great love affair began. Howard and the Carolinas were made for each other. They learned to love each other and that love has grown because it is grounded in a love of the Lord on the part of both.

It has long been my conviction (and I have stated such to many people) that Howard Winters is the most valuable man (as far as contributing to the spiritual welfare) the Carolinas have ever enjoyed. His deep humility, sound writings, balanced wisdom, and love for the Lord's cause have made it so.

Howard worked at Wilmington, North Carolina, in 1962-64. He then moved to Burlington, North Carolina. Howard spent six or seven years working with the church at Duncan, South Carolina. In 1969 Howard became editor of the **Carolina Christian** and has done a remarkable job. For about twelve years he has worked with the church in West Jefferson, North Carolina.

### **HOWARD WINTERS' SPECIFIC CONTRIBUTIONS**

First, Howard has been a moving force in the lives of many young preachers (and old ones as well). He has shown patience and compassion when others were ready to criticize. He has encouraged further study when he felt there was error or a lack of full understanding. He has given literally hundreds of dollars worth of books to the libraries of young men (through gifts or tremendous discounts). He has set the example of study habits that leads to a vast knowledge of God's word. He is the Barn-

abas (Acts 4:36; 9:26, 27) of the Carolinas.

Second, Howard has maintained a sense of balance that the Carolinas (and all places) need. This balance, in my judgment, has kept many forces in the Carolinas from gaining a foothold in extremes. Many times I have seen Howard grieve over the unwillingness of some of his brethren to give-and-take in matters of indifference.

Third, Howard Winters is one of the soundest men in the doctrine of the word that I know. From 1975 to 1981 it was my privilege to work closely and personally with Howard in many ways in the Carolinas. Hearing him discuss the Bible in sermons, lectures, writings, and in private studies, I feel that I personally know the soundness of this man. Even though he has been accused of liberalism (unsoundness in this case), those of us who know him closely know that his love and thirst for truth guard him against such.

Fourth, Howard has been good for the Carolinas because he has stayed. Many good men have come to the Carolinas, stayed a few years, then left. Howard has stayed. Why? It is not because of large salaries because Howard has never enjoyed such. It is not because of the call of big churches (even though he has received some) because he has largely worked with small, struggling congregations. It is because Howard believes that he needs the Carolinas as the best place to serve the Lord, and the Carolinas need him. May God bless you with health and strength to keep staying, Howard.

Fifth, Howard and the **Carolina Lectures** go together. He has always opened the pages of the **Carolina Christian** to advertise and push this yearly event, one of the oldest in the nation. His presence (or absence) was al-

ways felt. That hearty handshake and encouraging word as each speaker finished were in-valuable. His witty remarks add humor and joy to every occasion. His huge display of books (with usually large discounts) has helped many churches and preachers stock their libraries.

### CONCLUSION

It is my judgment that a history of the Carolinas must list Howard Winters as one of its greatest men. It must recognize that the Carolinas have been (and are) a better place

to live because this man has been there. He has truly been salt that has not lost its savor (Matt. 5:13). I consider Howard Winters a close and dear friend. I dedicated my book on **Prayer** to Howard and here is a part of that dedication: "Howard has the rare combination of soundness, common sense, and balance. I personally consider him to be one of the greatest servants in the Lord's church today. I personally consider him to be one of the truest friends I have ever had and I am thankful for him. May God bless Howard Winters with many more fruitful years in his service."

## Howard Winters — Man of God

**George W. DeHoff, Murfreesboro, TN**

The Book of God teaches us to give honor to whom honor is due. Long ago we learned to fear God and honor the King. During the Old Testament period people honored the prophets who came to teach them the way of the Lord. And God blessed those who honored His servants. The woman who built the prophets room on her house was blessed for it. The church of our Lord was established in many communities because some faithful gospel preacher (and his family) sacrificed that a meeting could be conducted and a struggling little church started. Many of those churches had only one or two meetings a year. The preacher stayed in some home — and those homes where the preacher stayed were doubly blessed. They learned to share with others to spread the gospel, they learned to study God's Word and heard of kindred spirits who loved the truth. Those pioneer preachers deserve to be honored, loved and respected.

But when great preachers of our generation are mentioned, one would shortly have to mention Howard Winters. If one wanted to honor successful servants in the kingdom, brother Winters would be among that number. And if he wanted to write a history

of the church in North and South Carolina he would have to write about Howard Winters who for so long has done so much to preach the truth everywhere but especially in his beloved section of the country.

Brother Winters is an educated man. Some secure their education by "taking" a certain number of classes. (Many of which have little or nothing to do with preaching the gospel.) Others, like Gus Nichols or Howard Winters became well informed by reading, studying and depending on God's Word. Such men have a wider knowledge than one who focuses on a particular point to secure a degree. Howard Winters is such a man. He knows the Book and he knows

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religious history. Indeed, he is quite well informed in the theology of different people.

To know Howard Winters is to love him. He is a good man. He is generous and unselfish. His heart goes out to those in need especially young preachers. You have heard of the old-fashioned idea that "He would give you the shirt off his back." That describes brother Winters.

Brother Winters depends on the Book. He is a chapter and verse preacher. If God said it, he believes it. If it can not be found in the Book, he rejects it. This guarantees that regardless of what subject or "issue" comes up, he can be depended on to arrive at the truth and to stay there.

Howard can do many things well. But he prefers to be known as a preacher. His meetings strengthen the church. His "lectures" are faith builders. His "local" church work is a continuous effort to get everyone to live every day by the principles taught in God's Word. His work in Burlington, North Carolina; Duncan, South Carolina; and West Jefferson, North Carolina has been outstanding.

Brother Winters likes to write. His books are good — every one of them. His sermons, outlines and commentaries are worthy of a place in any library. His writing of every book has been not to attract attention, and certainly not to make money, but to fill a need in the brotherhood of literature. These books speak for themselves. They are good.

They are great.

No one is saved without preaching. The one thing which the church does that no other organization will do is preach the gospel. Brother Winters has written numerous tracts. Every one teaches the truth and fills a definite need.

Many have been helped because Brother Winters sold them a book — and hundreds because he gave them a book. His selling and distributing of books has never been to make money. All of us who print and circulate books can testify to that. This has just been another way for him to preach the gospel. While he has tried to exercise good business judgment and do things honestly in the sight of all men, he and his family have sacrificed to put gospel literature into the hands of others. Only in eternity can we know how many people he has helped in this manner.

How should we judge Howard Winters? His preaching, his home, his work, his writing, his library, his studious and helpful habits — all of these would enter into such a study. He is in every sense a Christian gentleman. Those of us who know him love him. We mention him in our prayers and he lives in our hearts. His editorial work is outstanding. People who know the church in the Carolinas, know and appreciate him. Thank God for Howard Winters. Until the day dawns and the shadows flee away, we do not expect to meet a finer man!

## News Briefs

### David Pharr, Rock Hill, SC

Please send news reports to David Pharr, 339 Charlotte Avenue, Rock Hill, SC 29730. Items must be received by the next-to-the-last Thursday of the month. We would like to be on your bulletin mailing list.

### NORTH CAROLINA

**Charlotte.** Providence Road has announced its Second Annual Carolina Leadership Seminar for February 19-21. The theme will be "God, Give Us Strong Deacons" and will feature speakers Truman Scott and Gerald Paden.

**Charlotte.** Westside has scheduled the 1988 Carolina Lectures for April 3-7 on the theme, "Old Friends, A Series of Biographical Studies." Daytime speeches will focus on Old Testament persons, while Sunday and evening messages will be evangelistic.

**Elizabethtown.** David Benardello and his family have agreed to move to the Bladen congregation. David was a missionary in Italy for two years and has been working since with the Schultz-Lewis children's home in Indiana.

**Reidsville.** The church is now using their new building at 1583 Freeway Drive.



**Raleigh.** Brooks Avenue had a debt retirement drive November 22 with total contributions and promises of over \$55,000.

**Asheboro.** A note in the bulletin reports that former Asheboro minister Ariel Missildine has cancer. His address is 303 Wolf Street, Linden, AL 36748.

**Albemarle.** Jim Hunter's father passed away in November.

**Statesville.** Kirk Sams' father passed away on December 9. The Northview church had a record contribution on November 15 of \$11,065.

**Raleigh.** Members of the church have formed an independent non-profit corporation, Christians in Action, to provide homes for the care of the elderly or disabled adults. It is planned that the first facility will be ready in the Raleigh area by April, 1988. For informatirm contact CIA, P.O. Box 52222, Raleigh, NC 27612.

**NC Conversions:** Gastonia 2; Brooks Ave., Raleigh, 4; Oxford 2; Asheboro 4; Helen Street, Fayetteville, 1; Providence Rd., Charlotte, 1; Olga Ave., High Point, 2. Total 16.



## BROTHERHOOD NEWS

**Dennis Conner, Yadkinville, NC**

### FREED-HARDEMAN COLLEGE LECTURES

**Henderson, Tenn.** The 52nd Annual Freed-Hardeman College Bible Lectureship will be held February 8-12 on the campus of the college. The theme will be "Love for God and His Word."

Evening speakers include Dowell Flatt, Guy N. Woods, Leroy Brownlow, and David Sain. Classes will be taught by Ed Rezak, Hugo McCord, John Waddey, Robert Camp, Ed Qualman, James Burns, Buddy Martin, Kevin Owen, Joe Roberts, Larry McKenzie, David Short and others. Featured daily speakers will include Winford Claiborne, Franklin Camp, James Tollerson, and Alan Highers. For more information

January 1988

### Olga Avenue, High Point

**OCCIE WALL,** Reporting: Greetings. We are still doing the work of the Lord. Our minister, brother Al Simmons is working very hard and the church is on the move. Please pray that we will stay in the will of the Lord. We have had two baptisms.

### SOUTH CAROLINA

**Seneca.** Randy Smith has agreed to move to the Seneca work after several years at Williamston, SC.

**Port Royal.** A new congregation has been established in Beaufort County, meeting in the Port Royal Elenentary School. This is about two miles east to the Parris Island Marine base. A preacher has agreed to move there, but support is needed. At the first service on August 9 there were 18 present, but attendance has now almost doubled.

**SC Conversions:** Summerville 2; Northeast, Taylors, 2; North Charleston 1; Winnsboro 8; Myrtle Beach 2; Charlotte Ave., Rock Hill, 1. Total 16.

contact Winford Claiborne, Freed-Hardeman College, Henderson, Tennessee.

### IBC LAUNCHES \$2.5 MILLION CAMPAIGN

**Florence, Ala.** International Bible College has set a goal of \$2.5 million for the first comprehensive capital campaign in its sixteen-year history. The campaign for funds for buildings, endowment, and debt retirement was announced recently by Charles Coil, President of the college, at a news conference on the campus. "Kick-off gifts" and pledges totaling nearly \$500,000 were reported at the news conference.

International Bible College began in 1971. The college has a forty-acre campus with six buildings and a 20,000 volume library.

Specific goals for the campaign are:

1. \$600,000 to build and equip a radio-communication center to house a new 30,000 watt public college radio station and a television production facility.

2. \$400,000 to provide additional housing for a growing student body.

3. \$1,000,000 for permanent endowment to help underwrite an annual operating budget of \$1.3 million.

4. \$500,000 to pay off campus indebtedness.

The campaign is planned for three years

and will be directed by Dennis Jones, Vice President of the college.

## CHURCH GROWS IN VENEZUELA

Caracas, Ven. Bob Brown, missionary to Venezuela, reports that to date 323 people have been baptized into Christ this year in Venezuela, including 118 in the city of Caracas. The largest congregation in the nation is in Caracas. The church there averages over 400 on Sunday morning.

# Points to Ponder

Howard Winters, West Jefferson, NC

## MY ILLNESS

When one is ill, two things become more vital than ever: faith and friends. And in my illness I have been richly blessed with both. And both are priceless. Since it has become generally known that a malignancy was found on my gall bladder when it was surgically removed in July of 1987, I have received scores of cards and letters from all over the country — far, far more than I can reply to personally. Some have thus requested that I keep you posted through the paper. As of now, everything is upbeat — looking good! I am through with the radiation therapy (which was the most difficult thing I have ever experienced, physically, mentally, and emotionally) and should finish up the chemotherapy by the middle of February. I had a CAT scan around the first of November and nothing showed up. This increased our hope that the cancer was all removed in surgery. I have another scan scheduled for February 2. If it turns out good it will greatly increase the hope that the surgery and treatments have done their work well. So at present, I am optimistic about the future and am back to almost a full schedule of work. My deepest gratitude is expressed to all for your concern and prayers. Faith is still the vital force in my life. And that is why I can ask all my friends to keep on praying.

## BOOKS

It is no secret: I love books. My office and house (and usually the car) is filled with them (and my want list for more is a mile long). Thousands of books roll off the press every year. They have come to be such a part of our lives (especially the Bible) that we may take them for granted, thereby forgetting that all societies have not been nor are blessed with them. But how did books come to be?

It is interesting to note that jealousy led to the invention of books as we know them. Before New Testament times there were two great libraries, one in Alexandria, Egypt and the other at Pergamum in Asia Minor. Two rulers in Pergamum in the second century B.C. were great book collectors. Together they had built up a huge library of 200,000 volumes. This caused a jealousy to grow up between it and the library in Alexandria. In order to give Egypt an advantage, Ptolemy prohibited the exporting of papyrus, the material from which nearly all ancient books (scrolls) up to that time were made. This forced Pergamum to the discovery of a new and more durable knitting material (parchment) made from animal skins. Since parchment did not work well as a scroll, there was conceived the idea of sewing the sheets together to form a codex (book). Thus the idea for a multi-paged book was born. And there is no way to measure the blessing

Carolina Christian

that concept has brought to every generation since that time. This concept was enhanced many fold when the printing press was invented. As we understand it, the Bible was the first book to be produced on the printing press. While millions of books have been printed since then, the Bible is still the best seller of them all. It still tops the list every year. It is now not unusual for a religious book to become a best seller, but none (religious or otherwise) has ever surpassed the Bible.

## FAITHFUL UNTO DEATH

The Lord instructed the church at Smyrna, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10.)

To be faithful means to prove ourselves true, especially in time of trial. It means not to abdicate one's position of faith under persecution. To be faithful, every act of life must be performed in keeping with our pledge of total allegiance to Christ as Lord (cf. 2 Cor. 10:3-5). It is not a requirement to be perfect (in the sense of sinlessness) but a command to be faithful — to stand firm (under all conditions and in every situation) in our commitment to Christ (Matt. 6:33). As Christians, we belong to Christ absolutely and to be faithful means that we will always be found at our post of duty to Him.

But the command is made more stringent by the addition of "unto death." This means be faithful to the enduring of death. It is certainly true that one is to be faithful as long as he lives, but we would miss the significance of this were we to think only in terms of being faithful until life ends naturally in death. The thought is, be faithful even if the price you must pay is death. It is said that Marcus Aurelius, a Roman emperor, was once enraged at 40 Christian men because they would not bow down and worship his image. He commanded, "Strip them to the skin." After they were stripped he ordered them to go stand on a frozen lake until they were ready to renounce the Nazarene God. But when dawn broke the next morning, 40 nude men were found dead on the ice. They had been faithful unto death.

## FOLLOW JESUS

Who will follow Jesus? is a question we should do more than ask in a beautiful song from which the question is lifted. To follow Jesus is to come out of the Babylons of this world and enter into the glorious city of the Lamb (the church). John made this point well when he recorded the vision of Revelation 18. In this chapter the fall of Babylon is both announced and described. But before the fall the people of God were called out of her. John says, "And I heard a voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4.) While in the vision Babylon is seen as a city, the people of God could dwell in her without being a part of her. But more likely the meaning here is not of the actual people of God but his potential people (cf. Acts 18:10). If this is the case, and it seems to best harmonize with the context, they would become God's people by coming out of Babylon. Thus to come out of Babylon is equal to coming out of the world or out of sin. To come out of Babylon is therefore to follow Jesus, to make Him, rather than fleshly lust, the aim and purpose for living. To follow Jesus is to take the high road instead of the low, to follow right instead of wrong, to go to heaven rather than to hell.

## MARRIAGE

Those who have appreciation for God's order of things respect marriage as a great blessing to mankind. It is not just a human institution; it is a divine one. It was instituted by God when He created man and woman. He made them male and female so that they would be interdependent. Or as Paul puts it, "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord." (1 Cor. 11:11.) This interdependence also relates to reproduction. That is, neither man nor woman can reproduce without the other: it takes both a male and a female to produce another human being. In the beginning the woman was taken out of man, but since then all men have come by the woman (by the process of birth). No human being, since Adam and Eve, has ever



existed without both a father and a mother (in the case of Christ, He had a heavenly Father and an earthly mother, Isa. 7:14; Matt. 1:18-23). The Berkeley Version brings this out forcefully: "In the Lord there is not woman without a man, nor a man without a woman." God has thus so designed the reproduction process as to make man and woman interdependent, and the only plan He has for reproduction is in marriage. God never intended for there to be a child without both a father and a mother, and to assure this ordained marriage. When God's plan is followed, a child (under ordinary circumstance) is born into the security of a home. That is the way God planned it.

### STARTING RIGHT

G.B. Caird, an Oxford professor, tells the story of a yokel who was stopped by a passing traveler and asked, "How can I get to Cambridge from here?" "If I were going to Cambridge," said the yokel, "I wouldn't start from here." Sometimes one must start at the right place or else he will get nowhere. One cannot put the roof on a building before he lays the foundation. Nor can one eat a meal before it is prepared. I noticed this principle early in life. I would put my shirt on (as a boy) and button it up, but most of the time when I was through I would have a hole left at the bottom. The problem was, I did not get the first button in the right hole. Thus I would come out wrong. To come out right, as everyone knows, I had to start with the right hole matched to the right button. This principle is true in religion as well as in every-thing else. For example:

One cannot be a Christian until he becomes a Christian. One may act as a Christian and do as a Christian does; he may even believe that he is a Christian. But one cannot be a Christian until he is born again (John 3:5). Jesus said, "He that believeth and is baptized shall be saved." (Mark 16:16.) Notice in particular, Jesus did not say, "He that believeth is saved and may be baptized if he so chooses." Nor did He say, "He that is baptized shall be saved." He said, "He that believeth and is baptized shall be saved." He thus makes both belief and baptism conditions of salvation. But many

people believe they are saved the very moment they believe, and that without the second condition (baptism) stated by Jesus. They therefore consider themselves Christians. But if Jesus is right (and if He is not right there is no right) they have not yet met all the conditions it takes to become a Christian. They are thus trying to be Christians without becoming Christians, a thing which cannot be done. We must start right in order to come out right.

### GOD KNOWS

God, in His omniscience, has a full and complete knowledge of all things pertaining to us. He knows everything, even the secret thoughts of the heart. He sees all, and nothing, good or bad, is hid from His sight (Ps. 139:1-12). Jesus, in His messages to the seven churches of Revelation, said to all of them, "I know thy works" (Rev. 2:2, 9, 13, 19; 3:1, 8, 15). This infinite knowledge of God, the fact that He knows every wrong, every shortcoming, every act or thought, every flaw of character, is a fearful thing to contemplate (cf. Acts 15:18; Rom. 16:27; 1 Cor. 1:25), but Christians should recognize it and conduct their lives in keeping with it.

I read somewhere that when Phidias was working on the statue of Diana, the goddess of Ephesus, for the Acropolis at Athens, he was perfecting her hair, bringing out with the keen edge of his chisel every line and filament, when a passerby asked, "What is the use of such painstaking with that part of the work? That statue is to go up a hundred feet high, and the back of the head will be toward the wall, and nobody can see it." Phidias replied to his critic, "The gods will see it." He carved on, perfecting his work for the gods. How much more should the people of God perform their work to the living God who knows all and sees all?

But the knowledge of God is more than fearful: it is wonderfully comforting. He knows when we have tried and failed but He also knows when we succeed in His service, even when no man on earth gives us credit for what we do. He knows the burdens we must bear. He knows the sufferings, heartaches, and persecutions we endure. He knows the disappointments and anguish of

mind we meet on every hand. He knows when our hearts are devoted to Him. Not even a sparrow falls to the ground without His knowledge (Matt. 10:29). "Fear ye not therefore, ye are of more value than many sparrows." (Matt. 10:31.) Nothing will

escape His sight (Heb. 4:13), not even an idle word (Matt. 12:36), nor will anything done for Him be forgotten (Matt. 10:42; Gen. 18:25). God knows — both a fearful and wonderful thing; fearful for the wicked but wonderful for the righteous.

## A Book Review

**Michael R. Mobley, Mooresville, NC**

**In Step With the Spirit**, Rubel Shelly; Baker Book House, Box 6287, Grand Rapids, Michigan 49516; 172 pages, paper \$6.95.

These thirteen lessons are a study of the fruit of the Spirit described in Galatians 5:22-23. The study deals with the natural conflict between the flesh and the spirit of the human soul, the Christian under the influence of the Spirit of God, and the attitudes and character and behavior — the way of life — of the life so lived. Each characteristic of the single fruit of the spirit listed in the text of the study is dealt with in an individual lesson. The final lesson deals with how the Holy Spirit produces this fruit in us. This work is a thoughtful and practical look at this vital but often misunderstood and even neglected aspect of the believer's life. It is also a challenge to wear the beautiful glory of God that produces in us the truly beautiful life.

A final note: each of these virtues is described as it first appears as a characteristic of God and also of the believer.

**Studies in the Book of Daniel.** Leslie G. Thomas; Quality Publications, P.O. Box 1060, Abilene, TX 79604; 121 pages, paper \$5.50.

The subtitle sets the mood and force of this excellent and sound study of the words of God through the prophet Daniel: "Angelic Visions; and Prophetic Revelations as Set Forth in One of the Most Unique Compositions, Even Among the Sacred Scriptures." These thirteen lessons were originally delivered to the adult Bible class where the author lives and works. Daniel is the only Old Testament book to cover the period of

history between the two testaments in great detail. It is a story of God's plan for the ages. It is a story of the world powers against God and finally; answers the question, "Who rules the world?" With this rich and exciting study, the author upholds the glory and sovereignty of God and the glory of his kingdom. It will explain why nations fall and what God has in store (from their time perspective) for His true kingdom and the world. The author divides the book of Daniel into two parts: part one describing the nations (kingdoms) of men and part two describes the opposition to God. This book is clearly written and so it opens up the book of Daniel with a sharp focus that makes this portion of God's very clear to understand. The golden thread of the study is man's responsibility of humble submission to the majestic sovereignty of God. A good textbook for any class of adults who want to study the book of Daniel and for any private study.

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February 19-21, 1988

*"God, Give Us Strong Deacons"*

## **Friday**

6:30-7:30 p.m.

Registration, Singing and Fellowship

7:30-8:30 p.m.

"Profile of a Growing Church," Truman Scott

## **Saturday**

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Registration, Singing and Fellowship

9:00-10:00 a.m.

"New Testament Focus on Deacons," Truman Scott

10:00-11:00 a.m.

"Deacons: The Model of One Another Ministries," Gerald Paden

11:00-12:00 a.m.

"What Is the Place of Women in God's Leadership Scheme?"

"Deacons: The Model of a Strong Family Life," Truman Scott

"How Can Women Assert Leadership & Still Stay Within New Testament Limitations?"

12:00-2:30 p.m.

Lunch & Workshop Sessions

2:30-3:30 p.m.

"Deacons: The Model of Soundness of Faith," Gerald Paden

"How Can We Train Future Womens Leaders?"

3:30-4:30 p.m.

"Deacons: The Model of Wholeness of Life," Truman Scott

"Open Discussion on Women's Leadership Roles in the Church"

4:30-5:00 p.m.

"God Give Us Strong Deacons," Gerald Paden

## **Sunday**

Adult/Teen

Classes

"Gifts and Ministries," Gerald Paden

A.M. Assembly

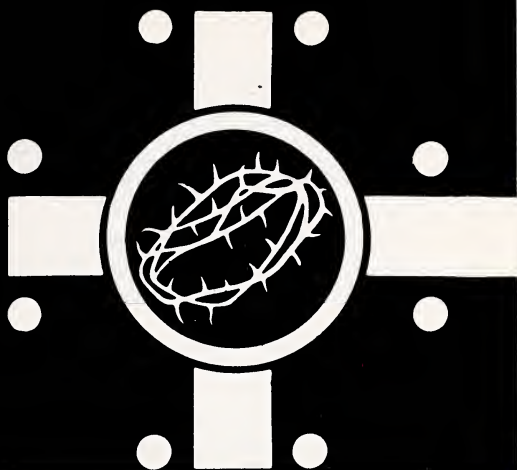
"How to Discover Personal Giftedness," Gerald Paden

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# CAROLINA CHRISTIAN

VOL. 30, NO. 2, February 1988



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## editorial

# The Hard Sayings of Jesus

Johnny Melton,\* Statesville, NC

"I Never Promised You a Rose Garden" was at the top of the country music charts a number of years ago. Lynn Anderson sang about the difficulties involved in maintaining a loving relationship. Many relationships are broken simply because one or both of the parties involved is unwilling to pay the price of commitment. Christianity is a relationship into which many enter thinking that it will be a "Sunday stroll in the park" or that it will be like living in a perpetual "rose garden." However, "I Never Promised You a Rose Garden" could very well be the response from Jesus to such thinking. It is difficult to understand how people who study the Scriptures could think that Christianity is a "soft" religion. In reality that is the problem: people have not carefully studied the Scriptures, they have been all too casual in their approach to Jesus and Christianity.

F.F. Bruce understood the importance of studying the words of Jesus carefully. He observed: "His yoke is easy and his burden is light, but his sayings are often hard because they run counter to well-entrenched presuppositions and traditional assumptions about life and human relationships." (*The Hard Sayings of Jesus*, F.F. Bruce.) It is just because Jesus challenges our presuppositions that He must be studied carefully and submitted to fully.

Burton Coffman, likewise understands Jesus' words to be difficult; and their difficulty does not lie so much in their complexity as in their simplicity. Coffman stated: "Many of Jesus' plainest teachings must be accounted 'hard sayings.' His teachings concerning judgment, hell, and eternal condemnation are so hard, in fact, that some reject them. His doctrine concerning the new birth,

going the second mile, turning the other cheek, and forbidding of divorce are hard sayings; and men are still offended by them, even as some disciples were offended by them. For the child of faith, the sayings of Christ are received in meekness, whether fully understood or not; because true confidence in the Lord will not permit the setting aside of anything that he taught." (*Commentary on John*, Burton Coffman.)

William Barclay summed up the matter when he said: "The real difficulty of Christianity is two-fold. It demands an act of surrender to Christ, an acceptance of Him as the final authority; and it demands a moral standard wherein only the pure in heart may see God." (*The Gospel of John*, Vol. I, William Barclay.)

This special issue of *Carolina Christian* will discuss eight of the Savior's "Hard Sayings." These sayings are hard not because they are difficult to understand (even though some of the idioms employed are not famil-

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\* Guest Editor

iar to modern ears); they are hard because they call for unqualified commitment and uncompromised purity. Those who have written the articles join me in sending this issue forth with a sincere prayer that it will

not only enhance our understanding of the Master's words, but that it will also create within every reader a desire to serve the Lord faithfully, regardless the obstacles, knowing that the reward will be worth the struggle.

# "Eating the Flesh and Drinking the Blood of the Son of Man"

John T. Risse, Charlotte, NC

The life and teaching of Jesus Christ has either been a source of great comfort or the center of great controversy among the people of the world. Never has anyone so changed the world like Jesus. John 1:1 displays Jesus as the word of God. Men reveal themselves through their words and that is exactly why Jesus is called the word of God. He came to share with man God's thoughts and thereby reveal Him to man. It is interesting to note how people have reacted to Jesus in sometimes completely opposite ways. In John 7, the temple guards were in awe of the words of the Christ, while the Jewish leaders were furious. The words of Jesus have always managed to evoke a response from their hearers. Perhaps even more so than His works, it is the words of Jesus, the message of Jesus brings about such diverse responses in people? F.F. Bruce suggests the reason lies in the fact that Jesus: (1) made people think, (2) spoke from a different culture, (3) and that His message was either hard to understand or easy to understand. The idea that Jesus made people think is demonstrated by His view of man-made tradition. Matthew 15 and Mark 7 make it abundantly clear that the teaching of Jesus challenged the religious status quo of His day. A pillar of the restoration movement is to break with the traditions of man and, as Martin Luther stated, adopt a posture of *sola scriptura*, only Scripture. Jesus did speak from within the parameters of another culture and it therefore is imperative that we strive to look at each passage of Scripture within its historical-grammatical context. Perhaps Bruce's third reason for Jesus' hard

sayings applies especially well to John 6:53. Some people found that statement hard to understand and therefore did not know how to react. However, many other people, in my opinion especially today, have found Jesus' words easy to understand and still do not know how to react. Mark Twain was once quoted as saying that it was not what he did not know about the Bible that bothered him; it was what he did know.

The setting of this hard saying of our Master is the feeding of the 5,000. This great miracle of Jesus is one of the few events that is mentioned in all four gospel accounts. We must remember that John's purpose in writing his narrative was to record events in the life of Christ that evoked a response of belief by man. After the prologue 1:1-18 John begins to pick and choose certain events from the life of our Lord so that through Jesus we might come to know God (John 14:6-9; 17:3). The water has been turned into wine at Cana, Nicodemus has been challenged about being born again, the woman at the well has turned to seek living water, the invalid was healed, and now Jesus has just fed 5,000 men and walked on the water. The stage is set for Jesus to attempt to fill men's souls the way He has just filled their bellies.

Jesus must have been filled with sorrow as the crowds conveyed to Him their complete misunderstanding of what He was attempting to teach them. The miracles of the feeding and the walking on water were simply to open the door for the message of Jesus. It has always been God's plan to save people through the gospel message (Acts 11:14). The problem was that the hearers of Jesus failed to spiritually apply what He was

saying. The listeners wanted to work the works of God, Jesus said believe. Jesus claimed to be the bread of life from heaven and the people began to grumble about how He could come from heaven. They were stuck in this world. They were enamored with the physical and would not see the spiritual application of Jesus' words. Finally Jesus summarizes everything and challenges them with John 6:53. Their response: physical eating of flesh and drinking of blood. No wonder they found it repulsive. No wonder they said the words of Jesus were "more than we could stomach" (6:60, NEB). Even today, this passage is often taken in a sense physically and applied, wrongfully in my opinion, to the Lord's supper.

What was Jesus saying? Why such a dramatic statement? The answer lies at the heart of the Christian message. Jesus was not talking about cannibalism or the Lord's supper, rather He was calling people to an absolute level of commitment. Moses' bread was temporary, the bread of life is eternal. Jesus was saying to people that their com-

mitment to Him had to be absolute and complete. Paul later understood this when he called Christ his life (Col. 3:4-5), and told the Galatians that is was no longer he that lived but Christ that lived in him (Gal. 2:20). Jesus states that it is all or none with Him; you either say "Lord" or "No." His life must become your life; there must be no looking back (Luke 9:62), the denial of self and surroundings must be complete (Matt. 16:24). The response of the twelve is wonderful. Amazed, perplexed, confused, and stunned Peter answers for the twelve with a strange confidence, "You have the words of life." Dietrich Bonhoeffer stated, "If we answer the call to discipleship, where will it lead us? What discoveries and partings will it demand? To answer this question we shall have to go to Him for only He knows the answer. Only Jesus Christ, who bids us follow Him, knows the journey's end. But we do know that it will be a road of boundless mercy. Discipleship means "joy." Let us ask ourselves this day what we have said to Jesus. Is it "Lord" or is it "No"?"

## Be Ye Therefore Perfect

J.C. Townsend, Orangeburg, SC

After giving His pronouncements on murder, hatred, adultery and lust, taking oaths, vengeance, and loving one's enemies, our Lord issued this challenging command: "Ye therefore shall be perfect, as your heavenly Father is perfect." (Matt. 5:48.) Some have read this demanding statement and concluded that the living of the Christian life is beyond their capabilities. Others have stumbled by claiming the ability or the power to live without sin.

An interesting phenomena in American religion is what church historians call Perfectionism. It cut a wide swath through nineteenth-century American religion, having an impact upon a number of churches. Sinners justified by the grace of God were exhorted to press on toward sanctification and perfection. It is interesting that, in pressing the claims of sinless perfection, the statement of Jesus in Matthew 5:48 was of-

ten used. This belief continues to be held by a number of religious groups. This writer once studied with a man who claimed he had not sinned in thirteen years.

Did Jesus mean that His followers must reach a moral and spiritual state equal to that of God? Obviously, from passages like 1 John 1:8-9, it is not possible for Christians to reach such a state of perfection. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." The many exhortations in Scripture urging God's people to grow indicates that a state of absolute perfection is never reached.

Perfect is a translation of the Greek word **teleios** and means mature, complete, or full-grown. It does not carry the idea of sinless perfection at all. This term is used only twice in the gospels but is found a number of times in the epistles. It is interesting to note that Noah is said to have been "perfect in his generation" (Gen. 6:9), and that Job was "per-



fect and upright" (Job 1:1). Further insight into the meaning of this word can be gained from the things said about David in 1 Kings 11:4. The Bible says that David's heart was loyal and filled with love for God, but he never reached the state of sinless perfection.

An examination of the word **teleios**, perfect, in several New Testament passages, shows that it is a call to maturity and spiritual adulthood.

First, the ability to love one's enemies is an evidence of spiritual maturity. The contest of Matthew 5:48 indicates that Jesus was speaking of love for our enemies, of doing good to those who hate us, and praying for those who would harm us. To be able to do this requires real growth and maturity.

Jesus is teaching that it is childish to harbor grudges, to remember every injustice and to get even for every hurt. Anyone can harbor grudges, but only the **teleios**, or mature person, can imitate the Father in these matters.

Second, the ability to discern between good and evil is proof of maturity. The inspired writer of Hebrews says that "solid food is for fullgrown [**teleion**] men, even those who by reason of use have their senses exercised to discern good and evil." The Lord expects His people to reach such a state of perfection, maturity, **teleios**, that they will be able to distinguish between right and wrong.

Third, the ability to eat solid food is an evidence of maturity or perfection. Paul exhorts in 1 Corinthians 14:20, "howbeit in malice be ye children but in understanding be men." The word translated men is from

**teleios**, and is rendered perfect in other passages. In many ways, the Corinthians were behaving like children. The Apostle admonished them to discard their childish actions and to act like mature Christians.

Paul declared in 1 Corinthians 2:6 that "we speak wisdom, however, among them that are fullgrown." The word fullgrown is rendered perfect by the KJV and is from **teleios**. In Hebrews 5:13 the word **babe** is from **nepios**, meaning infancy or immaturity. It is used in contrast with **teleios**, and so the discussion is about maturity versus immaturity. The Hebrew Christians had remained spiritual babes or children. Enough time had elapsed and enough opportunities had been presented to them for real growth to have taken place.

Fourth, a consciousness of imperfection is evidence of perfection. Paul, in Philippians 3:15, says "let us therefore as many as be perfect be thus minded." He refers in this passage to the attitude that he described in verses 12-14. Here, Paul speaks of his abundant labors. In spite of these, he did not feel that he had reached perfection or had done everything which the Lord expected of him. He declared in verse 15 that it is a mark of maturity for one to realize that he must press on and strive to do more and more for the Lord. Actually, by his use of **teleios** in verse 15, Paul is saying that a realization of imperfection is a sign of perfection.

So, the word **perfect** does not mean that one can live without sin. Instead, it is a call for Christians to grow, to become mature, to become "strong in the Lord and in the strength of his might." (Eph. 6:10.)

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# Let the Dead Bury Their Dead

Ron Newberry, Greensboro, NC

Luke 9:60 provides a sobering insight into the demands of discipleship. "Let the dead bury their own dead" is not the remark of an insensitive Jesus. Rather, it serves to illustrate His expectations of those who would claim to follow Him.

These words must not be isolated from their context. This is the second of three incidents in which Jesus clarifies what it means to follow Him. However, this theme goes back to verse 23 where Jesus said that if anyone would come after Him, he must deny himself and take up his cross daily and follow Him. This text also points to another text in Luke 14:25-33 in which Jesus stresses counting the cost of discipleship. His conclusion is it must be an all or nothing proposition.

As mentioned above, Luke 9:60 is bracketed by two other statements about discipleship. In the first encounter 9:57, 58 a man (Matthew identifies him in 8:19 as a "teacher of the law") initiates a conversation with Jesus and boldly declares, "I will follow you wherever you go." Christ's reply was intended to stimulate the man to think about what that commitment really means. In the second conversation, Jesus initiates the contact and says, "Follow me" (9:59). The man's objection is not an outright rejection. It rather delays his following of Jesus until some later date. He must meet previous obligations first. Then, he implies, he will willingly follow Jesus.

The third encounter combines the nature of the first two. The man of 9:61 makes the same basic statement of following as the teacher of the law in 9:57 and he makes the same basic objection of the man in 9:59. Jesus again presents an uncompromising demand before this would-be disciple.

That overview leaves unanswered the question of who Jesus intends to identify as the dead who are to bury their own dead. One suggestion that has been offered by the commentators is that Jesus' words in Aramaic were mistranslated into Greek. If left in Aramaic, Jesus would really have said,

"Let the burier of the dead bury the dead." That is, those whose profession it was to bury the dead should be the ones to take care of this man's father. While that speculative theory may appeal to some, it detracts from the impact of Christ's words considering the context outlined above.

Another suggestion which has had its supporters is that Jesus made a play on words. Jesus intended this man to understand that he should leave the burial of the dead (physically) to the dead (spiritually). Scripture does refer to the spiritually dead. Ephesians 2:1 addresses those who were "dead in their transgressions and sins." Therefore, this man's family from a spiritual standpoint was dead and perfectly suited for the burial of his father.

While this may be a plausible explanation of Christ's words, it seems to cryptic to have had the impact Jesus desired. However, it does move us closer to what seems to stand at the center of Jesus' words.

The point of the man's request may rest in a third possible explanation. Since the third man Jesus encountered asked to say goodbye to his family first, the second man may have been requesting that Jesus permit him to remain at home, fulfill his responsibilities and obligations to his parents, not have to say goodbye and then he would be free to follow Christ. The Lord's response was intended to boldly proclaim the truth which every true disciple must face: loyalty to Christ must take precedent over every earthly commitment, responsibility or obligation.

Regardless of which situational solution the Bible student chooses, what becomes paramount is the intent of Jesus' words. The opportunity of serving the Master must not be missed. While He seems to promote a non-caring attitude toward one's current responsibilities, He does not intend these words to be taken literally any more than His words in Luke 14:26 should be understood literally. Surely He does not intend for a disciple to hate his parents and family, and even himself. Does Jesus desire that we gouge out our

eyes and cut off our hands (Matt. 5:29, 30)? These statements are powerful expressions to drive home the point.

Jesus' statement in Luke 9:60 is not that of a stern, cold, unsympathetic, flinthearted master. Jesus knows the human heart. He knows that if a man decides to follow Him and finds a reason to postpone the commitment to the kingdom, he likely will never act upon his impulse. Procrastination can make lethargic, uncommitted men out of the best of us. When one feels the need to get out of this dead world, he had better get out then or he may never get out at all. The tragedy of the unsiezed opportunity was more evident to Christ than it was to the would-be disciple.

This theme is consistent with other texts. Jesus is portrayed as a demanding master who calls for strict obedience for one who would volunteer (cf. Mark 3:31-35; Luke 11:27, 28). He accepts nothing less than absolute allegiance to the will of God, (Matt. 17:24-27; Mark 11:15-18; Luke 17:14). The

disciple must be willing to deny himself, die to himself, take up his own personal cross on a daily basis if he wishes to follow Christ. Not even family ties are permitted to take precedent over allegiance to Christ and the proclamation of the kingdom. The kingdom must be first (cf. Matt. 6:33).

Jesus' words, "Let the dead bury the dead," spotlight the insincerity of one who would accept Jesus on a qualified basis. Qualified commitment is not commitment at all. Commitment must be without reservation. The challenge to ourselves and to those we attempt to lead to the Lord is to impress upon convicted hearts the urgency of complete allegiance and immediate response. We find in the words of Jesus the problem of multiple and frequent loyalties which may conflict with our supreme loyalty to the kingdom. He constantly confronts us with the bold and urgent demand, "Come and follow Me without reservation or qualification. Do it now!"

## Not Peace but A Sword, Matthew 10:34

**Terry Gunnells, Columbia, S.C.**

I have heard it said, "The same sun that melts ice, hardens clay." This was used as a metaphor representing the gospel which changes honest hearts and hardens dishonest hearts.

This is what Jesus intended when He quoted from Micah 7:6. Micah prophesied that the time would come when blood kindred would oppose one another. Jesus updated the prophecy to fit the results of the gospel being preached. His message brought discord and heartache because the preponderance of mankind rejects either part or all of the message. It could be that Jesus was thinking more specifically about those who would be punished by the sword (which is a symbol of punishment or warfare) for embracing the doctrine of Christ.

The context of this statement is the sending of the twelve disciples to the Jews. They

were to go without fear even though they would be hated for His name's sake. They would be like sheep in the midst of wolves but were to be wise as serpents and gentle as doves. No matter what they faced, they were not to be ashamed of Jesus. He focused their vision on the judgment and gave the promise that He would confess or acknowledge them before the father.

In His fairness, Jesus warned that people would not agree about Him and subsequently His message. This is why He emphasized the negative results of the gospel.

Historically there has always been a division of the people of the world because of religion. There was the Jew against the Gentile; then the Jew against the Christian. In modern times we have the Catholic against the Jew; the Catholic against the Protestant; the denominationalist against the one church advocate. All of these divisions exist because



of theology or Christianity. It is not unusual for families to be divided over religion. Jewish sons and daughters who are converted to Christianity are often ostracized. Many Christians have loved ones with whom they cannot conscientiously worship. Truth divides; it makes believers and non-believers and, in some cases, the non-believer is very militant toward the believer.

The lives of these men to whom this statement was made ("Not Peace but a Sword") demonstrate how accurate Jesus was. Only one of the original disciples died a natural death, that being John. If they were asked if they were surprised at the violent deaths they died, they could not say yes because their Master had prepared them for it.

Our main responsibility to this verse is (1) We must not ignore it because it seems out of character with the very nature of the gospel. (2) We must not blame Christ for the discord but those who reject His word and who are militant because of disbelief. (3) We must not think the message of the "sword" is over — it will still be used symbolically in the judgment when the sheep shall be separated from the goats. (4) We must not deny the power of the gospel which continues to convert those who want the truth (John 7:17).

The conclusion to the matter is this: (1) Some will believe and some will not (Acts 28:24). (2) Some hearts will be pricked (Acts 2:37) and some will continue to believe a lie (2 Thess. 2:10-11). (3) Wherever the gospel is preached, some will be offended and rebel against it. (4) There will always be a temptation to put our own well-being ahead of the cause of Christ. (5) We will be tempted to put the feelings of the very dearest to us above our desire to serve Christ.

If the prophet (disciple) was faithful to the end, even though he was hated by men, he would be saved. There was even an earthly reward awaiting the faithful prophet; he would fit into a chain of divine dignitaries. If the people welcomed (accepted their message), the disciples (later the apostles), they also welcomed Christ. If they welcomed Christ, they also welcomed the one (God) who sent Christ, and ultimately those who welcomed the prophet as a good man would receive a good man's reward.

Our application today is to welcome Christ's message (the Bible), His messenger, and be on the opposite end of the sword, regardless of the consequences. If we do this, we will be rewarded and have peace which is far better than the sword caused by the disobedience of others.

## Taking Up the Cross — Mark 8:34-35

**Jeff Payne, Taylors, SC**

We have seen and heard it so often that by now it has lost its punch. With the cameras rolling some celebrity will thank his "Lord and Savior Jesus Christ" after having been involved in a news worthy event. The truth is that "Christianity" has become rather popular. Oh, I know that there are those who are deadly serious about their walk with the Lord — it is genuine commitment with them! What I am concerned with is "Christianity 80's style." The pass-word is "ease." No demands, no cost, no pain — you tailor it to meet your needs and fit your lifestyle. Is this authentic Christian-

ity? That is the big question.

"If anyone would come after me, he must deny himself and take up his cross and follow me." (Mark 8:34.)

Only a few leaders have dared to issue such a blantant call to their followers. After all, it is not very palatable, is it? During the wrenching struggle of World War II, Sir Winston Churchill addressed the English people with this sober message: "Death and sorrow will be the companions of our journey; hardship our garment; constancy and valor our only shield. We must be united, we must be undaunted, we must be inflexible." And so it was with the Lord of life some 2000

years ago! His call to discipleship was crisp, sharp, and uncompromising. It was a call that would jolt the mediocre and faint of heart to the very core.

When one dares to blow the dust of ease from this passage and confront the truth, two words cut like a double-edge sword — “deny” and “cross.” Both words speak of pain and suffering. They are not friendly words; rather, they are words and ideas which we attempt to avoid. It was the brilliant young German theologian, Dietrich Bonhoeffer, who said, “When Christ calls a man, he bids him come and die.” You see, the biggest obstacle we face in following Jesus is self. The Lord makes this clear in Mark 8:35, “For whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it.” Self preservation — that’s the name of the game from an earthly perspective. The fundamental decision in discipleship is the one to give up all rights! This is why Jesus used the word “deny.” We are bombarded with a “religious” message today that says Christianity is not taxing. It is a take situation more than a give. That simply does not jive with the Biblical call. As F.F. Bruce points out, “Denying oneself is not a matter of giving up something, whether for Lent or for the whole of life: it is a decisive saying ‘No’ to oneself, to one’s hopes and plans and ambitions, to one’s likes and dislikes, to one’s nearest and dearest, for the sake of Christ.” Are we still issuing that call to men and women today? Or has gallon after gallon of water been poured on that blazing fire so that it is now only a flicker?

When Jesus used the word “cross” His audience had firsthand knowledge of the subject. The cross was a brutal, repulsive and shameful instrument of death. Of course the Lord was fully aware of the image and impact of the word “cross.” Dr. William Lane expounds on this idea: “This demand is reinforced and intensified by the horrifying image of a death march. Bearing the cross was not a Jewish metaphor, and Jesus’ statement must have sounded repugnant to the crowd and the disciples alike. The saying evokes the picture of a condemned man going out to die who is forced to carry on his back the cross-beam upon which he is to

be nailed at the place of execution.”

The point is that living the committed life of discipleship involves suffering. The very renouncing of self on a daily basis will be painful. Some in the immediate audience to whom Jesus was speaking would literally die on a cross because of their devotion to the Lord. Christianity is no picnic. It is tough!

In his book **Living Above the Level of Mediocrity**, Charles Swindoll relates an interesting story about some disciples meeting in a Soviet city. Apparently these Christians met every week in a very private location where they felt safe and secure. One Sunday morning they had just begun to sing a hymn quietly when the door was pushed open and in barged two soldiers. Swindoll picks up the story: “One shouted, ‘All right — everybody line up against the wall. If you wish to renounce your commitment to Jesus Christ, leave now!’ Two or three quickly left, then another. After a few more seconds, two more. ‘This is your last chance. Either turn against your faith in Christ,’ he ordered, ‘or stay and suffer the consequences.’ Another left. Finally, two more in embarrassed silence with their faces covered slipped out into the night. No one else moved. Parents with small children trembling beside them looked down reassuringly. They fully expected to be gunned down or, at best, to be imprisoned. After a few moments of complete silence, the other soldier closed the door, looked back at those who stood against the wall and said, ‘Keep your hands up — this time in praise to our Lord Jesus Christ, brothers and sisters. We, too, are Christians. We were sent to another house church several weeks ago to arrest a group of believers . . .’ The other soldier interrupted, ‘. . . but, instead, we were converted! We have learned by experience, however, that unless people are willing to die for their faith, they cannot be fully trusted.’ ” Deny self and taking up the cross is a decision. You and I need to think through the question of how far we are willing to go. Unless it is to the point of death, we cannot be trusted. We are not true followers!





# You Fool! Merits Hell Fire — Matthew 5:22

Phil Stapp, Winston-Salem, NC

The statement made by Jesus in Matthew 5:21-26 is the first of a series of statements in which He interprets the full meaning of the law for His audience. In 5:16 He has told them that He has come to fulfill the law and the Prophets. The statements made in the remainder of chapter 5 show His complete understanding of the Law and thus His ability to fulfill the Law.

In verses 21 and 22 Jesus says, "You have heard that it was said to the people long ago, 'Do not murder, and anyone who murders will be subject to judgment.' But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, 'Raca,' is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell."

Jesus begins His statement with a reference to the sixth commandment and the punishment for murder. Murder was a capital offense in Israel with the death penalty being carried out by stoning. The witnesses threw the first stones, and then the community joined in, thus removing the guilty party as well as his guilt from the community. It was more than carrying out the death penalty, it was the removal of the individual from the earthly fellowship of God's people.

Jesus then explains the full meaning of the law by equating anger and terms of abuse with murder. To be able to understand what Jesus means by His next three statements, we must look at them as a unit, not as three separate statements. Jesus knew that murder was the outward expression of hate and anger in the heart. He also knew that this anger often expressed itself in other ways beside murder.

Jesus states that anyone who is angry with his brother is subject to judgment. The anger Jesus is describing is anger that arises from deep-seated hate and contempt for someone. It is this kind of anger that leads

a person to murder another person. Jesus and others showed anger at times, but their anger was what we term righteous indignation, not an anger of hate and contempt. It is this kind of anger that is subject to judgment.

This kind of anger does not, however, always manifest itself in murder. Many show this kind of anger and hate in the things that they say. This result is not physical murder but rather a murder of the character. Jewish tradition considered injury done by words as equivalent to the shedding of blood. Jesus confirms this in His next two statements.

To say **Raca** to someone was to call them an imbecile, an idiot, one who is empty-headed. To say **You fool** to someone was to call them a blockhead or dull-witted. Both were terms of contempt and were aimed at destroying someone's name and reputation. These were terms that the Jews often used to describe other races of people.

While Jesus seems to be increasing the punishment in each statement, He is actually making parallel statements to emphasize His point. Anger is subject to the same judgment as murder, death. **Raca** is subject to the judgment of death from the Sanhedrin, the highest court in Israel. This would emphasize the removal of the individual from the fellowship of God's people. This progression naturally leads Jesus to the judgment of hell fire for the statement **You fool!** This is spiritual death and removal from God's fellowship.

All three of these statements are made in the context of relationship. To speak to a brother as if he was a pagan was to place oneself with the ungodly and face the same judgment. To have this attitude of contempt for a brother in the kingdom of God is a serious matter for it prevents fellowship. Throughout the Bible, our fellowship with God is closely tied to our fellowship with others, as Jesus goes on to explain in verses 23-26 (see also, I John 3:15). As Jesus will



go on to teach, God's people are to be characterized by their love for one another (John 13:34, 35)

Jesus is making three parallel statements to emphasize to His listeners, and to us, the seriousness of anger and terms of abuse. He is not saying that we cannot get mad or kid with each other in fun. He is saying that

anger and terms of abuse rooted in hate and contempt can sever our fellowship with each other and with God (cf. James 3:5ff). When that happens we face the same judgment, in a spiritual sense, as a murderer. We are removed from the fellowship of God's people and condemned to eternal death.

## "And If Thy Right Eye Offend Thee, Pluck it Out," Matthew 5:29

**Donald R. Nims, North Augusta, SC**

One can read the Old Testament story about Samson; how strong he was and what a great defender of Israel. Yet, because of giving into the questioning of Delilah, she discovered the secret of his strength. As a result we read that seven locks of his hair were cut off and his eyes were put out in a most painful and sadistic manner (Judges 16:16-21).

Sight is so precious. I am thankful for my glasses or else a sunset would not be so spectacular or the face of my wife so beautiful. Those of us who are blessed with reasonably good eye sight really cannot appreciate what it means to be blind, to have one's sight, in a sense, plucked away. Therefore, we ask, "What did Jesus mean? What is He wanting us to do, does He really intend for us to put out our eyes?"

One must always study and interpret Scripture in light of what scholars characterize as the *setz im leben* or the setting in life, the context. What is taking place in the lives of the people to whom the Lord is writing and then what direct application is there for us as the reader. This is no mere exercise in theology, but has a direct bearing on our salvation. "He that rejecteth me, and receiveth not my words, hath one that judgeth him, the word that I have spoken, the same shall judge him in the last day." (John 12:48.)

Here in the Sermon on the Mount Jesus

is establishing the principles of emotional, social, as well as spiritual behavior. Jesus was speaking to the people of His day as the one from God; thus He spoke in opposition to those who would pervert the will of God, e.g. the Scribes and Pharisees (vs 20). What do we learn?

1. Jesus is attacking the very legalistic, outward nature of the religious leaders of the day. Divorce and adultery (Matt. 5:27, 32); prayer (Matt. 6:1-8); fasting (Matt. 6:17-18); all show the very superficial expression of faith exemplified by the Pharisees, et. al. In a sense Jesus is saying to them, "If you follow your own rules then the logical conclusion is you better start plucking out your eyes." There were not too many physically blind Pharisees. Jesus was speaking to them and they knew it.

2. Jesus is telling all who were listening of the seriousness of sin. There are not enough eyes in our heads to be plucked out to match the sins in our lives. Jesus wanted them to remember Samson, to imagine in their minds what it would be like to have an eye put out, to all of a sudden be blind. Perhaps then they would begin to realize the seriousness of sin, whether it be lust, jealousy, murder or whatever. The result would be the same, permanent blindness or separation from the presence of the Lord Himself. Jesus wanted them to realize that only through the Lord can one "see" the way, the truth, and the life. "For judgment I am come into this world, that they which see not might see

and that they which see might be blind.” (John 9:39.)

3. Jesus is demonstrating the importance of the condition of one's heart. Our body is the temple of the Holy Spirit (1 Cor. 6:19). We are not ascetics and are told abusers of the body shall not inherit the kingdom of God (1 Cor. 6:9). Taking away an eye will not of itself remove the thoughts of the heart. Therefore we can rightly conclude that Jesus did not intend a literal interpretation of the passage in question. However, He did intend a literal application of the meaning. “Ye have obeyed from the heart that form of doctrine” (Rom. 6:17); “For with the heart man believeth” (Rom. 10:10). The Pharisees tried to hide their true feelings; but God knows what is in our hearts (Heb 4:12.) Jesus clearly expressed this fact in the con-

clusion of the sermon (Matt 7:15-23). One cannot hide his sin from God, “Be sure your sin will find you out.” (Num. 32:23.) It is what is in the heart that will ultimately make the difference (Prov. 23:7). The point is that what one does as a Christian in marriage, in prayer, in all aspects of life is a direct result of the condition of the heart (Eph. 6:6).

The message of Matthew 5:29 is to look into your heart and discover your true devotion to God. Samson's downfall was not because his eyes were put out but because he betrayed what was in his heart (Judges 16:17). One can conclude that it would be better to face God, eyes plucked out, with a pure heart, than to stand before judgment and “see” your doom. As the song asks, “Is your heart right with God?”

## Using Unrighteous Mammon to Make Friends — Luke 16:9

**Dennis Conner, Yadkinville, NC**

If the Christian life is to be anything, it is to be distinctive, separate. That is precisely the force of such statements as “Be not fashioned according to this world, but be ye transformed,” and “Come ye out from among them, and be ye separate, saith the Lord.” What sense, then, are we to make of Jesus' statement in Luke 16:9, “Make to yourselves friends by means of the mammon of unrighteousness?” Is the Lord advocating an unequal yoking with unrighteousness? If not, what is He saying?

In the story of the dishonest steward (Luke 16:1-13) there are three characters. The main character appears as a steward who had been placed in charge of the estate of a wealthy man. Supporting characters are the rich man himself and his debtors. As we shall see, they are all rogues of the same gallery.

As the story unfolds, the steward is guilty of mismanaging his master's goods. When the wastefulness is brought to the attention of the master, the steward is called to give an account and then dismissed. Now what is he to do? His life has been too soft to pre-

pare him for the rigors or manual labor (“I have not strength to dig”) and he is too proud to beg (“to beg I am ashamed”). Suddenly, it came to him. As he saw it, the only way out was to steal again. He called in his master's debtors. One man owed a hundred measures of oil. He was instructed by the steward to take his bill and falsify it, writing in fifty measures. The other man owed a hundred measures of wheat. He was told to write eighty measures. It was a stroke of larcenous genius. The steward would now have the gratitude of both debtors. Perhaps he even hoped that later he would be repaid by the hospitality of his friends. Upon learning of the plot the master became enraged, right? Wrong. “And his lord commended



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the unrighteous steward because he had done wisely." (Luke 16:8.) With a knowing wink and a cynical grin he commended the steward for his cunning prudence. There is not an honest character in the story; they are all worldly. It is the obvious dishonesty of the characters that makes Jesus' statement in verse 9 such a hard saying.

Was Jesus approving dishonesty? Of course not. However, as Lloyd John Ogilvie has noted, Jesus did admire "a shrewdness that could come to grips with a crisis of a real situation." He commends the steward's prudence, not his dishonesty. Ogilvie is again correct in noting that the parable honors "forthrightness, energetic planning and complete devotion to a purpose." With this in mind, we may understand the Lord to be saying in Luke 16:9, "Learn from the prudence of the steward. If a worldly steward can use money to make friends, why cannot the children of light use their resources to make true friends and help

other people?" Jesus' disciples must use their possessions for their spiritual purposes just as wisely as the people of the world do for their material aims. As a matter of fact, how we use what we have now will be the test for how much more will be entrusted to us later. According to Christ, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if you have not been faithful in that which is another's, who will give you that which is your own?" (Luke 16:11-12.)

This story raises some challenging questions for the Christian who lives today in the most materialistic society the world has ever known. Have we used our money and possessions to benefit other people spiritually? Has our spending brought us closer to or further from God? From God's point of view, would we consider ourselves worthy of further investment? Remember, auditing day awaits us all.

## Love

**Jim Mullican, Clyde, N.C.**

"Love is a much used word in our society, and a much abused one. In Greek language in which the New Testament was written, much of the confusion and ambiguity of our English word vanishes. We use the same word in many senses, as in speaking of family love, falling in love, loving sports, and the "free love" of a generation ago (however, the price was still the same, according to Romans 6:23; Herpes and AIDS have just been added to the cost). In Biblical times, four different words were used to describe the different aspects of "love."

**Eros** — This word does not appear in the New Testament, but is found twice in the Greek translation of the Old Testament, the Septuagint, at Proverbs 7:18 and 30:16. It describes in both passages the desire of a woman for a man. From it we derive our word "erotic," referring to the same attraction between men and women.

**Storge** — This word appears three times

in the Greek New Testament, once as a compound with **philos**, in Romans 12:10, and twice in the negative form, **astorgos**, in Romans 1:31 and 2 Timothy 3:3. It signifies natural feelings of affection, such as that between parents and children. Where that feeling is lacking, the result is a heartless and inhuman wretch.

**Philos** — This word appears dozens of times in the New Testament, either by itself or compounded with another word, as in "lovers of self," "lovers of money," and "lovers of pleasure." Basically, the word means love or attraction based on what we see in the object of our affection. By itself it usually means friendship, a relationship which we base on those qualities we see in another person. Generally, we choose to spend our time with certain people because we see in them qualities we admire and appreciate, and this word refers to love based on what the other person is like. If a friend changes and becomes a drug pusher or throws rocks at me, my feelings of admira-



tion and appreciation may change, too. Significantly, while this word is often used in the New Testament to describe existing relationships, it is never commanded. It is just a natural reaction to good people. The commands to love God, our neighbors, and our brethren as well as our enemies all use the next word.

**Agape** — This last word is most significant, because it describes a love we show others which is not based on what the other person is like, but rather on what we ourselves are like. It describes the love of God which caused Jesus to die for us while we were yet sinners. It is the attitude which helps others, not because they deserve it, but be-

cause we have learned to think and feel like God does. First John 4:19 says, "We love, because he first loved us." It is not an emotion that will be turned off or on by the other person's response, but like God, who sends rain on the just and the unjust, it is an un-failing attitude of goodwill which seeks what is best for the other person. This is the attitude we are commanded to have toward God, neighbors, brethren, and even enemies. It is the attitude that eventually breaks down the wall of resistance, because those who have never experienced it are haunted by the idea that "someone loves me in spite of what I am." If it broke down your wall, use it on others now. It will reach them for God too.

## Digging Deep

**Gary Durham, High Point, NC**

"Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and **digged deep**, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock." (Luke 6:47-48.)

In order to lay a solid foundation, it is necessary at times to dig through several layers of unstable materials before reaching solid rock. Whatever a person may be seeking to build, if it is not established on a solid foundation then its future is not secure. A firm foundation is likewise important to the life of a Christian. The idea of having to dig deep in order to reach solid rock brought to my mind the process I underwent when seeking the one true church as described in the Bible. Before I was able to lay a firm foundation for my faith in Christ it was necessary to dig through several layers of denominational teachings, prejudice and unconcern for the truth before I was able to find that for which I had been searching. This process did not occur overnight, nor did it occur without effort on my part. I had to go against the teachings of my family and friends and disregard preconceived ideas. Layer after layer of false doctrine were discarded as I got closer to the truth. I even had

to accept and then lay aside the fact that I was prejudiced against "those folks" in the church of Christ. After all, didn't they think they were the only ones who were right and were going to heaven. It took a lot of digging, as I had discarded quite a pile of spiritual rubbish, but at last I reached solid rock and found Christ and His church.

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# News Brief

## David Pharr, Rock Hill, SC

Please send news reports to David Pharr, 339 Charlotte Avenue, Rock Hill, SC 29730. Items must be received by the next-to-the-last Thursday of the month. We would like to be on your bulletin mailing list.

## North Carolina

**Raleigh.** The Brooks Avenue church has announced that they are actively seeking to redeem their bonds. For information contact them.

**King.** The Harry Goffs new address is P.O. Box 483, King, NC 27021. Phone: 983-6930. The King congregation has given special recognition to Juanita Bennett who has been a Bible class teacher for sixteen and a half years, since the formation of the congregation.

**Charlotte.** Providence road has appointed twenty-two additional deacons, bringing the total to thirty-one.

**Clyde.** Central Haywood has pledged to send \$50 per month to mission work in India.

**Washington.** Paul Ditoro and his family are very much in need of financial support to continue their faithful work. A major portion of his support is being dropped.

**Williamston.** Larry Scotts new address is 107 Plymouth Street, Williamston, NC 27892. There is a new gospel broadcast over WBTE, AM 99 and simultaneously over WDJB, at 9:00 AM on Saturday mornings. Radio spots of about three minutes are also being broadcast three times a day.

**Charlotte.** The third annual Youth Gathering at Providence Road has been set for March 11-13.

**NC Conversions:** Roanoke Rapids 2; Cole Mill Rd., Durham, 1; Hendersonville 1; Brooks Ave., Raleigh, 7; Providence Rd., Charlotte, 3; Asheboro 1; N. Melbane St., Burlington, 1; W. Jefferson 1; Helen Street, Fayetteville, 1. Total: 18.

## South Carolina

**Lexington.** A recent special contribution came to \$7,131 for assistance to the Bob Caulderwoods, formerly of Lexington, who are now doing mission work in Guyana. In addition the regular contribution was \$4,760, which was \$2,200 above the weekly budget. Attendance was 222.

**Duncan.** During "the blizzard of '88" the church cooperated with the American Red Cross in setting up a shelter in their building for stranded motorists. During this time the governor, the head of the SC National Guard, and the head of the State Law Enforcement Division visited to talk with the people in the shelter.

**Summerville.** March 6-9 has been set for a program, "Four Days for Christ," with Owen Olbricht and a team of students from Harding College. They will participate in a door-to-door campaign.

**Rock Hill.** The Freed-Hardeman College Ambassadors, a singing group, will be singing at the Charlotte Avenue church on March 13. Nine additional deacons have been appointed recently, bringing the number to 16.

**SC Conversions:** Northeast, Taylors, 5; St. Andrews Rd., Columbia, 1; Cokesbury Rd., Greenwood, 1; Lexington 1; Crawford Rd., Rock Hill 2, Total: 10.

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## 14th Annual Lectureship

The East Tennessee School of Preaching and Missions will conduct their 14th annual lectureship March 6-9, 1988. Speakers include Franklin Camp, Johnny Ramsey, Winfred Clark, Furman Kearley, Hugo McCord, and Rex Turner. The lectureship topic is "Studies in Luke."

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# Editorial Book Views

**The Discipling Movement**, Maurice Barnett; Maurice Barnett, 3928 W. Colter St., Phoenix, AZ 85019; 104 pages, paper \$3.00.

No doubt you have heard a lot about the Crossroads Movement, and have probably, as most of us have, experienced frustration in trying to understand what it is all about. Or perhaps you have not heard of it and thus know nothing of its subtle and devious departures from the truth, or you may be one of a very few among us who are well informed on the subject. In either case, you need this book, which is subtitled "A Study of the Neo-Crossroads Philosophy Among Churches of Christ." It is broken down into five parts (or chapters) entitled, "Origin and Attitude" (a study of the background and development of the movement), "Discipling" (an unscriptural practice which lies at the very heart of Crossroadsism), "Organization" (which shows the master plan for a new and developing denominational structure — get set for some surprises here), "House Churches" (the author contends with great force that the expression in the New Testament, from which this is taken, means no more than the saints in that household or family — a concept that we must give closer attention to), and "Afterword" (in which the "commendable" things in Crossroadism informed about this insidious movement (it changes its theories and practices so rapidly that it is hard to stay current) this book is a must. It covers the subject, and

documents its coverage, better than anything I have read to date. It should be read by everyone who is interested in the problem. And churches who are bothered with the movement should purchase it in quantities for mass distribution.

**Jesus, Our Mento and Our Model**, Harold Hazelip and Ken Durham; Baker Book House, Box 6287, Grand Rapids, MI 49516; 131 pages, paper \$4.95.

This book is commendable both because of its contents and its authors. Harold Hazelip is President of David Lipscomb College, speaker on the Herald of Truth, and author of several previous books. Ken Durham is co-host of the Herald of Truth television program and author of a recent book on communication, **Speaking From the Heart**. In this book they set forth Jesus as a hero for heroic living. According to a statement on the back cover, "Jesus is the only satisfactory hero of our time. Topics such as life's meaning, personal responsibility, coping with life's losses, boredom and meaningful relationships are sensitively handled with competence and thoroughness." It contains 16 chapters, eight from each author, showing how following Jesus helps one overcome and use (not escape from) the problems of life. It is easy to read, with numerous interesting illustrations, but still offers many useful insights. In my judgment it is a profitable book for anyone who will read it.

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# Book Review

**Life Is Worth Living**, Dan Blazer, M.D., Ph.D.; ACU Press, Abilene Christian University, Abilene, TX 79699; 128 pages, paper.

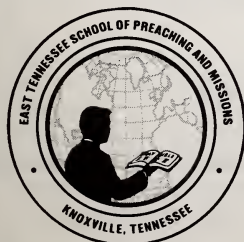
These thirteen lessons are a study of our modern life for the Twentieth-Century Christian taken from various passages of the book of Ecclesiastes. The refreshing approach the author uses covers many modern topics that are symptoms of the age-old problem of godless living: "What is the Use?", "Why do I Feel Guilty Saying 'NO'?", "Good Grief." This work also covers such topics as aging, wisdom, suffering, stress, the past, money, and others. Each lesson draws a profound contrast between the life without God and the life with Him in light of the subject of the lesson. It is a contrast of Godly wisdom

and worldly wisdom in a practical and insightful way. Dr. Blazer is experienced in answering today's questions from the perspective of the Scriptures. He is a deacon and Bible class teacher at the Brooks Ave. congregation in Raleigh, NC. He is a former missionary in the Republic of Cameroun in Africa and practicing psychiatrist. Presently, Dr. Blazer is a Professor of Psychiatry at Duke University in Durham, NC, and also serves as Director of the Affective Disorders Program at Duke Hospital where he oversees a team of research scientists investigating depression and manic-depression illnesses. With this background and the filter of his Christian training, Dr. Blazer has a rich and thoughtful approach to the study of this book.

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# Conflicts in the Home

## — A Homily

Michael R. Mobley, Mooresville, NC

### A. Conflicts are natural.

1. People are different and conflicts are natural for it is natural for them to have differences (Rom. 12). Be peaceful whenever possible (18). Do not **react** violently (19-21) — Learn not to fight against ourselves but work out the differences in the midst of conflict. Also, God will handle any justice if it can not be resolved because one or both will not cooperate.
2. Consider these family examples: Adam and Eve — false accusations/pride. Cain and Abel — jealousy/hate (anger). Jacob and Esau — fear/hate (anger). Jesus and His brothers — misunderstanding.

### B. Conflicts in the home.

1. Problem: Continual fightings result from unresolved or violent conflicts. Fruit of it all — spousal neglect or abuse, child abuse, separation of spouse or divorce.
2. Cause: People will not submit to one another (Eph. 5:22). (In general, the many situations and causes all are rooted in this.) (a) Rebellion — will not accept the responsibilities of relationships in the home. (b) Stubborn — will not be reasonable and willing to listen and think about matters, refuse to consider change and proper or necessary adjustments. (c) Selfish — will not consider other person's needs and rights; insist that it go your way. (d) Pride — unable to see and confess (admit) error or mistake (Prov. 16:18). (e) Ignorance — different personalities and backgrounds, difference in generations ("generation gap") need to be understood, not ignored or brushed off by a closed mind.

### C. Dealing with these conflicts successfully.

1. Need the attitudes of a Gentle Heart (Col. 3:12-17). (These will establish a proper tone for all human relationships.) Compassion — caring, not insensitive or inhumane. Kindness — tempered goodness, not want to hurt someone. Lowliness — not arrogant or superior feeling, humble. Meekness — self-control, not easily angered. Longsuffering — patient and enduring, not easily give up or give in to negative feelings. Forbearance — tolerant, not mean or will not lash out. Forgiveness — willing to suffer mistreatment without bitterness or resentment and will not hold grudges for the sake of the relationship.
2. The gentle heart works because it is influenced by: The nurturing of God's love (14) — lover. The ruling of God's peace (15) — peacemaker. The teaching of God's word (16-17) — educated/trained in Christianity.
3. We must make the gentle heart work. Communicate — talk to the other person and encourage that person to talk to you. Listen carefully to the other person. Identify the real issue. Evaluate various solutions — learned from both sharing ideas. Mutually decide on the best solution and mutually decide. Then, do it! Together make the adjustments and changes with what you have now learned.
4. We can do something productive and good about our conflicts (Phil. 4:13).

Conclusion: Genesis 13:6-8. Work for peace for the family's sake; God did not design throw-away marriages.



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# CAROLINA CHRISTIAN

Vol. 30, No. 3, March 1988



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## THINGS PRECIOUS TO GOD

PROMISES OF GOD - 2 PETER 1:4

RIGHT LIVING - TITUS 2:11-12

ENDURING FAITH - 1 PETER 1:7

CHRIST'S BLOOD - 1 PETER 1:19

INSPIRED WORD - 1 SAMUEL 3:1

ONE CHURCH - EPHESIANS 4:4-5

UNITED BRETHREN - PSALMS 133:1

SOUL OF MAN - 1 SAMUEL 26:21

**Jerry W. Joseph**





## Catching Up the Past

**Gratitude.** We wish to express a deep gratitude to David Pharr and Johnny Melton for stepping in and getting the paper out after our surgery and while we were taking and recuperating from radiation and chemotherapy. The radiation treatments made such a physical, emotional, and mental wreck out of us that we could get done only that which was absolutely necessary. But David and Johnny unselfishly stepped in and carried on the work. And as all know, they did a marvelous job. The special in December, edited by David Pharr, emphasizing that churches in the Carolinas should begin to evangelize our own states, with our own resources, was timely and greatly needed. It should have given us a challenge that will keep us busy for many years to come. The special in February, edited by Johnny Melton, offers us some tremendous study material on "The Hard Sayings of Jesus." (As to the January issue, see below.) Our eternal gratitude is expressed to both of these good men, whose love for the Lord and His work in the Carolinas is unsurpassed.

**The January Issue.** As all know, the January issue was a special devoted to a tribute to **Carolina Christian's** unworthy editor and his work in the Carolinas. While we knew it was planned we had nothing to do with it (but to write the filler items on Points to Ponder, which was requested by Johnny Melton). The Board of Directors voted (we were the only one voting against it) to do it and thus to take that issue completely out of our hands. David Pharr and Johnny Melton selected the writers and assembled the material (we did not see all of it until it was already set in type). Of course we would be less than human not to appreciate such a fine gesture (our thinking and fears were that it would do no good and might create some ill feelings toward the paper) and we readily admit that the tears flowed freely as we read it (and we have read it several times). We are

thus grateful beyond all expression to all those who planned and contributed to it, even though in our judgment it was more than should have been done. We still marvel that so much could be said by so many on such a small and insignificant subject. But it was said. Gratitude for it is here expressed. Let us now move on to the business of our lives — serving and glorifying our blessed Lord, without whom none of us would be anything.

**Commentary on Revelation.** Literally scores of people have asked about the commentary on Revelation, how we are progressing on it and when it will be ready. As far as our work is concerned, we have very little left to do on it. If the Lord grants us health, and if we can find time to work in a few hundred more hours, we hope to have it finished no later than April. But that is not the big problem; the difficulty now is to find the money to publish it. Carolina Christian is still paying for First Corinthians (\$200 per month) and that drains all our available resources. However, the Lord being willing, we

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### EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; Dennis Conner, Brotherhood News Editor; Johnny Melton, Managing Editor.

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should have that paid off sometime this summer (if people keep ordering the books). We can then begin to concentrate on Revelation. But since the cost is estimated to be right at \$10,000 for printing alone, at our present rate of income, it will take us many years to accumulate enough to have it published. What should we do? Does anyone have any suggestions? We would be glad to hear any idea anyone might have. Should we again ask for contributions? Is there someone or some family who would underwrite the expense for us? Would someone make us a low interest loan and let us pay it back as we sell the books? Thus we plan to have the manuscript ready shortly, but where do we go from there?

### **Miracles and Evolution**

The theory of evolution has certainly experienced a phenomenal evolution in the past century and a quarter. It has grown from an almost unknown speculation in 1859, when it was advanced by Charles Darwin in his **Origin of Species**, to the supposed basic foundation of all scientific thinking today. That is some achievement for a theory which is both unproved and unprovable. But yet in scientific circles one who rejects it and thereby accepts creation as the only other alternative for the origin of things is looked upon as an absolute ignoramus — one who rejects light and lives in the dark ages. How has such a phenomenal evolution come to pass? Is it because the evidence for evolution is so overwhelming? No. Absolutely not. There is not a smattering of direct evidence in all the world that proves evolution (of course there are evidences which can be interpreted so as to appear to support it, but there is a world of difference in evidence which directly supports a thing and evidence which must be interpreted to support it). Evolution stands without one item of direct support, and it is thus not accepted because the evidence is in its favor but because of what its rejection implies. If all things are not here by the natural process of evolution, then they must be here by a divine act of creation (a miracle). There are no known alternative theories of existence. To accept creation is to accept God as the cause of all things. That is, it is to accept the fact that all things are

here by a miracle (a direct act of God) — that all things are the result of something other than a natural process. Thus the choice is clear: we must accept the miraculous as a fact (God as the Creator) or else we must reject the miraculous and believe that all things are here by natural causes. To accept the first is to accept God as the source of all things; to accept the second is to accept evolution.

Evolutionists are forced to reject the miraculous. Thus they have no alternative but to accept evolution — even if they must accept it against all evidence. Yet there are three fundamental things that no man can explain apart from the miraculous: (1) the origin of matter; (2) the origin of life; and (3) the origin of mind. Did matter have a beginning or is it eternal? How did life come out of dead matter? How did life develop mind? The fact is, matter did not and could not have originated itself. "In the beginning God created the heaven and the earth." (Gen. 1:1.) Dead matter is not the source of life. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7.) Nor did matter and life, singly or together, give birth to mind. Thus the origin of these three fundamental things cannot be explained apart from the miraculous. They must therefore be here by the creative hand of God.

We conclude therefore that evolution is a worthless human theory; the miraculous is a fact. God is the author and creator of all things.

### **The Silence of Scripture**

We have said it often and in numerous ways, but there still remains the necessity of saying it again: the silence of the Scriptures does not authorize (that is, silence authorizes nothing but silence). Or to say it another way: the Scriptures authorize by what they teach, not by what they do not teach.

The Restoration Movement resulted from making a plea to go back to the Bible as the only source of faith and practice and thereby restore the church precisely as it was built by Christ under the direction of His Spirit-filled apostles — to do anything and everything the Scriptures authorize but to do nothing they do not authorize. This plea was originally

made in an effort to heal the widespread strife, contention, and confusion which had been caused by the division which had splintered the Protestant Reformation from its very beginning. By the opening of the nineteenth century division had so invaded Christendom that almost every leader of merit had formed his own separate and distinct group, called by a separate name, teaching a separate doctrine, worshipping in a separate way, forming a separate organization, and following a separate practice. The multiplication of human churches following human creeds wearing human names and practicing human righteousness (cf. Rom. 10:1-4) had reached incredible proportions and there was absolutely no end in sight. But what had produced the fertile soil from which division was so rapidly growing? Several things contributed to it but we are fully convinced that the fundamental principle underlying and thus causing it was the erroneous attitude toward the Scriptures adopted by Luther and essentially by the whole reformation. The peace-destroying, division-causing principle was that nothing should be eliminated from the church (that is, religious practice) except that which was specifically forbidden by the Scriptures. D'aubigne, in his **History of the Reformation of the Sixteenth Century**, says, "Luther's great principle was never to depart from the doctrine and customs of the church, except when the language of Scripture rendered it absolutely necessary. 'Where has Christ commanded us to elevate the host and exhibit it to the people?' Carlstadt had demanded. 'And where has Christ forbidden it,' was Luther's reply." In reality this left man without a divine standard by which to determine what was right and what was wrong, what was acceptable and what was not acceptable — every man was left to follow his own subjective wishes, desires, and feelings. That is, man was left free to do anything and everything in religion which the Scriptures did not specifically prohibit him from doing. If he wanted a pope, he could have one; if he wanted to substitute sprinkling for immersion (Bible baptism), nothing stood in his way to prevent it; if he wished to practice infant baptism, he could certainly do so. Not one of these was prohibited by a command of God — the divine standard

was as silent as a tomb on all of them. The acceptance of this principle produced the roots from which grew all kinds of religious doctrines and practices. There was no rule by which anyone could say you may go thus far but no farther. Each man made his own determination as to how far he would go.

There was no way to change the results (division) without changing the principle. Thus the Restoration Movement was an effort to remedy both the cause (the improper attitude toward the Scriptures) and the results (sectarian division). The remedy was to go back to the Bible and believe, do, and teach only that which is specifically taught therein. Rather than following the principle of doing that which the Scriptures do not condemn, the restoration leaders called on all to do only that which they teach. The silence of the Scriptures was thus eliminated as a means of authorizing a religious activity. Alexander Campbell stated the principle concisely and precisely. In commenting on his discussion with Dr. John Thomas (whom Campbell conceived as being carried away from the restoration principle by his teaching of some matters of a speculative nature) he said, "I cannot but hope that the discussion held at Painesville will fully satisfy all that where the Bible is silent we ought to be as silent as the grave; and when it speaks often and clear, we ought to speak with corresponding clearness and frequency. May the Lord bless all who are led by the Bible!" (*Memoirs of Alexander Campbell*, Vol. II, p. 449.) How fortunate it would have been for the world and for the cause of the Lamb had men followed the teaching of the Bible and refused everything else. But, alas, many have not yet learned this divine and vital principle and the vast majority (even some among us) are still trying to please the Lord by following the silence of the Scriptures rather than satisfying themselves with doing only what they say. It seems that they would rather follow directions which the Lord has not given than to follow only the ones He has given. And the only reason we can give for this is that they love speculation more than they love revelation.



# Carolina Bible Camp

## H.R. Butler, Kannapolis, NC

Carolina Bible Camp has been successfully providing Christian camping for youths age 9-19 for over 30 years. This summer will mark the 32nd year for CBC. Last year was no exception. Each week of CBC's two-week encampment was filled to capacity serving as many campers as possible.

CBC provides nothing but good clean fun and association with other like-minded young people. Occasionally there are bumps, scrapes and bruises but our staff nurses are able to handle any emergencies which may arise. Safety is always practiced and taught at CBC.

CBC has provided entertainment, fun, activities and Bible training for campers each year for hundreds of youth in the state. Many campers have said that CBC has helped them to develop as a Christian. Each summer some campers become Christians while at CBC. Last summer 13 campers were baptized and a number were restored.

Many campers return year after year to CBC. Friendships are made that are maintained through the years. There are also staff members that return each year and yet each year there are new staff and new talent to better serve our campers. CBC has been a great influence for good for the church in the Carolinas.

CBC has a rich heritage in North Carolina. For years CBC has leased campsites at various locations in the state. This summer CBC will again be located at the Woodmen of the World camp near Ashboro. CBC now owns land in Davie County near Mocksville, NC. This presents CBC with the greatest opportunity since its beginning over 30 years ago. Work will begin soon toward raising money for development of this property. Anyone who wishes to contribute to this good cause may contact: H.R. Butler (camp director), P.O. Box 414, Kannapolis, NC 28081, (704) 782-7606.

This year CBC will be held the first two weeks in August at the Woodmen of the March 1988

World camp near Ashboro. Two new cabins were completed last year which will hold 40 campers each. We are expecting another great year! Anyone wishing to help work in camp as counselor, teacher or in the kitchen is encouraged to contact H.R. Butler at the address given above.



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# BOUND VOLUMES — PRICE INCREASE

We have sent the 1987 issues to the bindery and they will be ready for mailing as soon as bound, hopefully very soon. However, we have no choice but to increase the price of all bound volumes to \$10, and even at that we will lose money on every volume sold. The following is our actual cost (not including loss by damage and the failure of some to pay for them):

12 monthly papers	\$ 2.40
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Thus it can be seen that with the new price we are still losing \$1.34 per copy. But if this is the case, why do we bind them and sell them at a loss? We want as many copies as possible to be preserved for the future, and this is the best way to preserve them.

In the past few months there has been a run on bound volumes for the past years. We are practically sold out; two years, 1983 and 1984, are gone. But we still have a few of the following years left: 1980, 1981, 1982, 1985, and 1986. When they come in, we will also have 1987. You may purchase any of these for \$10 each. When these are gone, there will be no more.

## The Truth Broker

**Dennis Conner, Yadkinville, NC**

If it were within your power to possess anything you wanted, what would it be? This is a once-in-a-lifetime question (a once-in-an-eternal-lifetime question, I should say), so think about it carefully before you answer. Would you take a house, a Rolls Royce, land, or even friends? Perhaps a bit of fame and notoriety are more to your liking. Or even simple acceptance. In Proverbs 23:23 the wise man speaks of one of the most precious, but generally least sought after, commodities in the world — truth. He advises, “Buy the truth, and sell it not.” The word “buy” certainly strikes a chord in the collective heart of our bullish society. Why, buying has become the American way. And the amazing thing about it is that you don’t even have to have any money to buy things today. Just hand the sales person a piece of plastic and you can take it with you now. Reckoning day comes later. But what are you buying? What kinds of things do you desire? The one who seeks God must also seek His truth. Concerning that truth, a few things come to mind as I view this passage.

For one thing, do you note the sense of urgency in this divine imperative to buy the truth? Listen carefully to the wise man. There is urgency in his voice: “Buy the truth, and buy it now.” It is just too easy to misplace priorities, or to procrastinate. “I have to take care of this first,” or “There’s plenty of time to think about that. After all, truth is constant. It is not going anywhere. It will still be there when I am ready.” Right enough, truth is constant. It’s just that we are not. Take hold of the truth while you can.

Then there is the sense of sacrifice in these words. Truth must be gained at any cost to ourselves, just like Jesus said in the parables of the hidden treasure and the pearl of great price (Matt. 13:45-46). In paying the price for the treasure of truth, however, you must be careful to secure the genuine article, not a counterfeit. Believe me, there are plenty of counterfeits around, too. The world says, “Truth is what each man determines it to be for himself.” Philosophy says, “I am absolutely sure that no one can really

know for certain what is true, I think.” Science says, “Truth is only what you can see.” There are even counterfeits in religion, except that here they are simply too numerous to mention. In order to insure the possession of the genuine article, you and I must hear God speak above our traditions and speculations and experimentations. His voice is heard in His revelation. He speaks in Scripture. Everything that poses as truth must be measured by the standard of God’s word. So if you are going to sacrifice for the truth, be sure you are sacrificing for the real thing. The judgment day is not a good time for surprises.

The command to buy also speaks of effort. Every effort must be made to obtain the truth. To be sure, there are a lot of people who are willing to make some effort, but most stop short of the prize. Do you remember the story of the wealthy young man who came to Jesus and asked Him, “Good master, what shall I do to inherit eternal life?” He was seeking the right thing from the right person with the right question. All that remained was for him to do the right thing. Then came the bottom line requirement from the Lord: “Sell everything you have, give it to the poor, and follow me.” The man’s response? He went away sorrowful. Discipleship required more effort than he was willing to give. There are not many who are willing to go the distance.

One more thing. What are you going to do with the truth once you possess it? According to the wise man, there is one thing you are **not** going to do — you are not going to sell it. Hear him just once more: “Buy the truth, and sell it not.” The Scriptures are filled with examples of people who sold out. Remember the brute Esau (Heb. 12:16-17)? His price was pretty cheap, his birthright for a piece of meat. Then there was Demas and his love affair with the world (2 Tim. 4:10). And Judas, who tops them all. Satan really saw him coming. He got the Son of God for the price of a common slave. Careful, though. Don’t get rigor mortis of the finger from pointing it long and hard at those fellows. Are you sure you have not done the same thing? Have you ever compromised your convictions for something worthless in comparison? Every day there are Christians

who sell out for a one night stand, or to climb one more rung of the success ladder, or to pocket one more dollar. The truth is sold out because it is not valued by the one who holds it.

I suspect that the wise man was a shrewd business man. He knew a good value when he saw it. He knew when to buy and not to sell. Do you?

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# If You Can't Go, Send?

T. Pierce Brown, Wartrace, TN

Most of my life I have heard preachers, "missionaries" and elders urge their listeners that since it was the business of the whole church to take the whole gospel to the whole world, but since not all of us could go into the whole world, the proper thing for us is to realize that "If you can't go, send someone else." In all probability I have urged that on more than one occasion myself. A few moments ago it struck me with considerable force that this concept is erroneous and dangerous, as it causes us to think in directions that are destructive to New Testament Christianity.

The reasoning behind the kind of urging we have heard and done as suggested above is, "The Great Commission has four imperatives — Go into all the world — make disciples — baptize those disciples — teach them to observe all things commanded. Since it is evident that not all can go, then the elite corps of people who are willing to make that sacrifice will do that job for you, if you will provide support for them." It still sounds pretty good to most of us, doesn't it?

Let us examine some things wrong with those concepts. In the first place, the Great Commission does not have four imperatives. It has **one** imperative — make disciples. The going is suggested in a participle phrase, not in an imperative. What is the significance of that? The significance of that is at least two-fold. First, God recognized that we all **can** go, and **are** going! A man in an iron lung who is being moved from his hospital room down the hall is "going" — and I heard of one who converted 14 of his nurses and attendants in the process! It is an improper exegesis of the passage to suggest that the original command of Jesus was obeyed by each of the apostles as each one of them went into some foreign nation. This in no sense denies or downgrades the importance of going into foreign nations, nor implies that those who make great sacrifices to leave the relative ease and security of this nation to go into foreign fields are not worthy of praise and support. But it does suggest that one is no less a servant, and a worthy servant of

God if he makes the same kind of loving sacrificial effort and never leaves the city limits! Of course that is rarely, if ever, done. But the point is that the commission does not involve the necessity for every obedient Christian to go into a foreign field. Even if every Christian went into a foreign field, he would not be going into all the fields in the world.

The real power of the commission is that it is to everyone, and **can** be done by every Christian, **wherever he is**, for he is going into the world wherever he is! And the commission simply says, "As ye go, when ye go, wherever ye go, make disciples!" So the second thing significant about that participle phrase is that it is a continuous process. One does not have to wait until some "missionary" comes with a plea for help to get into a foreign field to carry it out. It has been demonstrated numerous times that those who are most eager to have a "missionary" come by and tell of their needs and are most liberal in their support of them are those who are already involved in carrying out the Great Commission where they are! You can almost be certain that when an eldership and a congregation refuse to allow one who is making a sacrificial effort to go to a foreign field to come by and speak because "it will decrease the local effort," they do not have much local effort! That is, they have very little local effort in carrying out the Great Commission! They may be making a good local effort to enlarge the parking lot, or put in padded pews or put a more elegant steeple on the building, or build a bigger gymnasium, or support another "Minister of involvement," but I have never known such a situation where there was much concern with personal evangelism, or really carrying out the Great Commission.

But one of the biggest things wrong with the concept of which we are now making a critical analysis is that it fosters the false and dangerous notion that if you feel that you cannot do what God commanded, you can substitute some other activity in its place! "If you can't go, send!" What about, "If you



can't sing, play!" There was once a rich person in a congregation where I preached who let me know that there were certain things that I might expect the other women to do that she was not going to do, but she would make up for it by giving more than they did! How many of us have encouraged that false concept? The truth is that if you have money you are supposed to give, but you cannot substitute it for some duty. You cannot pay your preacher (or anyone else) to visit the sick for you, or do your praying for you, or come to Bible class for you! "Each man must bear his own burden" (Galatians 6:5.)

Involved in this is another false and dangerous concept. That is, that there is an "elite corps" that has the responsibility of going into a foreign field, and the "common herd" has the responsibility of supporting them in doing it. There is no question that there are greater and lesser persons in the kingdom of God, but they are not on the basis that we often determine and assume! Neither the "preacher," the "missionary" or the "discipler" is in the "elite corps" by virtue of his "office" or "title" or in what part of the world he may happen to go. Greatness in the Bible is on an altogether different basis — "He that would be great among you, let him be servant."

But another false idea is one that we probably have heard more often than the rest, and which did not seem so dangerous many years ago when we first heard it. That is, that the commission says to make disciples, then baptize those disciples, then teach those baptized disciples to observe all other things commanded. We were told that a disciple is "a learner" and since a person had to learn before he was a "fit subject" for baptism, then he was a disciple first and was baptized some time later. This may be one thing that gave rise to the "disciplining movement." The idea that a "disciple" is one thing, a "Christian" is something else, and a "discipler" is yet another is not a Biblical concept. Every Christian is a disciple, and has the responsibility to be a "discipler" — that is, try to make another disciplined follower of Jesus. A disciple is not merely a learner, but is a learner who is following the teachings of the one about whom he is learning. One may learn the principles of

Communism, but one is not a disciple of the Communist party if he is not following Communist principles. "The disciples were called Christians" (Acts 11:26) because a disciple **was** a Christian!

Even the grammar of the Great Commission bears that out. It does not say, "Make disciples **and** baptize those disciples" (either with a "Lordship baptism" or any other kind). It says, "Make disciples, baptizing them, and teaching them to observe all things commanded." That means that a person cannot be a disciple who has not heard about the Lord, been baptized **and** taught the necessity of doing **all** Christ commanded. If a person comes to you and says, "I want to be saved, and I want to be baptized for the remission of my sins, but I am not going to take the Lord's Supper except when I want to, and I am going to substitute something for God's ordained plan for worship if I want to, and I am going to serve only if, and/or when I see fit," he cannot be a disciple, no matter if you baptize him — and even make a deacon, elder, or preacher out of him!

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# The Educational Background of Brother N.B. Hardeman's Bible Teachers

**Robert L. Darnall, Mocksville, NC**

The late and lamented N.B. Hardeman, the "Prince of Preachers" of his day, came into this world on May 18, 1874, and departed this life on November 6, 1965. There are many elders, deacons, gospel preachers, Christian college executives and professors, as well as others, who received instruction in his classes.

At the age of sixteen, Hardeman entered West Tennessee Christian College in Henderson, Tennessee. From this institution he received the B.A. degree. He was later awarded the M.A. degree from its successor, Georgia Robertson Christian College. He had Bible classes under brethren R.P. Meeks, A.G. Freed, and Hall L. Calhoun. The educational background of these men is very interesting.

## **R.P. Meeks**

R.P. Meeks enrolled in 1872 at Bethany College in Bethany, West Virginia. He began at this time what was known as the Classical Course, which required three years. Some of the prerequisites were in the fields of geography, history, English grammar, math, Latin, and Greek. As Meeks pursued the Classical Course, he was required to take evidences of Christianity, Biblical languages and other courses in Biblical studies, Latin, and classical Greek.

It is also of interest to note that Meeks baptized Hardeman.

## **A.G. Freed**

A.G. Freed was graduated from high school in 1880. Within the next several years he was awarded B.S. and M.A. degrees from Southern Indiana Normal in Mitchell, Indiana. The facilities of this college were burned in the early part of this century. Some think that troublemakers of Mitchell did this

because the college took a strong stand for prohibition. The college was never rebuilt.

As a postgraduate student, Freed attended Valparaiso University, Valparaiso, Indiana, during the school year of 1887-1888. At that time this institution, founded in 1879, did not offer a graduate program. The founder of the school, Mr. Henry Baker Brown, followed the educational philosophy of taking a student where he was and helping him to reach his educational goal. He probably advised Freed on the basis of this idea. Although we do not know what Freed studied during this year of school, we do know that the curriculum included such courses as English grammar and debating (two of his favorites, in addition to the Bible), and many others.

Also early in life, Freed was a student in a training school for preachers which was conducted by W.H. Krutsinger. The school was located in Ellettsville, Indiana, and had a student body of two to five or more. Krutsinger was a strict teacher as well as a thorough student and gave individual attention to his pupils. Classes began at 5 a.m. and continued until 9 p.m. with time out for meals. Emphasis was placed on homiletics, language, and actual preaching of sermons. Krutsinger's efforts to train preachers seem to have been highly regarded.

Hardeman probably also studied English grammar under Freed.

## **Hall L. Calhoun**

Hall Laurie Calhoun was born on December 11, 1863, in Conyersville, Tennessee. Early in life he became a daily Bible reader. From the College of the Bible in Lexington, Kentucky, he received the B.A. degree. It was here that he studied under J.W. McGarvey, one of the most scholarly, respected, and famous enemies of modernism.

From Yale Divinity School he earned the B.D. degree. He earned the M.A. and Ph.D. degrees from Harvard.

He spent his last years preaching in Nashville and teaching at David Lipscomb College. He died on September 4, 1935, and was buried in Woodlawn Memorial Park in Nashville.

It was under Calhoun that Hardeman acquired the careful, exact, and thorough method of Bible study which always described his efforts as a preacher and teacher of God's word.

"Boys, I want you to be true to the old paths" is an earnest plea Hardeman made

to the preachers while addressing us near the close of my days as one of his students. Such a remark is always in order. Jeremiah 6:16: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your soul. . . ." Many of us who are middle-aged or older were in his Bible classes. Some of us have taught others, and in like manner some of these have instructed others also. Second Timothy 2:2: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

## The Raid Reaction

### David Dailey, Greenville, SC

As the last glimpse of Heathcliff Huxtable is replaced by one of those thoughtfully placed network commercials, I decide to see what delights the kitchen may hold. Flipping the light switch upon entering the kitchen, I am confronted by that vilest of pests, the common cockroach. With light now filling the room, the cockroach makes a break for safety. But, with a lightning-quick hand, a quick draw Wyatt Earp would have marvelled at, I grab a can of Raid. Then, with one quick and unerring shot the roach is dispatched to death's domain.

When the deed was done the realization came that the attack had been unprovoked. The roach had made no threatening move toward me. Indeed it had tried to run away from me. The truth was I had killed the roach simply because it was a roach. Without a thought that this roach might be exceptional among its species, without consideration of its age, without reflecting upon its morality, I destroyed it.

Imagine what it would be like to be so despised that others' reaction to you is to seek your immediate end. And suppose you are despised for no other reason than being what you are. What defense could you raise? You are hated simply for being, not because of something you have said or done. How

would you protect your sense of worth and self-esteem, knowing you were considered to be by nature nothing more than an object of wrath?

The possibility may seem outlandish but history is littered with people groups who were despised and destroyed for no other reason than simply being what they were, the object of someone's wrath. The most prominent example from history is the Jews in Nazi Germany. Today many times the number who died in the Holocaust have their lives taken from them before they even have the chance to offend. When an unborn child is aborted it is killed simply because it is.

As disturbing as these incidents are they do not begin to compare to a statement by Paul. In Ephesians 2:3, Paul declares that all men are by nature objects of God's wrath. The wrath that we inspire in God is quite unlike the sudden, solar flare-like explosion of temper with which we are all so familiar. Instead, God's reaction to us in our sinful condition is much the same as our reaction to roaches. It is a deep-seated, ingrained, long-lived revulsion. Just as there is no personal animosity in destroying roaches, because that is just what you do to a roach, God's righteousness requires that sin be destroyed, even if that includes sinful man. It is one thing to be despised by a man, but to be an abom-



ination in the eyes of God Almighty is terrifying.

From being the pinnacle of creation to being by nature objects of wrath sin has worked its devastation upon us. Try as we might through the years we could not find a way to escape God's wrath. What then is left for us? To exist as roaches do? Hiding in darkness, waiting for the inevitable day of the Raid Reaction?

The answer would be yes, were it not for the next words written by Paul. "But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions — it is by grace you have been saved." The glory of life extended by grace is the realization that someone has assigned worth to my being. No longer am I to be hated simply because I am; the fear and hopeless self-recriminations are a thing of the past. When that gift of grace comes from God, I am able to love confidently because the one from whom I had the most to fear has given me value. A value measured against His Son's labored, rasping

breath as He hung on the cross. It is improbable that we will ever fully comprehend the reserve of love, and the depth of grace, that God calls upon to repress the Raid Reaction.

The glory of grace is life extended, unexpectedly. By what right of mine does this new life appear? By no right. This new life appears in spite of my sin, overpowering the sin like a spring breeze overpowers the stale mustiness of a room closed against winter. But for some grace is too tenuous a lifeline. So, they try to secure the offer of hope by living as morally responsibly as possible. The notion that grace needs a supplement is as ludicrous as being so impressed by the obedience of a cockroach that one feels compelled to save it.

When it comes to salvation man brings nothing to the process. He has nothing to bring. He is by nature an object of God's wrath. That he can entertain the prospect of salvation is due to grace. And grace may be understood as God's substitution of love for the Raid Reaction.

## At What Cost Success?

**Eddie Helms, Allons, TN**

In our society businesses measure the success they enjoy or the lack of it on the number of their clients and the money they have made during a certain amount of time. If their expenditures exceed their income they certainly would not be considered successful and rightly so. In order to be successful, then, they modify their product to meet the needs of the consumer. This is one workable philosophy to use in the business world.

Many, however, have brought this philosophy into the church of the Lord Jesus Christ. Some no longer desire the pure product of God, the gospel. They desire to hear pep talks and sermonettes with entertainment provided. Since some church leaders equate numbers and contribution alone as success, to maintain these figures they modify the product God has given mankind. The result is something far inferior! Thus, these churches have gone the way of the church at Thyatira sacrificing their souls for the idol

of success (Rev. 2:20). They think they are alive and successful but are actually dead as the church at Sardis (Rev. 3:1). They have no right to be recognized as a lighthouse of God (Rev. 3:5). Their manmade philosophy of success has cost them souls, the most precious commodity man has.

On what does God base success? Who among us would say Noah was not successful in God's sight, though he only influenced eight souls including himself? He was a success (Gen. 6:22)! Ezekiel's preaching did not deter the destruction and captivity of the rebellious people of God (Ez. 2:5-3:11). Yet, no one would consider him unsuccessful (Ez. 3:19). Stephen is another example of a man whom God considers successful. He had no positive responses to his sermon in Acts 7; in fact, that one sermon cost him his life. These men could have easily modified their message and no doubt had many responses. They would have been considered success-

ful in the sight of men, but would have miserably failed in the sight of God.

You see, brethren, successful churches are not based on numbers or financial contribution. We are only successes when we stand with the Bible. When we modify or change the Bible to suit the whims and fancies of men we will miserably fail and it will cost us souls!

Just recently, in this writer's area, an annual event for young people took place. These events took place on each Monday night of the month. At one event a singing group was singing spiritual songs accompanied by hand clapping, humming and pre-recordings of their voices sounding like instruments of music. One of the preachers at

this particular congregation read near the close of the service Colossians 3:16 noting what they were doing was an expression of that verse. Later, this event was applauded as a success. **At what cost success?** How can this congregation hope to persuade others of the purity of New Testament worship when they have modified the message?

Israel was only successful when they were obedient to God's message and remained a distinct people. Only when they began to measure success by man's standards did they miserably fail (1 Samuel 8:5-18). Brethren, when will we learn that God blesses when we obey? Let us learn that to be successful we must obey! Let us always strive to build successful congregations in the sight of God!

## To Support or Not to Support?

### Johnny Melton, Statesville, NC

The number of letters that cross my desk from churches seeking financial help to carry on their work seems to be increasing. That is a pretty fair indication that the number of small churches, struggling to remain alive, is increasing. While we rejoice when new churches are planted and we recognize the difficulties that small churches with limited resources face, we must also recognize the relative limitations of brotherhood resources. Does it become incumbent upon a self-supporting church to respond with cash to every church that requests aid to purchase land, build a meetinghouse or hire a preacher? Does a church with limited resources have the right to request such aid and then to expect their sister churches to honor their request posthaste? What can be done to help support-seeking churches to become self-supporting churches?

The concept of sending financial aid from one church to another is scriptural. Paul gathered funds from churches and delivered those funds to the elders of the Jerusalem church. Paul had been asked to obtain support for the poor by the brethren in Jeru-

salem (Gal. 2:9-10) and his writings to the Corinthians concerning giving involved their contribution to this fund for needy saints (1 Cor. 16:1-3; 2 Cor. 8-9). The church at Philippi supported Paul while he served other churches after leaving Macedonia. Paul told the Corinthians that he had "robbed other churches, taking wages of them" in order that he might preach the gospel to them without charge (2 Cor. 11:7-8). According to Philippians 4:16, Paul also received support from Philippi while he labored in Thessalonica. Based on this Scriptural evidence it is proper for a church to receive financial assistance in carrying on her work from sister churches.

However, the fact that a church may contribute to another church's work does not mean that it is under an obligation to do so. And the fact that a church may seek support from sister churches does not mean that it should do so as a matter of course.

Consider when it may be inappropriate for a church to seek funds to do her work. It is not always a good thing that a new congregation is started. If the new congregation



starts because those Christians who make it up no longer wish to worship with an already established church, then they may be quite presumptuous in seeking financial aid. We grant the right of individuals to form new congregations even on the basis that they just want to. But we do not believe that it is appropriate to ask the brotherhood to buy another plot of ground, to construct another meetinghouse and to hire another preacher in order to satisfy the likes and/or dislikes of a group of saints.

Next, it would be inappropriate for a church to seek outside assistance when it has not made a real effort to provide for itself. Does every group of saints have as a birthright the right to have a full-time located preacher working with them? Does every group of saints have as a birthright the right to own property and to construct a meetinghouse? In some instances a located preacher and a meetinghouse have proved to be hindrances rather than aids. The local saints have thought a full-time preacher and a nice church building paid for by others would guarantee growth. But the church has not grown. The preachers move in and out. The building falls into disrepair and still the church does not grow.

It is not appropriate, in our opinion, to send support to a church on an indefinite basis and without the exercise of proper stewardship. The problem of perpetuating small support-seeking churches does not lie entirely with the small churches that seek support. Larger, self-sufficient churches that respond to requests with \$100 here and \$50 there without any real interest in or concern for the various churches involved have contributed to the problem. Many churches send support in small amounts to dozens of places, rarely checking on the way the funds are used or the kind of work the church is doing and by doing so call themselves doing mission work. It is high time churches began to use better judgment in doing their mission work. Rather than making insignif-

icant contributions to a large number of churches, why not limit that number to one or two places and make a significant contribution with not only dollars but with real involvement as well? The situation will improve when not only support-seeking churches are accountable to the churches that send their money but also when the supporting churches are accountable to the churches they support.

The church that is receiving outside financial aid must plan to be self-sufficient or it is not likely ever to be so. Even if the supporting churches withdraw their support, the church that has grown accustomed to being supported will merely look for other sources of assistance. And, if they are persistent, they will find them.

A church that wants to be self-sufficient should set a goal with a time limit on it. In reality, a goal is not a goal unless a time limit can be placed on it. A formula should be established for phasing out the outside support and accepting more and more responsibility locally. The members of the church should be committed to personal growth and development themselves. A preacher and a meetinghouse are tools that aid church growth and development. They are not surefire guarantees that the church will grow regardless of the attitude and character of the individual saints that make it up.

A church should determine to live within its income. Pouring money into a church has rarely prompted growth. When a church is working together, praying together, and encouraging each other it can have an impact on its community. And those kinds of things cannot be bought with money.

There will always be churches that need and deserve outside aid in order to exist. It is hoped that there will be churches with the resources to share, that will devote themselves to the task of planting new churches and supporting others with the view of bringing them to the point of self-sufficiency.





# She Wanted Her Grandparents to Hear the Gospel

## **Samuel W. Means, Spartanburg, SC**

On December 25, 1987, Bessie Booker celebrated her 107th birthday. Sister Booker is the oldest living member of the Sigsbee Road congregation, Spartanburg, S.C. Bessie Booker was 97 years old when she obeyed the gospel of Christ. She and her husband, Randolph, deceased, who was 88 at the time of his conversion, are examples of the power of the gospel (Rom. 1:16). Randolph Booker only lived about two years after becoming a Christian. But it thrills this writer's soul to know that he had the privilege to die in the Lord (Rev. 14:13).

One day I was approached by sister Ger-

aldine Davis, the granddaughter of the Bookers, who stated: "I would like for my grandparents to be taught the gospel of Christ." Little did she know, not only would her grandparents obey the gospel, but also her mother, Flossie Gatewood.

There are a number of lessons we can learn from these conversions.

(1) Never underestimate the power of the gospel of Christ.

(2) Old age is not a barrier to obedience of the gospel.

(3) Finally, we do not know which heart is the good ground (Luke 8:9-15).

## News Briefs

### **David Pharr, Rock Hill, SC**

Please send news reports to David Pharr, 339 Charlotte Avenue, Rock Hill, SC 29730. Items must be received by the next-to-the-last Thursday of the month. We would like to be on your bulletin mailing list.

### **NORTH CAROLINA**

**Charlotte.** The Westside congregation is now providing Spanish-speaking services during the regular time for their worship and classes. About fifteen attend the Spanish worship. They are sponsoring Jerry Bell at Shallotte, N.C., assisted by Providence Road in Charlotte and Troy, AL. Efforts are being made to raise the additional support needed. A building is being erected in Shallotte.

**Durham.** The Cole Mill Road church has announced that their associate worker, Bill Lambert, will be returning to school and will be replaced by Don Utley. Don is coming to Durham from Roanoke, VA.

**Oxford.** The following report by Gary Durham is from the Eastchester, High Point, bulletin:

"One year ago I was able to see faith in action. I know you hear a number of people who will talk about stepping out in faith, but very few will actually put their faith to the test. John Gaines and his family serve as a noble example for the rest of us to follow in our Christian life. They moved to Oxford, North Carolina, in order to establish a congregation of the church of Christ where none had previously existed. It has been one year since they first met and the success which they have experienced demonstrates clearly that we can do things for our Lord when we finally make up our minds to do what we can. It is so much easier to take the route of 'can't do' rather than boldly take care of the rest.

"Brother Gaines had set as a goal that in one year he wanted to see at least twelve members attending on a regular basis. There are now sixteen rather than twelve, which speaks well of this congregation and their efforts to keep the work going and growing. It has not been easy for the Gaineses and the other members to make such favorable progress. It has taken sacrifice and dedication on the part of everyone. I simply say 'hats off'

to the Oxford family. They truly emphasize 'what we can do when we do what we can.' "

**N.C. Conversions:** S. Fork, Winston-Salem, 1; Helen St., Fayetteville, 1; Westside, Charlotte, 4; Providence Rd., Charlotte, 1; Jericho, Mocksville, 1; Brooks Ave., Raleigh, 2; Hendersonville 1; Northview, Statesville, 1. Total: 12.

### **Kitty Hawk**

**LARRY HARRINGTON** and **MARTY STONE**, Reporting: In October of 1987, we started a congregation of the Lord's church on the Outer Banks of North Carolina. The Outer Banks are located in Dare and Currituck counties in northeast North Carolina. It is the fastest growing place in North Carolina.

Dare County is the fastest growing county. The population has tripled in the past five years. Currituck County is the second fastest growing in North Carolina.

This congregation is the first and only congregation in these two counties. The nearest one in North Carolina is 45 minutes away in Elizabeth City, North Carolina. The congregation there is small and only averages 20 present on Sunday morning. We average 13 present on Sunday here. We share their evangelist. He preaches for them Sunday at 11 a.m., for us at 3 p.m. and for them again at 6 p.m. On March 6, 1988, we will be having worship service at 8 a.m.

We have recently been given a 1975 mobile home which can be used for a meeting place. We now need financial help in acquiring a piece of land to place it on. We are temporarily meeting at Kitty Hawk Elementary School. We are trying to raise \$2,000/month support in order to pay expenses, but one-time gifts will be greatly appreciated. This support will go for property to place the trailer on, either to rent or buy (we would prefer to purchase a piece of land to make a permanent congregation), pay utilities and to help the evangelist with expenses.

Address correspondence to Outer Banks Church of Christ, P.O. Box 779, Kitty Hawk, NC 27949.

### **Brooks Avenue, Raleigh**

**J.R. OGBURN**, Reporting: The Brooks

Avenue church of Christ, Raleigh, has released the figures on the growth of the church by baptisms and transfers to the area who identified themselves with the congregation during 1987. A total of 136 people were baptized in 1987 and 74 people identified themselves as Christians who wished to work and worship at Brooks Avenue.

Ed Woodhouse, elder in charge of the prison ministry at the Camp Polk Youthful Offenders Prison in Raleigh gave credit for the great work done there to these dedicated deacons: Hugh Hasty, Randy Nipps and Rick Rogers, and also to several equally dedicated men of the congregation like: Dan Powell, Walter Davis, Wilton Braswell and Greg Brewer. All of these men preach or teach at Camp Polk on an ongoing basis.

During 1986 the congregation had a total of 200 baptisms and identifications.

### **SOUTH CAROLINA**

**Port Royal.** Jim Seelbach is moving from Virginia to work with the new Port Royal congregation. Sufficient financial support has not been raised yet. Contact them at P.O. Box 156, 29935. This congregation began meeting in August of last year.

**Sumter.** On February 7 the Plaza congregation appointed its first elders in fifteen years. They are Rocky Hoover, Dave Reed and Dennis Esch. It is expected that deacons will be added soon.

**Myrtle Beach.** The bulletin informs us that at the present time the congregation is without elders and that their work is continuing by the use of various committees.

**Tailors.** Northeast has announced that they will have two morning assemblies each Sunday. The schedule will be 8:00 a.m. for the first assembly; 9:15 classes; and 10:30 for the second assembly.

**Easley.** Gilbert Tripp reports that there have been both encouraging and discouraging developments in the new work at Easley. The Tripps are very dedicated to this effort, but are very much in need of financial support.

**Duncan.** Burl Curtis is scheduled to be at Duncan to preach May 1-5. This will coincide with Duncan's 55th Homecoming.

**Slater.** After seeing the video tape of Israel made by Walter Wagner, minister of the

Slater-Marietta Church of Christ, some members of the Trinity Lutheran Church asked him to direct their tour to the Middle East. He was able to teach Lutherans about the Bible while in Egypt, the Sinai, Israel and Jordan. The tour left on March 5th and returned the 19th.

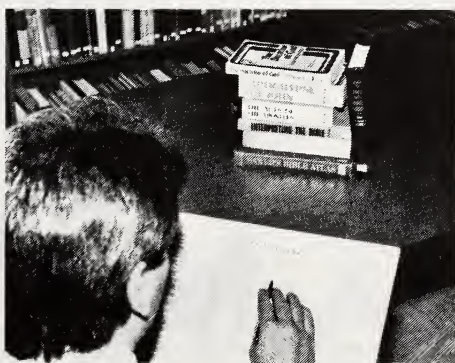
**S.C. Conversions:** Summerville 2; Crawford Road, Rock Hill, 3; Northeast, Taylors, 4; Lexington 4; N. Charleston 1. Total 14.

# Correction:

A clarification is needed regarding B.J. Barr's article, "The Black Church and Its Progress," in the December issue. Regarding the Manning work, "These studies resulted in 11 baptisms and most of them began worshipping with the Manning church after its establishment. The Manning work started with the Walker family under the leadership of the Carlisle and Pugh families."



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# THE CAROLINA LECTURES

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## SUNDAY, APRIL 3, 1988

11:00 a.m. — Balaam's Strange Prayer — David Pharr  
6:00 p.m. — Written for Admonition — David Pharr

## Monday, April 4, 1988

### Theme: PATRIARCHS

	Subject	Speaker
8:30-9:00	Devotional	George Marshall
9:00-9:45	Abraham	Jim Hunter
10:00-10:45	Moses	Melvin Williams
11:00-11:45	Noah	Dennis Conner

### Theme: SERVANTS OF THE CHURCH

1:30-2:15	Elders	Jesse Ham
2:30-3:15	Deacons	Al Simmons
3:30-4:15	Evangelists	David Myers
7:30 p.m.	What the Lord Saith Unto Me	David Pharr

## Tuesday, April 5, 1988

### Theme: YOUTH

8:30-9:00	Devotional	Joe Suttle
9:00-9:45	Joseph	Frank Shephard
10:00-10:45	Daniel	Jim Mullican
11:00-11:45	Samuel	Clee Reddinger

### Theme: JUDGES

1:30-2:15	Deborah	B.J. Barr
2:30-3:15	Gideon	Ted Rush
3:30-4:15	Samson	David Ferneyhough
7:30 p.m.	Seven Thousand Standing Tall	David Pharr

## Wednesday, April 6, 1988

### Theme: KINGS

8:30-9:00	Devotional	Charles Moore
9:00-9:45	Saul	Rich Moores
10:00-10:45	David	Bill Young
11:00-11:45	Solomon	George Carlisle

### Theme: PROPHETS

1:30-2:15	Isaiah	Don Webb
2:30-3:15	Jeremiah	Sam Soper
3:30-4:15	Ezekiel	Walter Wagner
7:30 p.m.	A Man Baptized Seven Times	David Pharr

## Thursday, April 7, 1988

### Theme: WOMEN

8:30-9:00	Devotional	Don Nix
9:00-9:45	Ruth	Donald Rhodes
10:00-10:45	Esther	Will Winchester
11:00-11:45	The Christian Woman	Wallace Beasley

### Theme: THE PRIESTHOOD

1:30-2:15	The Levitical Priesthood	Terry Gunnells
2:30-3:15	The High Priesthood of Christ	Rudy Senn
3:30-4:15	The Priesthood of Believers	Johnny Melton
7:30 p.m.	A Bible Lost and Found	David Pharr

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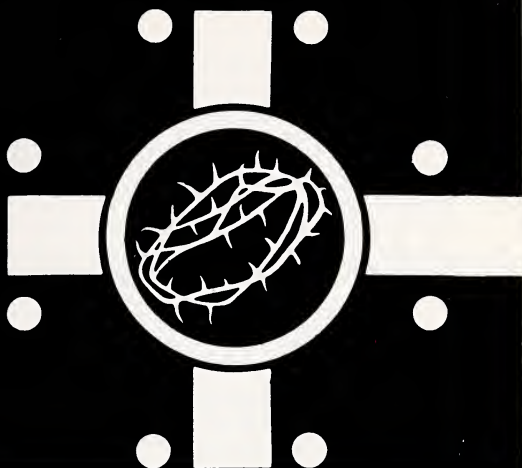
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# CAROLINA CHRISTIAN

VOL. 30, NO. 4, APRIL 1988



C289.21 / C292



St. Andrews Road, Columbia



## St. Andrews Road — A Thrilling Story

If you have not already, you will soon observe that we are giving this issue to tell the story of the St. Andrews Road church in Columbia, SC, a church that has stood on the solid foundation of truth, proclaiming the ancient gospel wisely and effectively, for more than a half century. The work it has done in that time is almost astonishing. Starting with only a handful of people and for many years struggling against the odds it has grown, without frill or fanfare, into a powerful force for truth and right. There is hardly a section in the Carolinas where its influence is not strongly felt. The good that it has done cannot be measured by human standards, nor can the whole story be told this side of the judgment, but it is thrilling to read of some of its accomplishments and the people who have made them possible (thrilling because it is representative of what is happening in the Carolinas).

Not often, in a single lifetime, does one have the opportunity to look into the interworkings of a church and its people as the following provides for us. We found it a thrilling adventure to read. We think you will to.

This look at the history, growth, people, and work of one congregation of the Lord's church is provided to us by Terry Gunnells, the present energetic and foresighted preacher at St. Andrews Road. Even with his busy schedule of preaching, teaching, and going to school, he wrote the whole thing. And to say the least, he has done a fascinating job. Naturally, he has said very little about himself. But for the benefit of those who do not know him, we want to subjoin a few words about this unusual man.

It was our privilege to meet Terry in the early 1970's while he was still in the Christian Church. After talking with him briefly, we were so deeply impressed with his sincerity and desire for truth that we asked him to

let us put Marvin Bryant (who was then conducting a very successful ministry to denominational preachers) in touch with him. He graciously consented to the request. And that night we made one of the most important phone calls of our life. We told Marvin about Terry and asked that he contact him as soon as possible. He did. In a short while Terry and his good family made the decision to leave the fellowship of the Christian Church and become a part of the churches of Christ. After this change he moved to Alabama to both preach and prepare himself better for future service to Christ. In 1983 he turned his eyes back toward his beloved South Carolina. The St. Andrews Road elders were looking for a preacher to work with them and they had the wisdom and foresight to make Terry their choice. And with that choice a new chapter in the work in South Carolina was begun (as an indication of this, consider the Alabama School of Religion Extension, now at Columbia, which would probably never have been without Terry). Perhaps no other man in our brotherhood could have brought so much that was

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### EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; Dennis Conner, Brotherhood News Editor; Johnny Melton, Managing Editor.

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so badly needed into the state at that time. There was a lot of turmoil among us and a calm voice needed to be heard. Terry, though not singlehandedly, helped to provide the attitude and leadership that would eventually soothe the troubled waters. All soon came to recognize him as sound in doctrine, balanced in approach, compassionate in heart, strong

in leadership, kind in disposition, delightful in person, capable in the Scriptures, and yet firm in his conviction of truth. He could love and work with brethren with whom he differed and still never compromise the truth of the gospel. Because of these and other traits, he is truly a blessing to St. Andrews Road . . . and to the cause of truth in the Carolinas.

## The St. Andrews Road Story (A 54-Year History)

This story will cover the development of the St. Andrews Road congregation from its inception until the present.

The story began when a man by the name of John David Smith was transferred to Columbia, South Carolina, by the Southern Railroad. Smith had been an elder in the church of Christ in Rome, Georgia, before coming to Columbia.

When J.D. Smith, his wife, Ethel Cox Smith, and their eight children arrived in Columbia, they found that all the Restoration churches in this area had gone with the digressives and were all called Christian Churches. The Smith family used their next best alternative and began to worship with the Christian Church that met on the corner of Pickens and Washington Street. This proved to be costly since only two of his eight children were willing to leave the Christian Church when a church of Christ was eventually started.

Brother Smith began an all out effort to attract others to move to Columbia around the year 1930. While this effort continued, brother Smith engaged as many people as he could in Bible study. While recuperating from a coronary, he taught M.P. Mitchum at his bedside. When Mitchum learned that he must be baptized for the remission of sins, he went to a Baptist church near his home and asked to be baptized according to his understanding of the Scriptures, and the preacher refused because it was not in compliance with Baptist doctrine. He went to a nearby Lutheran church and explained his desires to the pastor there, and he said he would baptize him if he would submit to a

period of study about the Lutheran church. This was not satisfactory to Mitchum so he and his wife were baptized in the Christian church in 1932. Two of the Mitchum's children, Ollie and Odell, attend the St. Andrews Road congregation. Their sister, Oreane, is a member of the church but lives in Brownsburg, Indiana.

In 1934 brother Smith placed an ad in the **Gospel Advocate** asking for a preacher to move to Columbia to establish a church of Christ here. Shortly after the ad was published, an answer came from a 35-year-old single man named Carl Clifton Dillard. After further correspondence, it was decided that "Dillard" would come to Columbia to conduct a gospel meeting. Not having any money in the treasury, Mitchum sold a cow to finance the meeting.

There was enough interest shown to persuade "Dillard" to move to Columbia to join with the Smiths and Mitchums to establish the church in the capital city of South Carolina. They first met in a rented, second floor hall in the 900 block of Main Street. Within 90 days they moved to the upstairs Union hall in the 1100 block of Hampton Street. They were soon joined by J. Harold Ford and two of his employees named Bliss and Brooker who were already members of the church of Christ in Florida. Ford, Bliss and Brooker later moved to the Shandon area where they met in a school building and later built a building on the corner of Sims and Duncan Street. The Shandon church now meets on Devine Street.

On March 24, 1935, the congregation procured a dwelling house at 1604 Bull



Street. They modified the house by removing a partition between two rooms to make a small but adequate auditorium.

"Dillard" had married Smith's daughter, Lillian, in February of the same year and they set up housekeeping in the rooms not used by the church.

The growth of the church was slow on Bull Street but at least two families were added that proved to be of great value to the future of the church.

The first family was the J.L. Rainey family. Brother Rainey had been a member of the church in Tennessee, and when he married a woman from Columbia, he moved here to live. The influence of this man remains visible to the church today by the presence of those who were influenced to obey the gospel by him. He was said by "Hack" Yenny to be a pillar in the church until his death. Rainey was willing to give of himself and his means to the limit.

The second influential family added to the church while meeting on Bull Street was that of A.E. Yenny. The Yennys continue to be a center of influence on the church in Columbia.

A move was felt to be necessary and a lot was purchased at 1026 Pope Street and a building was constructed in 1939. This building was modest but held great sentimental value since it was built by the hands of the members of the church. Those who were present for the first service were overwhelmed by being in a real church building even though it was still unfinished.

"Dillard" now felt the church to be on solid footing and resigned to begin another work in West Columbia where he worked for about two years. During all this time at Columbia and West Columbia, he supported himself by practicing his trade as a barber.

For over a year the Pope Street church was without a full-time preacher, but a talented Christian who was employed as a postal inspector, R.H. Faires, agreed to do the preaching when he was not away on his job.

In 1941 Homer H. Hawes came to be the preacher and left to attend graduate school in 1944. During the year that Hawes was away in school, Faires, Rainey and "Hack" Yenny did the preaching.

When Hawes returned from graduate school, it was soon discovered that he had embraced the doctrine of triune baptism. His first baptism proved to be his demise. He had the candidate kneel down and baptised him three times in the forward position, once in the name of the Father, once in the name of the Son, and once in the name of the Holy Spirit. If that was not disturbing enough to those who were witnessing the baptism, Hawes then asked the man whom he had just baptized to baptize him one time each for the Father, Son and Holy Spirit. So the local brethren were called upon to do the preaching again until Dale Straughn came in 1948. Straughn came in August of 1948 and remained until the end of 1949.

In February of 1949, W.H. Berrier and R.W. Senn were appointed elders. Robert Martin came and preached for the church until 1952. In the year 1952 W.H. Berrier died and the eldership was dissolved.

Brother "Hack" Yenny preached for the church from November 1952 until May 30, 1954 while he continued his secular work.

On June 1, 1954, Newton Gribble moved to Columbia to preach for the Pope Street church, and by the year 1958, the once commodious building was much too small for the members now attending.

Because of the growth the church on Pope Street was experiencing, it was decided to move to Park Street and build on a lot next door to the preacher's house. A beautiful, effective building was built which the brethren moved into in the spring of 1959.

In June of 1959, Gribble moved to Selma, Alabama, but before he left, he appointed R.W. Senn, H.A. Joyner and H.M. Yenny, Sr. to be elders. Tom Bailey, Charlie Eubanks and F. B. Lunsford were appointed deacons.

O.P. Baird succeeded Gribble in 1959 and served until 1963 when he decided to go to Seoul, Korea. The church supported Baird there for the duration of his tenure.

Ralph Seiders succeeded Baird in August of 1963. Seiders was a middle-aged man who had just completed Abilene Christian College and was full of big ideas. When he found the work in South Carolina difficult, he soon became discouraged and moved away, having lived here for less than one year.

In August of 1964, Eugene Lindsey moved to Park Street to work with the church and remained until 1967 when he moved to Barnwell and worked with the church there until 1974.

Also, in 1964, R.W. Senn resigned as elder to move to Freed-Hardeman College to prepare for the ministry and Ralph J. Jones, Sr. was appointed elder.

It was becoming difficult for the work in the Park Street area because the population was moving to the suburbs. When the brethren finally realized their plight, they sold the Park Street property and moved to 425 St. Andrews Road where they presently meet. The Park Street property was sold in December of 1966 because the new owners needed immediate occupancy. To facilitate for this need, the brethren began meeting in the St. Andrews Community Center in January of 1967.

Under the supervision of Tom Bailey, the new building at 425 St. Andrews Road was occupied in October of 1967. About the time the brethren moved in the new building, Doyle Cannon came to work with the church and remained for five years leaving in August of 1972.

In 1970 Hagood Godley was appointed elder but resigned in 1972 to spend more time with his family. He was reappointed in 1973 and served until he moved to Palmetto Bible Camp to serve as overseer.

Walter Mitchell was appointed elder in 1971 and served until 1978 when he went to Lexington to work with the church there.

Bernard Keene was appointed elder in 1972 and served until 1978 when the eldership was dissolved. He was reappointed in 1979 and served until 1983.

In September of 1972, C. Arthur Peddle began his ministry and preached until 1975. It was during his tenure that Brother "Hack" Yenny succumbed to cancer in May of 1974.

Gary Roberson became the preacher in 1975 and left in 1980. While he was here, Bob Brandon came in 1977 and also left in 1980.

In 1976 R.W. Senn moved back to Columbia and was reappointed an elder. He resigned in 1978 but was reappointed in 1979.

Bennie Wood was appointed elder in 1977 but moved because of his job in 1978.

For several months after Gary Roberson

left in 1980, local brethren and guest speakers filled the pulpit.

In 1981 Jerry G. Hurt moved to Columbia from the Archdale congregation in Charlotte, North Carolina where he had been for several years.

Tom Bailey was appointed an elder in 1982.

Jerry G. Hurt left in 1983 and I came back to my native state to become the minister.

Ed Brown and Dudley Oliver were appointed elders in 1986.

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# Our Elders



Elders — L-R: Tom Bailey, Dudley Oliver, Ed Brown and R.W. Senn.

## R.W. Senn, Sr.

R.W. Senn, along with W.H. Berrier, was one of the original elders of the church appointed in February 1949. When brother Berrier died in April of 1952, the eldership was automatically dissolved. Brother Senn was reappointed in 1959, and served with H.A. Joyner, his brother-in-law, and Haskell Yenny, Sr., until he resigned to attend Freed-Hardeman College to prepare for the ministry. Having preached in Lancaster and St. George, he was away from St. Andrews Road until 1976. In 1976 he was reappointed and, except for a short time, has been an elder until the present.

"Doc" is an alumnus of Freed-Hardeman College and is married to the former Vera Cottrell who was a member of the church in Texas. The Senns have three blood children: Rudy, Jerry and David Senn. They also reared two of sister Senn's sister's children, Betty Cottrell Eubanks and Jack Cottrell.

## Tom Bailey

In 1928 the Richard Franklin Bailey family moved from Lawrenceburg, Tennessee, to

the Dutch Fork community near Columbia. There was not a church nearer than Union, South Carolina, where this family could attend. Nearly ten years later, brother Bailey was having his hair cut in Columbia, and met brother Carl C. Dillard who was supporting himself to preach as a barber. The Bailey family became faithful members of the old Pope Street church. One of the sons, Thomas F. Bailey, became an elder in the church in 1982 and has served until the present.

Tom was born in Lawrenceburg, Tennessee, one of 12 children. He attended the Irmo public schools and after high school, served with the U.S. Marine Corps. He is married to the former Laura Anne Douglass. They have four children: Lisa Bailey Larmmon, Scott, Kris and Luci Bailey, and four grandchildren.

## Dudley Oliver

Brother Oliver was born to a faithful church family in Clarksville, Tennessee. He attended David Lipscomb College receiving a degree in Marketing and Psychology. He has worked with a large merchandising company which allowed him to be involved in



several good church situations, having served as a deacon at Oxon Hill, Maryland, and Virginia Beach, Virginia. He also served as treasurer at Virginia Beach. Brother Oliver was appointed an elder in 1986 and has proven to be a tireless worker for the church. He heads our education department which requires a tremendous amount of energy.

Dudley is married to the former Mildred Greene. They have a son, Brent, twin daughters, Mandy and Jenny, and one grandchild.

### Ed Brown

Ed is a product of the Madison church in Madison, Tennessee. His father, Tom Brown, serves as an elder for that out-

standing congregation. Ed graduated from the University of Tennessee Medical Units in Memphis in the College of Pharmacy and practiced as a pharmacist for four years. Brother Brown has been working for Eli Lilly Pharmaceutical Company for 20 years which has taken him to places like Washington state, New York state, and Knoxville, Tennessee. These experiences, as well as his Bible knowledge and teaching ability, make him a very good elder. He was appointed in 1986.

Ed is married to the former JoAnn Hathaway. They have three children: Tom, an engineering student at Clemson; Jodie, a student at David Lipscomb; and Sean who is in elementary school.

## Three Former Elders in the Audience

Of the 30 years that I have been preaching, I have never preached to an audience where three former elders were present. However, this is the case at St. Andrews Road.

H.A. Joyner was appointed an elder in 1959 and served until 1971. Brother Joyner is married to the former Viola Cottrell and they will celebrate their 48th wedding anniversary this year. Alvin retired from the Southern Railroad in June of 1978 and spends most of his time raising a garden *par excellence*. He is a quiet man with a reputation for having superior judgment (common sense). When the doors are opened, Alvin and Viola are there.

If anything good has come out of my association with brother Joyner, it is the encouragement he gives me. His lips hardly know any words that hurt or discourage. This man has a sense of humor that draws me to him every service of the church. He holds a place of honor at St. Andrews Road.

Bernard Keene came to Fort Jackson as an army recruit in 1952. He had just taken Lorraine Ferrell to be his young bride and they had been faithful members of the church in Kentucky. Bernard and Lorraine visited another church in Columbia for a

while but finally settled on the Pope Street congregation.

Brother Keene has served this church as treasurer, trustee, Bible school teacher, deacon and elder. He has preached for extended periods for Newberry and has periodically supplied the pulpit for other places like West Columbia, St. George and St. Andrews Road.

Bernard has recently retired from Sears because of his battle with Parkinson's disease. He now has more time to study and do church work than at any time in his life.

Brother Keene served as an elder from 1972 until 1983 with the exception of a short period in 1978-79 when there was no eldership. He is known for his keen mind and ability to teach. When the present building was being built, he worked with Tom Bailey every hour he could spare from his job and family.

Bernard is honored by the membership here.

Ralph J. Jones, Sr. was an elder from 1964 until 1976 when he resigned due to the death of his first wife. Brother Jones did not believe that his widower status disqualified him but it was his judgment that he should resign. In time he married Edythe Berrier

Tarrant, a daughter of one of the first elders of the church in Columbia, W.H. Berrier, and moved to Lexington to work with the church there. Edythe had lost her husband and she and Ralph have been a source of blessing to one another. Sister Louise Berrier, Edythe's mother and wife of W.H. Berrier, lives with the Joneses.

Ralph is one of the kindest men one could ever meet. He has been an earnest student of the Bible for 60 years. His song leading blesses the St. Andrews Road audience every

Sunday morning and the auditorium class benefits from his knowledge as a teacher.

I have heard brother Jones preach and his command of words in public speaking situations is outstanding. He is a member of the Toastmasters Club where he learns ways to improve his speaking skills.

Some of our new people do not know Ralph well yet but those who do know him hold him in high esteem. Perhaps more than any man in the church, Ralph's association with my family goes back the farthest.

## His Friends Called Him "Dillard"

Carl Clifton Dillard, Sr. was born September 5, 1898 and died November 3, 1952 at the age of 54. Upon completion of high school, he went to David Lipscomb College where he graduated in the early 1920's.

About the time "Dillard" graduated from Lipscomb, a man by the name of John David Smith, Sr. moved to Columbia, South Carolina, from Rome, Georgia, where he had been an elder in the church. He was employed by the Southern Railroad and was transferred here by his company.

Upon arriving in Columbia, he, his wife, Ethel Cox Smith, and eight children began worshipping with the Christian Church which met at Washington and Pickens Street. Realizing the need for a church of Christ, he immediately began to try to attract others to move here to assist in establishing the church. He did not want his children to grow up in any other church but the church of Christ. His efforts to generate interest in the church were not heeded until 1934 when he placed an ad in the **Gospel Advocate** for a preacher to come to Columbia to start a church. In the meantime, he had taught his neighbors Mr. and Mrs. M.P. Mitchum the truth and they were baptized in 1932.

The **Gospel Advocate** ad was answered by brother Dillard. He came to Columbia from Savannah, Georgia, to hold a meeting, and as a result, the church was started. The meeting was reportedly financed by the price of a cow sold by M.P. Mitchum. The church had its beginning in 1934.

Brother Smith did not know at the time

he published for a preacher that he would also get a son-in-law. His daughter, Lillian, married Carl Dillard in February of 1935. Brother and sister Dillard had five sons: Carl Clifton, Jr., Arvey Glen, Donald David, Larimore Londonas, and Paul Brents Dillard. Three of their sons died untimely deaths of a congenital heart ailment much like their father. Only Larry and Paul survive. Their mother died February 8, 1980, at the age of 64.

Brother Dillard worked with the church in Columbia until 1939 when he moved his family to West Columbia to establish the church there.

He, like the apostle Paul, had another vocation other than preaching by which he supported his family. Through his occupation as a barber, he often made contact with people who were not aware of the church in Columbia.

After working with the West Columbia church for two years, he moved to Rock Hill around the year 1941 and established the church there. Wouldn't it thrill him to know how the church there has progressed?

From Rock Hill he moved to Spartanburg where he started the Fairview congregation. He planted churches in Hodges and Utopia but apparently they did not survive. He also worked with at least three churches in North Carolina — Ephesus, Corinth, and Jericho. Greenwood became his last home and he remained there until his death.

He named one of his sons after T.B.

Carolina Christian



Larimore and another after J.W. Brents which showed his love for the preachers of the past. His son, Carl Jr., was a song leader in the church and was also instrumental in procuring Palmetto Bible Camp. Don was a deacon when he died at an early age. His widow, Sara, married Doug Cole who was baptized into Christ, and they continue to attend St. Andrews Road.

After "Dillard" died, his wife, Lillian, took her children to the Georgia Christian Children's Home in Valdosta, Georgia, where she worked to help support her family. She later took them out of the orphanage and moved them back to Columbia where she was employed as a nursing assistant.

"Dillard" was an astute student of the Bible as well as being versed in many other disciplines. His library, some of which I possess, is a reflection of his taste for good books.

Perhaps no one equals the sacrifice made by this great man on the soil of South Carolina to establish churches. When one surveys the fruits of his labors, and the works that have subsequently resulted from them the harvest indeed is great. A good man's works will always stand as a monument to him and those who benefit from his life will love him for his works' sake.

We invite you to join us as we salute Carl Clifton Dillard, Sr., known by his friends as "Dillard."

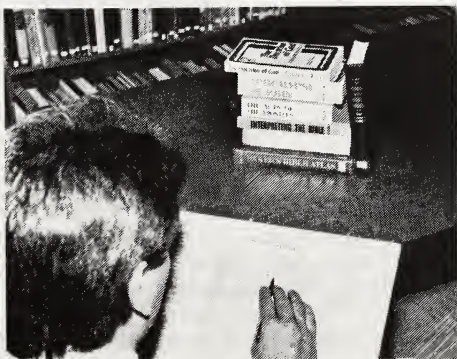
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# Haskell "Hack" Yenny, Sr.

If we were to develop a gene-o-gram on the John D. Smith family, we would discover that one of his offspring married a preacher, and another, a man who was destined to be an elder/preacher. His daughter, Lillian, married Carl C. Dillard who was the preacher for the newly organized church in Columbia, and another daughter, Mildred, married Haskell "Hack" Yenny who became a respected elder/preacher in this church.

First a word about Sister Mildred Yenny since she was partly instrumental in "Hack" being in the church. Sister Yenny was born September 6, 1919. She was 16 years old when she met "Hack" and was already a member of the church. Brother Dillard, the Smith family and others were holding a "prayer meeting" (Bible study) on the porch of A.E. Yenny's home. During the study, Carl, Jr., brother Dillard's young son, would become restless and Mildred would walk him around in the yard to keep him from disturbing those who were studying. During one of these walks, "Hack," who was not attending the study but was sitting in a car in the yard, asked her if she wanted to sit in the car with the little boy. "Hack" was not interested in the study because he was involved with another church. Later Mildred and Carl Jones, a young man who was driving from Rock Hill to Columbia to worship, went to the Yenny's neighborhood to provide transportation for several people to come to a meeting that was going on. "Hack" had his clothes rolled up prepared to go to the Baptist church to be baptized, and Mildred talked him out of going to the Baptist church that day, persuading him to come with them to the church of Christ. Within two or three months, he was baptized into Christ and continued to be faithful until his death.

Brother "Hack" Yenny was born August 22, 1917 and died May 6, 1974. He was baptized into Christ April 4, 1937 by brother David H. Bobo and married Mildred Smith on June 2, 1938.

Brother Yenny became an elder in the Park Street church and continued to be an elder until his death. He preached regularly

for many congregations in South Carolina, including West Columbia, Greenwood (monthly for two years), Rock Hill, Orangeburg, Camden and Warrenville (monthly for a while).

"Hack" made his living selling farm machinery until about two years before he died when he became an office manager and was a Notary Public for a long time.

As a preacher, he performed four marriages and preached several funerals. He has preached at this church on several occasions when the church was searching for a full-time preacher.

Mildred and "Hack" had four children: Shelly (Yenny) Satterfield, Haskell M., Jr., John Edward and Kay Frances Yenny.

Shelby was born September 14, 1939. She married Jerry Satterfield, a young soldier stationed at Fort Jackson, in 1959. Jerry also is the son of a former elder who worked full time in that capacity in the Atlanta, Georgia area. His brother, Joe, is an elder for the Forest Park church in a suburb of Atlanta. Shelby has remained faithful to the church even in foreign countries where she lived while Jerry was in Service. She was a secretary for St. Andrews Road for several years and has taught in the education department.

Haskell M. Yenny, Jr. was born November 8, 1942. He married Patricia Pound in 1965. Under the strict tutelage of his father, he has remained active in the church. Haskell "Bubba" Yenny served as a deacon and education director here until he moved to Lexington in 1981, where he serves as a deacon in charge of youth, schedules people to serve during worship, and has other responsibilities. "Bubba" teaches, leads singing, and preaches wherever he is needed.

John Edward Yenny was born July 8, 1944, and died February 25, 1948. He was born healthy but contracted spinal meningitis at four months and remained an invalid until his death.

Kay Frances Yenny was born February 27, 1946. She lives with her mother, Mildred, and is an unclaimed blessing, having never

been married. Kay is very faithful to the church. Her duty is to check off those who are present and provide a count of those who are present. She also teaches a class of small children in the education department.

"Hack" Yenny was born with a physical defect which affected his hands and feet. Those who knew him observed that he conducted himself as if he did not have a handicap. His mind was superb and his ability to meet people was very noticeable. There are many who use their handicap as an excuse not to become successful — he became

successful and maybe even strove a little harder than if he had not had a physical problem to overcome.

We are emphasizing "Hack" Yenny's life because he was such a major part of the development of the church. When those who knew him need a standard by which to judge elders, or for that matter Christianity, the name "Hack" Yenny usually surfaces.

Though brother Yenny lost his life to cancer in 1974, he shall live on in the hearts of his children and his legions of friends.

## William Hoyt Berrier

W.H. Berrier was appointed, along with R.W. Senn, to the eldership in 1949. His untimely death in 1952 resulted in the dissolving of the eldership until 1959.

Brother Berrier was married to the former Louise Kearsse and they had six children. Sister Berrier has remained active in the church until failing health recently forced her to be confined to her home. She will be 82 years old in June of this year.

The Berrier family was first introduced to the gospel when a gospel preacher came to their home town of Waco, Georgia, to hold a meeting. Several of the Berrier family were baptized at that time but it was not until he moved to Spartanburg in the mid-1920's that young Berrier obeyed the gospel.

When brother Berrier moved to Spartanburg, he found a few Christians meeting in

the YMCA with intentions of establishing a church and he got involved, resulting in his baptism. Since they did not have a baptistry, they borrowed the baptistry of the First Baptist Church in which to immerse brother Berrier. Unfortunately the effort to start a church failed and brother Berrier was unable to get deeply involved in the church until he moved to Columbia where he became active in the old Pope Street congregation, and subsequently, his wife and children were baptized.

Though W.H. Berrier has been dead for 36 years, his influence lives on in this congregation as well as other congregations in South Carolina and in other states. A man's life can be taken but his influence cannot be destroyed.

We honor the memory of W.H. Berrier.

## Richard Franklin Bailey

R.F. Bailey was born in Lawrence County, Tennessee, on July 23, 1884 and died September 25, 1944 as a result of a logging accident at the age of 60. He was married to the former Lena Rigsby and their union produced 12 children. One died in infancy and 11 survive.

The Bailey family moved from Tennessee around the year 1925 to engage in the logging business near Hawkinsville, Georgia. Three of his children were married in that location

and still reside there.

The Lake Murray Dam project was begun in the Columbia area, taking in thousands of acres of timber which had to be harvested or be ruined. Thirty-seven logging companies were brought in to clear the land where the lake would later be formed. Among these logging companies was R.F. Bailey and Sons. Brother Bailey moved his family in 1928 to the White Rock area of Dutch Fork and later to Irmo.

Having been members of the church in Tennessee, he soon learned that there was a big difference in the church in South Carolina. The nearest church to White Rock was in Union which was 60 miles away. It is very remarkable that his affinity for the church was not destroyed since it was several years before he met Carl C. Dillard and became active in the church in Columbia.

Sister Lena Rigsby Bailey was left with three children at home and four in the Service when Richard was mortally wounded in his logging business and died later in a Columbia hospital. She was small in stature but commanded respect from all who knew her. Her demeanor was calm and quiet and she possessed exceptional hand skills such as quilting and sewing. Sister Bailey died in 1973 at the age of 83.

Five of brother Bailey's children remain vital members of the St. Andrews Road

congregation.

One of his sons, Gene, is a deacon and is in charge of the benevolent program which demands many hours of his time. He is often out on a benevolent case when others are comfortably in bed.

Another of his sons, Tom, is an elder in the church. He was a deacon for many years and is credited with having supervised the initial construction of the St. Andrews Road building in 1967 as well as the addition to the educational building in 1973.

Larry, another son, served as treasurer of the old Pope Street church, and it is reported that when times were hard, he paid the bills from his personal funds to protect the credit of the church.

Richard Franklin Bailey's influence will live on in his children and generations to come.

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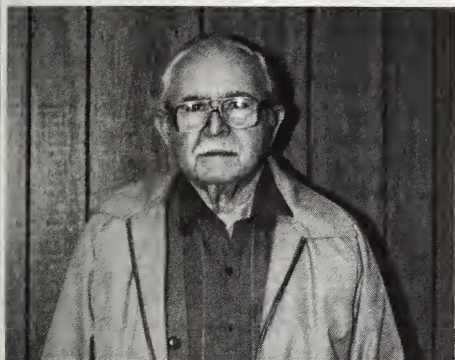
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# Senn in the Camp



**R.W. Senn**  
**Senn in the Camp**

Saul's army was defeated at Ai because there was a sin in the camp. However, there is a "Senn" that has been in the camp for 50 years or more that has caused God to bless us. Of course, we are talking about Rudolph Winfred Senn. His friends call him "Doc." "Doc" was born February 8, 1910 in West Columbia, South Carolina. He was baptized into Christ in 1940 by brother G.F. Gibbs who was holding a meeting there. Before his conversion, he was a teacher in the Methodist church where his family were long-time members.

Brother Senn married the former Vera Cottrell on May 20, 1933. This union produced three sons, Rudy, Jerry and David, who are all Christian college graduates and actively working in the church.

Rudy preaches for the West Columbia church near his parents' home; Jerry preaches for the church in Hendersonville, North Carolina; and David teaches at Goodpasture Christian School in Nashville, Tennessee. He serves as song leader and elder for the Chapel Avenue church in that city.

Sister Senn's sister, Victor Mae, died at an early age leaving two small children. Even though they were officially adopted by their grandparents who lived with the Senns, "Doc" and Vera became father and mother to Jack and Betty Cottrell. Jack became a member of the church and developed into a song leader and later moved to Memphis, Tennessee. Betty became a member of the

church and she and her husband, Charlie Eubanks, moved to Memphis, Tennessee, where she continues to be a faithful church member.

Brother Senn was appointed an elder in the old Pope Street church in 1949 and served in that capacity for three years until the death of brother Berrier forced the dissolving of the eldership. He was reappointed in 1959 and served five more years until he resigned to move to Henderson, Tennessee to enroll in Freed-Hardeman College to prepare for the ministry.

While at Freed-Hardeman, he and sister Senn, who in brother Senn's words is his "right arm," were dorm parents for the Thompson House, a girls' dormitory. R.W. also preached for various congregations around the vicinity of the college during his school years. What makes this story so unusual is that brother Senn was 54 years old when he made such a major decision. At this time in most people's lives, they are so locked into a lifestyle they find it impossible to make a change and especially to move away from home.

Brother Senn's first ministry was at Lancaster, South Carolina where he preached for six and one-half years. While he was there, he and sister Senn helped start the state home for troubled teenage girls operated by the Duke Foundation and also served as house parents. Brother Senn has been on the Board for Southeastern Children's Home for many years and is still one of the most energetic members of the Board. He has served on the **Carolina Christian Board**, worked at Carolina and Palmetto Bible Camps, and has been on many of the lectures held in the Carolinas as well as lecturing on the Children's Home in several churches.

Brother Senn's last preaching ministry was at St. George, South Carolina, where he stayed three and one-half years until he retired and moved back to his home in West Columbia. He has preached in several mission points throughout the state and continues to speak where he is needed.

When he moved back to the Columbia area, he was reappointed an elder and serves

in that capacity until now.

Brother Senn is 78 years old and still very active. Sister Senn had major surgery in December of 1987 but is doing well and will continue to stand by her man as long as they both shall live.

One of the greatest compliments I can give brother Senn is that he has a Christ-like spirit. He is always giving whether it be money or timely encouragement.

His sense of humor is a real plus for him in always being happy and in getting along

with others. An example of this is a story he tells in his lectures on the home about how husbands and wives must cooperate in child discipline. It seems Rudy had been bad while he was at work, and when he came home, sister Senn said, "Doc, I want you to speak to your son, Rudy." Without hesitation, "Doc" said, "Hi, Rudy." Of course, he never tells about page two of the story.

Join with us in saluting the entire Senn family.

## Mission Emphasis

When one wishes to see where the priority of a church is, he can look at where the majority of the money is spent and get a pretty vivid picture. St. Andrews Road budgets over 70% of its income on preaching and teaching.

The elders have a commitment to themselves to see that every county in the state of South Carolina has at least one congregation of the church of Christ. Most of the mission money is spent in the state providing churches for the places where otherwise there would not be a church.

Our first major mission project was St. George, South Carolina. Eugene Lindsey, who was the preacher at Park Stree, began a mission program with the State Prison System in Columbia where he taught a young man from St. George. The young man was so enthusiastic that he insisted on someone going to his hometown to teach his family the truth. Arrangements were made for the Bible study and brother Ralph J. Jones, Sr. and brother Lindsey, along with some others, began to travel the 70 miles to hold regular classes. The outcome resulted in a church being established in that little town of about 1800 people. They now have a beautiful building, 40 members, and are within a short time of being self-supporting. Brother Logan Jones is the preacher there.

The Bennettsville church was started by the Tarrant church near Birmingham, Alabama, in the 1970's. They soon realized the distance was too great for them to properly oversee the work and petitioned the St. Andrews Road elders to take the oversight

The Tarrant elders signed the deed to the property over to St. Andrews Road and presently all the support comes from us. They have a beautiful building without debt. Brother Carl Hogue lives on the field and works full time with them.

The New Ellenton work is an older work but still needs support for their preacher. St. Andrews Road supplies part of brother Jackson Taylor's weekly income. We have also raised money to reduce some of the debt incurred by brother Jackson because of his illness.

The work in Newberry was begun in 1972. Paul Rodgers, Glen Melton, and sister Ruby Livingston lived in Newberry. Though they were members of the church, there was no church of Christ there.

The first services were held in the meeting room of the Newberry Inn, February 15, 1972. St. Andrews Road was asked to supply preachers each Sunday until brother James H. Davis arrived on the field, April 21, 1973.

They purchased two acres of prime land on Highway 76 for \$6,000. A building was constructed for the cost of approximately \$55,000. The church building is paid for and they owe less than \$5,000 on the preacher's home even though they are not completely self-supporting. Bill Young preaches for them on a full-time basis.

In 1984 the Garden City church in Orangeburg was begun. St. Andrews Road has provided part of the preacher's support from the very beginning. Property is now being purchased for a permanent location and the local brethren are providing the majority



of the money. Quillie Brooker, a native of Allendale and graduate of Freed-Hardeman College, is their preacher.

The campus work in Charleston was started in 1986 by the efforts of the North Charleston congregation. We are glad to have been a part of this work from the beginning. Frank Shepherd is the campus minister and is providing a tremendous service to our students in the Charleston area.

The Hartsville work was begun in 1985. Brother Claude Smith asked for an audience with our elders and convinced them of his sincerity in starting a new church. Our elders sponsor the work, provide the largest portion of Claude's salary, and are trying to raise the money to build a modest building for them. We need \$46,000 to complete the building. Brother Smith lives on the field and is full time in the work.

Our elders have been asked to sponsor the Bamberg work until it can recover from its present condition. This was at one time a self-supporting, thriving congregation. It now has one faithful member.

The building is in need of repairs even

though it is valued at \$85,000. The greatest need is a full-time man to work on the field. Presently John Price drives from Barnwell to teach and preach on Sundays but his job with the public schools forbids the time needed to do the work justice.

St. Andrews Road sponsors an annual Missions Forum. The Forum will be held on September 24 of this year and the emphasis will be on who's doing what in missions.

This year marks our 13th annual youth rally. It is designed to provide fellowship and spiritual guidance for around 400 young people each year. This is budgeted at about \$2,000 and it proves to be a valuable way to teach.

Southeastern Children's Home is in our budget and we have three members on the Board of Directors.

We support the Guyana mission work in South America as well as the World Bible School which comes through them.

Mission-minded elders make a mission-minded church. No one can ever accuse us of being selfish with our resources.

## A College in the Carolinas

In late 1983, Don Nix, then minister of the Lexington congregation and now at Union; Dennis Johnson who was the minister at West Columbia but later moved to India to resume his mission work there; Wallace Beasley, minister of the Windsor Lake congregation and I met to investigate the possibility of establishing a cluster from Alabama Christian School of Religion in Columbia.

We decided to petition the elders at St. Andrews Road to sponsor the school and provide a place for the classes to be held.

Our next step was to survey the preachers in driving distance of Columbia to determine the feasibility of such a venture. When the organizational meeting was held, approximately a dozen men attended and showed an interest in becoming involved so the signals all said to proceed.

The normal procedure is to have a professor from Montgomery to fly in for a full

day and teach two or three classes. However, in our initial planning meeting, we discovered that there were several men who had the credentials to teach right here in South Carolina.

J.C. Townsend, minister of the Orangeburg church, had a M.Th. degree from Harding Graduate School of Religion and had already taught for ACSR in past years. Don Nims, minister of the North Augusta church, was in the final stages of his E.Ed. from Vanderbilt University. James B. Edwards had taught at David Lipscomb, the University of Georgia and was presently teaching at the University of South Carolina. Brother Edwards holds a Ph.D. from the University of Georgia. I had completed my work for the M.Th. at ACSR and could teach on a limited basis. Presently I am working on a D.Min. from LTSS. All of us agreed to serve unpaid for our labors.

The school had not been in session long



before the students discovered that the expenses were beyond their reach and the number began to dwindle down. Realizing something had to be done, I petitioned the elders for help and they put \$2500 in the budget for tuition to help the men stay in school. Later they raised the amount to \$5200 but this still isn't enough.

Several individuals help such as Wendell and Winnie Hohn who have moved to Florida. They continue to pay a full scholarship for one man. We have had donations from a local doctor who wishes to remain anonymous, Sara Hill, Peg Holden, Fred York, Louvada Clark, Bill Higginbotham and many others. The Una church in Nashville, Tennessee, sent a one-time donation.

In the four-plus years we have been operating, we have been upgraded from a Cluster to an Extension. We have had approximately 100 different students pass through our classrooms. Two have received the M.A. degree and two were awarded the B.A. degree. Several others are within a few hours of graduation.

A student can earn 49% of his hours needed to graduate in Columbia and 51% must be worked out on campus. This 51% can be taken by attending lectureships, tri-meets (the class meets three times per quarter), bi-meets (the class meets twice per quarter), or mini-sessions where the class meets for a whole week.

However, two things are hopefully developing: 1. We will be having a professor from the Montgomery campus coming in the future. 2. A plan is being developed to allow almost all the work to be taken in Columbia.

The school owes much to Peg Holden, a retired nurse, who has adopted it as her main project. She sits in on almost all the classes including Greek and Hebrew. Peg arranges for the lunches which she and other ladies provide for the students and professors. Her heart is so big she gives money for tuition and buys books for some of the men who are having a rough time.

Emma Jean Gunnells makes copies, duplicates tapes, helps with the lunches, keeps the records, takes some classes for credit, purchases the text books, does all the paper work, and a host of other things that

go unseen.

We appreciate everyone who works to make the school successful but one man stands head and shoulders above us all — J.C. Townsend.

Brother Townsend teaches two classes every Monday. He is one of the most intelligent men in the brotherhood. His spirit is so much like Christ that I stand in awe of him. Few people would sacrifice so much time and money as J.C. All of this is done by a man who suffers from ALS and by all medical standards should be totally incapacitated or dead. This man never complains and on numerous occasions, I've heard him say, "The doctors are puzzled as to why I'm still alive but I know who has kept me alive." What a man! No wonder his students love him so much.

The school meets each Monday, with some breaks for lectureships, between quarters, etc. Normally we do not meet during the summer quarter but brother Townsend's Greek class will meet this summer.

ACSR now enjoys candidate status with the Southern Association of Colleges and Schools. We expect to receive Level 3 accreditation by December of this year. Credits will transfer to any school who is a member of the SACS.

If you have questions about the Extension, please call 1-800-351-3939 in Montgomery, Alabama, or 1-803-772-0102 in Columbia.

## New Directory

1987 Directory of churches of Christ in the Carolinas is now ready for shipping. \$2.00 each. Help us save money by sending check with order.

*Order from:*

**CAROLINA CHRISTIAN  
P.O. Box 5423, Sta. B  
Greenville, S.C. 29606**

# Reexamining the Fundamentals, I

David Pharr, Rock Hill, SC

It has been observed that the church is never more than one generation from apostasy. Truth held by parents is not genetically transferred to children. Each generation must learn and hold the truth for itself. Even those who have been grounded in the faith must continually guard against departure (Heb. 3:12).

I am persuaded that most elders, preachers and members in Carolina congregations are loyal to the fundamentals of New Testament Christianity. There is concern, however, over what appears to be an effort among some to abandon the firm Scriptural stance we have tried to hold in favor of a diluted and perverted message. Paul was concerned that some would accept a perverted gospel (Gal. 1:6-9; 2:5). We must be alert to like dangers in our times.

From both states we have learned of the circulation of certain books which argue for the abandoning of many of the doctrines and practices which have distinguished the restoration movement. It is being assumed and argued that many of these fundamentals are merely our traditions, and that we should adopt a more liberal position which would make the divergencies of denominationalism more acceptable to us and our positions more acceptable to the denominations. The aim is to make fellowship include almost all who profess to be believers whether they follow the New Testament pattern or not.

Things being questioned include our position on baptism, the one church, its identity, the Lord's supper, music, the eldership, the name Christian, the duty of obedience, the indirect influence of the Spirit, opposition to false doctrine, and more. The accusation is made that our approach to such issues has been "legalistic," that we can prove our case only by misusing proof texts, and that most of these issues are not very important anyway.

This article is the first in a series in which we will reexamine the Biblical basis of many of the fundamentals which are being questioned. The title, "Reexamining the Fundamentals," should not imply doubt as to

the Scripturalness and importance of these matters. Rather it suggests the need for freshly declaring the plain Scriptural basis for the essentials of our faith and practice. We intend to show that these things are not our traditions and assumptions. They stand up under examination and stand squarely on New Testament authority.

No new arguments are being made. The positions argued now by liberals among us are of the same genus as arguments made over the years by enemies outside the church. Let no one imagine that these matters have not been carefully studied in the past. Our convictions have been defined by the Scriptures and the proofs thereof have been refined in the crucible of diligent debate. Only the uninformed assume that we stand where we stand because we are ignorant of the objections being raised.

Why would some among us be so ready to abandon many of the fundamentals which have distinguished the restoration? Among factors involved is worldliness. Too many are giving too little emphasis to spiritual integrity and too much attention to their worldly standing. Some chafe under the restrictions of New Testament morality and religion. While they may not so intend it, the writing and preaching of liberal teachers have special appeal for those who want to compromise with the world.

For others the liberal tendency may be their escape from past radicalism. It is not unusual that some who are now ready to compromise on almost anything were once hairsplitters on everything. Having ridden their hobbyhorses into a dead-end ditch, they now have jumped across the path of truth into another ditch. Rather than admitting their former positions were untenable and perhaps to avoid any concession to those who opposed them, they now declare that the issues do not matter, indeed that of things controversial very little matters.

Another reason for these departures is the lust for intellectualism. The simple truth is as true as any truth can be and intelligent people will accept it; but there is a pseudo-intellectual urge to rise above simple truth.



Vague convictions, complicated equivocations and confusing circumlocutions are thought to be "deep." For some the faith of mere book, chapter and verse falls short of their intellectual sophistication.

The essentials of our faith and practice are not human traditions. No apology is needed for standing where the apostles stood. What stands on Bible truth will always stand. We enter into this series of articles, therefore, with an uncompromising persuasion that we can learn from the Scriptures what we are supposed to believe, teach and practice. Having so learned we can use the Scriptures to defend and prove the same.

Christianity begins and ends with authority (Matt. 28:18). We are taught to observe all the teaching of Christ (Matt. 28:19), whether from His personally spoken words or through His appointed spokesmen

(1 Cor. 14:37). The apostolic system is the only approved system (Matt. 18:18). There is an established pattern for the church to follow (1 Cor. 11:1-2) and things were written that we might know what is the proper procedure (1 Tim. 3:15). To follow human doctrines, either in the addition of traditions or in the neutralizing of requirements, is to make religion vain (Matt. 15:1-14). All actions which are good in God's sight will have Scriptural sanction (2 Tim. 3:16-17) and therefore, what is not sanctioned is not good. To transgress and abide not within the boundaries of Christ's teaching is to forfeit fellowship with God (2 John 9) and those not in fellowship with God should not be in fellowship with us (2 John 10-11). Reexamining the fundamentals means letting the Bible show us what is the will of God.

## CHRIST JESUS — the Supreme One

### J. Terry Wheeler

Beloved, there is none greater than He. The Lord Jesus Christ of Nazareth is the sum and substance of all that is good, grand, and glorious in heaven and on earth. He is the head of all principality and power (Col. 2:10), over every name that is named — now or ever (Eph. 1:21), the fulness of Deity in bodily form (Col. 2:9), the Firstborn over all creation and the Firstborn from the dead (Col. 1:15-18), given the name of the Father (John 17:9-12; Heb. 1:4), head of the church (Col. 1:18), Judge and Sovereign over all the world (Acts 10:36, 42), in whom are hidden all the treasures of wisdom and knowledge (Col. 2:2, 3).

Yet, He is also our dearest friend (John 15:13-15). He laid down His life — His only life — for us. He now lives to make intercession for us (Rom. 8:34). We can become a part of Him (1 Cor. 6:17). He alone makes us complete (Col. 2:10). We are invited to be with Him forever (John 14:3). We can wear His title in the designation He gave to

us — Christian (Acts 11:26)! We can make His word known to others (2 Tim. 4:2). We can give Him glory by our actions (1 Pet. 4:11; Phil. 1:20). We can exalt Him in the eyes, ears, and hearts of others (2 Cor. 2:15).

Oh, how can we be ashamed of this One who suffered shame for us? How can we pull His lovely Name into the sewage of sin? Why do we not think more of Him and of our heavenly calling with which He called us? Is there anything in all creation to compare with it? No, indeed, working for angels would not carry such a magnificent responsibility as does the faithful living of the Christian life!

Beloved, please, I beg you, do not compromise your Lord and Friend, not in doctrine or worship or daily walk or heart-felt devotion. Remember, He promises us His very throne (Luke 12:44; Heb. 2:8; Rev. 3:21), His fellowship forever. His Father is ours as well (John 20:17). Do not give up, beloved. "The time is short" (1 Cor. 7:29). "If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come!" (1 Cor. 16:22.)



# News Briefs

## David Pharr, Rock Hill, SC

Please send news reports to David Pharr, 339 Charlotte Avenue, Rock Hill, SC 29730. Items must be received by the next-to-the-last Thursday of the month. We would like to be on your bulletin mailing list.

## NORTH CAROLINA

**Forest City.** A report in the Hendersonville bulletin tells of progress on the building at Forest City and of the addition of two families there.

**Winston-Salem.** Congratulations to Hix and Pauline Carter on 60 years of marriage. They are long-time pillars in the South Fork church.

**Winston-Salem.** An announcement in the South Fork bulletin rejoices in the resolution of differences and the restoration of fellowship between South Fork and Brewer Road.

**Mocksville.** The new preacher at Jericho will be Jeff Williams, who will move there in May from Beaumont, Texas.

**Asheboro.** Former minister Ariel Missildine has retired from preaching. He has had serious health problems. The Missildines have moved to 6501 Highway 98 West, Sandlewood Apt. 118, Pensacola, FL 32506.

**Charlotte.** Paul Jarrett, formerly of Ohio, is the new minister at Archdale.

## NC Conversions:

Hendersonville 2; Rockingham 1; Cole Mill Rd., Durham, 4; Burlington 1; Clyde 1; Providence Rd., Charlotte, 2; Asheboro 1; Brooks Ave., Raleigh, 9; Pine Valley, Wilmington, 1; Gastonia 2. Total: 24.

## SOUTH CAROLINA

**Tailors.** For several years Ed Meixner has had a regular column in the Northeast bulletin. He has indicated that he will be taking leave from this for a while. An octogenarian, brother Meixner has provided in-

teresting and profitable reading. We salute him and look forward to the return of his column.

**Columbia.** The Central congregation will begin meeting at a new place beginning April 3. It will be at the Lonnie B. Nelson School on Brickyard Road. A new name will be used, "Long Creek Church of Christ." They have purchased a future building sight near there. The 6.47-acre tract is on Longtown Road in the northeast section of the city. They had a record attendance of 106 on March 13.

## SC Conversions:

Orangeburg 1; Garden City, Orangeburg, 9; Anderson 2; Myrtle Beach 1; Duncan 1; Cokesbury Rd., Greenwood, 1; Edgewood, Greenville 1; Lugoff 2; Chester 1; Charlotte Ave., Rock Hill, 1; Crawford Rd., Rock Hill, 3. Total: 23.

## Adoptive Families Needed

AGAPE of NC, Inc., is currently accepting applications from families interested in adopting infants. To qualify both the husband and wife must be members of the church of Christ in good standing with their local congregation. They must have been married for a minimum of three years. The need is especially urgent for families interested in adopting black infants since the agency has black infants available right now for immediate adoption. For more information concerning the adoption process through this Christian agency please call or write Tom Slaughter, Director, AGAPE of NC, Inc., 302 College Road, Greensboro, NC 27410. Phone 919/855-7107.

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SAMPLE

## **GROWING** *the Small Church*

**YADKINVILLE CHURCH OF CHRIST**  
**MAY 26-27, 1988**

**Yadkinville Church of Christ**  
**May 26-27, 1988**

**Thursday, May 26 —** (all classes conducted by Dennis Conner)

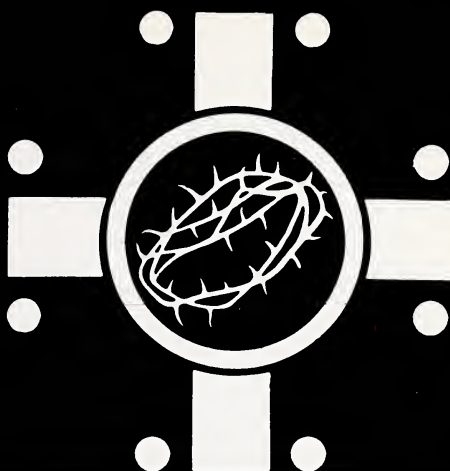
9:00-9:45 a.m.	Registration
9:45-10:00	Welcome and Devotional
10:00-10:45	"CONGREGATIONAL HEALTH CHECK"
10:45-11:30	"STRATEGIES FOR GROWTH"
11:30	Lunch
1:00-1:45 p.m.	"PROFILE OF GROWTH"
2:00-2:45	"ILLNESSES THAT CRIPPLE & KILL"
3:00-4:00	Sharing Time
7:00-9:00	Viewing of Video Tapes: "HOW TO GROW A CHURCH" (Ray Fulenwilder) "HOW TO INVOLVE ALL MEMBERS" (Ray Fulewilder)

**Friday, May 27**

9:00-9:45 a.m.	Registration
9:45-10:00	Welcome and Devotional
10:00-10:45	"MODERN TRENDS AND THE SMALL CHURCH" (Johnny Melton)
10:45-11:30	"CLOSING THE BACK DOOR" (Terry Graves)
11:30	Lunch
1:00-1:45	"DEVELOPING A MANY-SIDED MINISTRY" (Mike Ragsdale)
2:00-2:45	"GROWTH THROUGH SMALL GROUPS" (Phil Stapp)
3:00-4:00	Sharing Time
4:00	Close-out and Dismissal

# CAROLINA CHRISTIAN

VOL. 30, NO. 5, MAY 1988



C289.21 / C292

The Staff Changes . . .

The Tradition Continues . . .

John R. Avants, Editor, 1959

Burl Curtis, Editor, 1959-1971

Howard Winters, Editor, 1971-1988

David Pharr, Editor, 1988-

(Johnny Melton, Managing Editor — Dennis Conner,  
News Editor)

Pray for us, *"that he which hath begun a good work in [us] will  
perform it until the day of Jesus Christ"* (Phil. 1:6).

**Howard Winters passed away May 11, 1988.  
Obituary in the next issue.**





A few weeks ago when we were preparing the special January issue in tribute to Howard Winters we were optimistic that he was regaining his health and would be able to continue his work. He was able to attend the Freed-Hardeman Lectures during the first week of February. Soon thereafter, however, his condition began to deteriorate and he has had to resign all of his work. His condition is quite serious. We hardly need to express the disappointment we feel over this — for the work in the Carolinas in general and this magazine in particular.

Brother Winters appreciates hearing from his friends. Mail should be addressed to P.O. Box 897, West Jefferson, North Carolina 28694. In the Carolinas at least, there has perhaps never been one who has been more in the prayers of the churches than is Howard Winters. Let it continue to be so.

What is the future of **Carolina Christian**? With God's blessings it will continue in the same traditions of its 29-year history. There is but one purpose, and that purpose is to promote the cause of pure New Testament Christianity. We will seek to be a positive voice for reaching the lost and for edifying the saints.

### History and Policy

This magazine was first published as **Carolina Messenger of Truth**. The first issue was dated January 1, 1959 and John R. Avants was the editor and publisher. In that first issue he wrote that he intended to keep "the paper free of hobby-riders, mud-slingers, bickering, etc." He further said, "It is our sincere hope that the paper will create more and better fellowship, be edifying to Christians, and lead others to the Lamb of God." Now, 352 issues later we affirm the same policy.

In April of that first year Burl Curtis was named editor and later in the year he wrote, "With the Lord's permission, we will some

day have a periodical that will compare favorably with any in the brotherhood" (September, 1959). We believe this dream became reality many years ago and it is our fervent prayer that standards of quality set by brethren Curtis and Winters in the past will continue to be maintained in the future. Very few periodicals among churches of Christ have lasted thirty years, and few (we admit bias) are as attractive, readable and consistent.

The name was changed to **Carolina Christian** in January, 1964. At the end of 1971 Winters replaced Curtis as editor. In 1983 a Silver Anniversary Special appeared for June/July. In the Editorial Howard summarized the basic goals of the magazine:

1. To communicate the truth.
2. To help keep scattered Christians over the Carolinas bound together in aim, purpose, love, fellowship, unity, and appreciation one for another.

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#### EDITORIAL AND PUBLICATION STAFF:

David Pharr, Editor; Johnny Melton, Managing Editor; Dennis Conner, News Editor.

**CAROLINA CHRISTIAN** is published monthly by Carolina Christian Publications, Inc., at 71 S. Fairfield Road, Greenville, SC 29605. Subscription price: individual \$7.00 per year; club of five or more \$6.50 per year; quantity of 15 or more in bundles or direct mailing 40¢ per copy per month. Publication number, 091160.

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#### RETURN REQUESTED

Address editorial matter to David Pharr, Editor, 339 Charlotte Ave., Rock Hill, SC 29730. Address news items to Dennis Conner, P.O. Box 1219, Yadkinville, NC 27055.

All items to be printed in a given month's issue should reach the editor not later than the next-to-the-last Thursday of the preceding month.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, SC 29325. Address all advertising pertaining to the Church of Christ or its members (including related organizations) to the editor.

Order books and literature from Carolina Christian Bookstore, P.O. Box 1219, Yadkinville, NC 27055 (919 679-3499, Mon.-Fri., 8:30-4:30).

3. To share ideas.
4. To promote the cause of Christ in the Carolinas both in the two states and around the world.

### New Leadership

The new leadership of **Carolina Christian** will be **David Pharr** as **Editor**, **Johnny Melton** as **Managing Editor**, and **Dennis Conner** as **News Editor**. Brother Conner preaches in Yadkinville, North Carolina and is the manager of Carolina Christian Bookstore. Brother Melton preaches for the Abilene Church of Christ in Statesville, North Carolina and has been Guest Editor for several special issues. Pharr is with the Charlotte Avenue congregation in Rock Hill, South Carolina as a preacher and elder.

As your new editor I will be greatly dependent on Johnny as Managing Editor. Over the years Howard handled an enormous amount of details on his own. Johnny will bear much of this load, but more importantly he will provide invaluable input in selecting subjects and writers and in shaping policy. We will also be including a managing editor's column.

Unsung heroes in getting this magazine to you each month are **Bill and Kay Smith** of Greenville, South Carolina. They handle the mailing chores each month and also serve as our bookkeepers.

### Editorial Policy

We want to be a positive voice for New Testament Christianity. There will be particular emphasis on that which will help the church in the Carolinas, but the articles will be such as will instruct and edify interested people all over the world. Certainly there is an urgent need for seeking to counteract all sin and error and the magazine will not blind itself to such. But we will seek to give the greater attention to what is right and good about the church and to point saint and sinner alike to the Savior, to his truth, to his model lifestyle, to his church, and to his solution to life's problems.

Any Christian is welcome to submit articles. Articles will be used on the basis of the merit of the material. **Carolina Christian** does not set up policy for the church. Neither are we a discipline arm of the church, nor an arbiter of disputes between persons or congregations. We want it clearly understood, therefore, that the inclusion of an author's writings is not necessarily an endorsement of that writer's views on other subjects, nor of his character, nor of his worthiness of fellowship. No, we will not knowingly yield these pages to heretics, but the reality of our own inability to judge makes this disclaimer necessary.

Will we print items which are controversial, or viewpoints with which we disagree?

## For Better Service

Send editorial matter and advertising to David Pharr, Editor, 339 Charlotte Avenue, Rock Hill, South Carolina 29730.

Send news to Dennis Conner, P.O. Box 1219, Yadkinville, North Carolina 27055.

Order books and literature from Carolina Christian Bookstore, P.O. Box 1219, Yadkinville, North Carolina 27055 (919-679-3499, Monday-Friday, 8:30-4:30). The bookstore can supply almost all items featured in any brotherhood catalog.

Indeed we will, to some extent, sometimes with comment and sometimes without it. Reply articles will be considered and used when they are deemed helpful. There will be no attacks on personalities and we will not allow prolonged and repetitious controversy. In fact, we expect to greatly limit attention to what are often described as the current brotherhood issues. We want the focus to be more on those things which will win souls, strengthen Christians and promote the church. Our criteria will be, therefore: Will this edify? Will it stimulate study? Will it help people to understand the gospel? Will it advance the cause of Christ? Will it endeavor "to keep the unity of the Spirit in the bond of peace"?

I have accepted this duty aware that some will approve and some will not. It will be carried forward sensitive to the reality that criticisms will come and will be deserved. I ask, though, that your concerns be spoken first in your prayers, and that your criticisms be coupled with patience. Let me hear from you.

### New Book by Winters

Last fall Howard Winters finished a new book on the restoration plea and it is now available. This work, **Up to Bethany — Another Look at the Restoration Plea**, is a carefully reasoned discussion of the meaning of our purpose to return to the New Testament order of things. It is enjoyable reading and at the same time very precise in its discussion of the issues involved. The significance of this study may be seen in the importance the author himself attached to it. He said, "If you can read only one thing I have written, this is the one thing I would like for you to read."

Published by Carolina Christian Publications, the book sells for \$3.95. Since it is suitable for class discussions and would also be useful as an evangelistic tool, we are offering it in quantities of twelve or more for \$2.95 each. This reduced price is for a limited time only.

The publication of this book was made possible by the generous support of a Christian family. Be sure to read Dennis Conner's article about the Harper family elsewhere in

this issue. Their support of this project means much to us and we believe it will provide help for many people, even to the winning of souls.

### Revelation Commentary

Howard Winters' third New Testament commentary, **Commentary on Revelation — Practical and Explanatory**, is now ready for publication. In view of the seriousness of his illness, brother Winters expects this to be his final volume. We are persuaded that it will make a lasting contribution as a readable, practical and doctrinally sound commentary on this often misunderstood New Testament book. It is our desire to make it available as soon as possible.

In the March issue Howard explained the difficulties of finding funds to have this book published. The cost estimates for printing alone will be about \$10,000. **Carolina Christian** has always operated on a barely break-even basis. (None of us is paid for his work with the magazine.) Accordingly we are appealing for help in three ways:

(1) The immediate purchase of quantities of the book described above, **Up to Bethany — Another Look at the Restoration Plea**, by churches and individuals will generate funds which can be applied toward the Revelation commentary.

(2) Pre-publication orders for the Revelation commentary will provide additional funds. The book will probably sell for \$8.95. We are offering it in advance for \$7.50, or two for \$14, if ordered and paid for in advance.

(3) Donations from people who love and appreciate Howard Winters and his work and who want to see this commentary in print will be appreciated. Carolina Christian Publications is a non-profit organization. Contributions of \$50 or more which are

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made in honor of Howard Winters, or that are made in honor of any other person, will be acknowledged in the book when it is published. Brother Winters and his family will be continuously apprised of contributions as they are received.

### Bookstore

For several years brother Winters has operated a publishing and book business under the name of Win-More Publications. This was independent from **Carolina Christian**. The Carolina Christian Bookstore has purchased his remaining inventory. Orders for books and literature should be sent directly to Carolina Christian Bookstore,

P.O. Box 1219, Yadkinville, North Carolina 27055 (919-679-3499).

All accounts payable to Howard Winters or Win-More Publications should continue to be sent to P.O. Box 897, West Jefferson, North Carolina 28694.

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### Managing Editor's Column

## It Has Eternity in It

**Johnny Melton, Statesville, NC**

Heracitus, an ancient Greek philosopher, is credited with the maxim, "Nothing endures but change." Many of us cannot imagine **Carolina Christian** without Howard Winters as its editor. However, because of the toll taken by the ravages of disease, that is now the case. David Pharr has been selected by the Board of Directors of Carolina Christian Publications, Inc. to succeed brothers Winters as editor. I will continue to serve as Managing Editor with increased responsibilities. As is often the case when a great man stands aside to let others take his place, Howard's work with **Carolina Christian** will require the energies of two men to replace. As Managing Editor, I pledge my unqualified support to brother Pharr as he assumes the editor's chair.

This "changing of the guard" would be without significance in the great flow of human history were it not for one salient feature: **Carolina Christian** is dedicated to the proclamation of the word of God. Nothing involved in the grand enterprise of expounding the truth of God can be rightly viewed as insignificant — it has eternity in it. Isaiah cried out in the long ago: "All flesh

is as grass, and all the goodness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever" (Isa. 40:6-8). Because the word of God stands forever, any effort to exalt that word and make it known among men cannot be insignificant.

When I was fourteen years old, my father moved our family from Wilson, North Carolina to Union, South Carolina to work with the By-Pass church. Jesse Ham, Jr., who now preaches for the Augusta Road church in Greenville, South Carolina, was a deacon at that time in the By-Pass church. I remember Jesse tapping me on the shoulder one Lord's Day morning before Sunday School and asking if I wanted to lead singing for the devotional. I said yes and selected what I thought was a well-known hymn. It was not. Needless to say, my songleading debut was not an overwhelming success. After all these years, I still remember the song and even though it is not sung very often, it is rich in meaning. It was number 16 in **Christians Hymns III**: "The Precious

Book Divine" by L.O. Sanderson. Even though I did not lead it very well, I believed its lyrics. And now, twenty-two years later, I appreciate the sentiment expressed so beautifully by L.O. Sanderson more than ever.

*How precious is the Book divine,  
By inspiration giv'n!  
Bright as a lamp its precepts shine,  
To guide my soul to heav'n.*

*It sweetly cheers my drooping heart  
In this dark vale of tears;  
Light to my life it still imparts,  
And quells my rising fears.*

*This lamp, thro' all the tedious night  
Of life, shall guide my way,  
Till I behold the clearer light  
Of an eternal day.*

*Holy Book Divine!  
Precious treasure mine!  
Lamp to my feet and a light to my way  
To guide me safely home.*

Truth must ever be our polar star. To rely on anything else for spiritual guidance is to assure ultimate shipwreck and utter ruin. The cynic will ask with Pilate, "What is truth?" and not wait for an answer. Jesus is the answer. He declared himself to be "the way, the truth and the life" (John 14:6). But Jesus is not here in person to show us the way, teach us the truth and give us life. That is where God's word comes onto the scene. Jesus prayed for his disciples, "Sanctify them through thy truth: thy word is truth" (John 17:17). Jesus was not just concerned for his small band of disciples that had accompanied him for three years, so he continued his prayer, "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me" (John 17:20-21).

The Bible is no ordinary book. The preacher of Hebrews declared, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the

heart" (Heb. 4:12). Peter focused attention on the role played in salvation by the word of God — the gospel: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart feverently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth forever. And this is the word by which the gospel is preached unto you" (1 Pet. 1:22-25).

As long as **Carolina Christian** upholds the Bible and seeks to accurately explain it and to faithfully apply it, then its work cannot be insignificant. I am convinced that this has been the course pursued by brother Winters and it is the course to which brother Pharr has pledged himself. The accurate explanation and the faithful application of truth are tasks to which I, too, am committed. Brethren, pray for us.

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# The Hard Head

**Michael R. Mobley, Mooresville, NC**

Robert E. Lee wrote that "the education of a man is never completed until he dies." Learning is a lifetime process whose purpose is to change the one who has learned and whose fruit is a better person in a better life. One who stops learning is selling himself short. However, as a simple fool is empty-headed because he has not learned, the stubborn fool is hard-headed because he refuses to learn. Therefore, what he does will be a failure because he will not listen to truth, reason, and common sense. Solomon tells us that mistakes and disobedience to God are inevitable for the stubborn fool and so his life will not go well with him: "The wise in heart will receive commands, but a prating fool will fall" (Prov. 10:8).

A stubborn fool cannot function very well in life because he or she is not teachable. The inspired writer tells us that Israel constantly returned to her immoral, idolatrous and disobedient ways because she was stubborn in her ways and would not learn from her mistakes. She was doomed to repeat them (Judg. 2:19). Solomon offers two more examples from daily life:

1. Children who will not listen to their parents (Prov. 15:5; cf., Deut. 21:18-21).

2. Spouses who constantly argue because one or both will not listen to the other and the problem festers (Prov. 20:3).

One might also make application of these to the church, communities and nations. Stubborn fools cannot resolve problems. They are troublemakers themselves.

Solomon offers at least three reasons why the stubborn fool is not teachable. First, he has no respect for authority. "The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction" (Prov. 1:7). The Lord's authority means nothing to him and the Bible can have no root in his mind. He may even become angry when he hears it. Second, things are the way he thinks they are because he thinks they are that way and he cannot be wrong. "There is a way that seems right to a man, but its end is the

way of death" (Prov. 14:12). He will not see his own weaknesses, limitations, and ignorances; so, he will not ask questions and seek for answers. Third, he wants his own way. "Though you grind a fool in a mortar with a pestle along with crushed grain, yet his foolishness will not depart from him" (Prov. 27:22). Imagine it! When he is taught, the truth grinds at him because he just refuses to give up the way he wants it to be. He is just unwilling to stop his evil practices or beliefs no matter how much he is taught or how much trouble it gets him into. This is the ultimate character of the stubborn fool.

As a result of this self-destructive condition, the stubborn fool is rebellious and runs headlong into trouble and misery. He laughs at the sin he is doing and the truth he would be taught. "Fools mock at sin, but among the righteous there is favor" (Prov. 14:9). If a Christian does not love all of the Bible, then he is as foolish as the stubborn and disobedient. Also, he will refuse to repent of his sin. "The lips of the righteous feed many, but fools die for lack of wisdom" (Prov. 10:21). The stubborn fool refuses to do what he should and he cannot be saved from his troubles. A stubborn fool cannot be forgiven because he will not repent (1 John 1:8-10). He must accept the truth to repent. Also, the stubborn fool is easy prey for temptation. "Immediately he went after her, as an ox goes to the slaughter, or as a fool to the correction of the stocks, till an arrow struck his liver. As a bird hastens to the snare, he did not know it would take his life" (Prov. 7:22-23). The context applies an eternal principle to the specific situation of the adulterous woman. It is the principle that one who is ignorant of or rebellious to the truth, as a stubborn fool is, is easily manipulated by people to do what they want him to do. Even though he thinks he knows what he is doing, the stubborn fool cannot withstand the influences of evil people.

The stubborn fool needs correction. However there is a warning from Solomon concerning the giving of that correction. "A stone is heavy and sand is weighty, but a



fool's wrath is heavier than both of them" (Prov. 27:3). He may become angry, and you may have to leave him to his troubles, but do not coddle or ignore him thinking that it will pass. He must be told the error or evil of what he is doing. Making excuses or ignoring what he has done when he becomes angry in his stubborn heart will not save him!

Now, how can God save such a person,

one who will not repent because he is stubborn and will not confess and correct his faults and sins and disobediences? He cannot! But God will save the stubborn fool if he will crack his hard head and heal it with a submissive mind to the commandments of God by believing and obeying them (Matt. 16:16; 1 John 1:9).

### Thoughts to Ponder

## Troubled, Anxious, Worried?

**Henry L. Fuhry, Asheville, NC  
(deceased)**

According to medical authorities, 50% of all people going to doctors in the United States are victims of one disease. This one condition is defined as psychoneurosis, which is caused by anxiety (or worry).

We are told that 70% of all illnesses are related to mental distress of various types. Most, if not all, of these illnesses come under the broad term of being psychosomatic disorders. Psycho means the mind or mental process, and somatic means of the body or physical. Studies have shown that 50% of all patients hospitalized are there because of mental conditions, primarily anxiety or depression. Heart specialists list worry as a major cause of heart trouble. The gypsies say that "a sad man is a sick man." The Greeks define worry as "opposing forces to tear a man down"!

It is told that a man burdened with a debt went to his doctor. After a careful and thorough physical examination (which was negative), history and questioning, his doctor told the man that if he didn't stop worrying it might well lead to his death. The man was deeply troubled by this unfavorable prognosis and said to his doctor, "Doctor, I just can't stop worrying as long as I have this debt hanging over me!" The Bible commands us not to worry (Psa. 37:1; Matt. 6:25-34; John 14:1; Phil. 4:6). God does not give a command without giving us the ability to meet it. "For God is at work within you,

helping you want to obey him, and then helping you do what he wants" (Phil. 2:13). Anxiety is an insult to God — it reveals a lack of confidence in God's power. But remember that God will not do for man what man is able to do for himself! I would suppose that many of us who are Christians can also be found among the guilty in having difficulty coping with worry or anxiety.

So, what can we do to overcome worry? First, spend more time in working instead of worrying! We should get up and start doing something about our problems instead of sitting and fretting! It is said that a certain outstanding psychiatrist was asked what he would do if he felt that he was about to have a nervous breakdown. The doctor answered, "I would go as fast as I could and find the most needy person I could locate, and then I would do all that I could to help him!" If one's mind is occupied in a worthwhile effort and he gets involved and interested in it, it will help to overcome worry. A friend of mine, an outstanding psychiatrist, once told me that he felt the key to mental health was to give of ourselves to others. He was able to count the various activities that one could do for others, as giving of ourselves. Another way we might say it is, "Get your mind off yourself, and yourself off your mind."

Then we must seek to fulfill our needs instead of our wants. There was a time a good number of years ago when needs exceeded a person's wants by perhaps two to one.

Studies now indicate that our wants exceed our needs by five to one! Philippians 4:19 tells us that God will supply all our needs. Do we sincerely believe that promise? Or, are we categorizing our wants as falling within the area of our needs? God never promises to supply our wants! Perhaps our greatest problem is to truly ascertain our real needs or necessities of life. Worry has been aptly defined as fretting over things that have already happened and which we can do nothing about. Or to be anxious about tomorrow which may never come to pass.

## Reexamining the Fundamentals, II

**David Pharr, Rock Hill, SC**

Jesus commissioned his apostles to "make disciples . . . **teaching** them to **observe** all things whatsoever I have commanded you" (Matt. 28:19-20). He **commanded** the Lord's Supper (Luke 22:19). They **taught** it (Acts 2:41). And the disciples **observed** it (Acts 20:7).

In obvious contrast to the traditions of most denominations the New Testament church observes this prescribed remembrance on the first day (Sunday) of every week. It is assumed by the uninformed that this is merely a peculiar tradition of churches of Christ. Even some among us (who may be aware of Bible facts, but who now glory in their iconoclastic zeal to undermine the restoration practices that have made us distinctive) are saying that it does not matter whether the Supper is observed every Sunday, and that it might be observed on other days as well. Some say there is no New Testament pattern, and others argue that such a pattern would not be binding anyway.

One writer reasons that as long as one has the right purpose in view — remembering the atonement — neither the day nor the frequency matters. We wonder if he would apply the same reasoning to the elements themselves and switch to coffee and donuts?

Christ gave a direct command to observe the communion. "This do in remembrance of me" (Luke 22:19). He did not say, "If

Let us concentrate on today! Block out yesterday and draw a curtain so we can not see tomorrow! Philippians 3:13 advises, "Forget those things which are past." And Jesus says, "Do not worry about tomorrow . . . each day has enough troubles of its own" (Matt. 6:34).

*We must take life, day by day.  
The present is usually tolerable.  
If only we refrain from adding to  
its burdens,  
That of the past and future.*

you do it, do it in my memory." He said imperatively, "This do." The ordinance is not left as an option. That it is intended as a perpetual observance is clear from 1 Corinthians 11:26 which speaks of it being practiced "till he come."

The fact that the time and frequency is not indicated in the passages where Jesus inaugurated it does not prove that he had no such time and frequency in mind. Remember that there were some things done and said by Jesus which are not recorded in the biographies. There were also things Jesus withheld from the apostles at the time, which would be revealed later (John 16:12-13). When the Spirit guided them into all truth they would have instructions as to what to bind regarding the Lord's Supper (Matt. 18:18) and the ordinances were to be kept as the apostles delivered them (1 Cor. 11:2). To

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argue that there is no pattern for when to partake is to ignore the guidance given to the apostles by the Spirit and their authority in such matters.

This factor becomes especially evident when we consider Paul's directives regarding the communion in 1 Corinthians 11. Notice in verse 23, that he uses the same language ("I received . . . that which also I delivered") as in 1 Corinthians 15:3 where he writes of the very heart of the gospel. Thus he indicates the same authority over how ordinances are to be observed as he does over what is to be believed. The Lord's Supper is a specified ordinance and Paul is forceful in insisting that it be observed as he instructed.

At Corinth the failure to follow the apostolic pattern does not seem to relate to the day or frequency question, but the situation still shows the importance of seeking to comply with any and all requirements given. We find it hard to imagine how anyone can see the concern Paul expresses and still argue that there is no need to be concerned about following the apostolic pattern.

Before leaving the Corinthian section we should notice the implication that there was obviously some regularity of communion involved. The chapter clearly shows that their coming together was not a one time thing, but a continuing practice. Verse 26 speaks of "as often as ye eat. . . ." No, the first day of the week is not mentioned in this chapter, but a strong implication for it can be seen in 16:2 of the same epistle, where a precise rendering is "on the first day of **every** week." The important thing to remember is that the Corinthians themselves knew when they were supposed to come together for the Supper. What Paul taught in one place he taught the same in all other places (1 Cor. 4:17; 7:17).

Someone may question whether there was indeed a specific time designated in the apostles' instructions to the New Testament church. If, however, there was no such designated time one might partake only once in his lifetime and yet have fulfilled Christ's requirement. Unless there was some kind of frequency there hardly would have been a reason for Paul to have given so much attention to the proper observance of it.

Our faith in the Bible as the verbally in-

spired word of God convinces us that there are no vital questions raised in any part of the Bible that are not also answered in the Bible. Hebrews 10:25 cautions against forsaking the assembly appointed!

We come now to Acts 20:7, "And upon the first day of the week, when the disciples came together to break bread. . . ." The significance of this text should be obvious when we consider the following facts:

1. It tells us when New Testament disciples came together. If this passage does not show that the early church assembled on Sunday there is no passage that does. There is no other text that shows Sunday as a regular day of assembly.

2. It tells us what the New Testament disciples did when they came together on the first day of the week — "to break bread." Thus the only text that authorizes Sunday as a specified time for assembly also specifies the communion as a purpose for that assembly. If we accept the time we must accept the purpose. If we ignore the purpose we might as well forget the time. The day and the Supper are connected.

3. This harmonizes with Acts 2:42. Remember that Acts 2 describes events that occurred on the first day of the week, since Pentecost always fell on a Sunday. The statement, therefore, that they "continued . . . in breaking bread . . ." implies something that was first observed on a first day. Notice "that day" in verse 41. From "that day" "they continued." This was by apostolic authority and in Acts 20:7 we find that what was begun on Pentecost was still being **continued**. They were **observing** something that the apostles **taught** them that Jesus had **commanded**.

4. The first day of the week is significant as the day of Christ's resurrection. It was the day in Old Testament typology when the first fruits of the harvest (resurrection) of the dead (1 Cor. 15:20) and was antitypically raised on the first day, thus underscoring the day's significance. With such sacred and sublime events being associated with the first day of the week we can easily see why it would be called "the Lord's day" (Rev. 1:10).

Some have questioned whether the breaking of bread in Acts 20:7 is actually the



Lord's Supper instead of an ordinary meal. A simple comparison of other texts will show that this is a typical expression which is used to indicate the communion. In Acts 2:42, a text obviously referring to worship, the Greek has the article ("the") which literally rendered is "the breaking of the bread." This shows a distinction from the ordinary meals mentioned four verses later. Even more conclusive, however, is the way the same expression is used in 1 Corinthians 10:16, "The bread which we break, is it not the communion of the body of Christ?" Thus to break bread is a simple synecdoche indicating both the bread and the fruit of the vine.

5. Acts 20:7 serves, therefore, as what is sometimes called "a binding example." It is not binding simply because it is an example, but because it is an example that illustrates obedience to a Divine command. This passage does not describe what was a mere **incident** of history, but what was the **practice** of the New Testament church. Matthew 28:19 shows that we are under the authority of the same such commands and ought therefore to follow the same practice.

Another issue that must be considered is whether this New Testament pattern limits the observance to the first day of the week only. Simply stated, there is no authority for its observance on any other day. The absence of such authority puts the innovation of other days into the same category as would be the substitution or addition of other foods and drinks. There is as much authority for adding jelly to the bread as there is adding another day for the communion. Let those who scoff at this conclusion produce a text that proves otherwise.

But was it not on a Thursday night, during the Passover meal, that Jesus instituted the Supper? Indeed it was. There were also other elements which were different from the later practice of the church, such as the presence of the paschal lamb. Jesus did not, however, make the lamb a part of the communion and neither did he instruct the apostles to make Thursday a part of the pattern. If he had we would find this in the practice of the apostolic church, but of course we do not. The history of the institution of the Lord's Supper provides us with understanding of its nature and significance; but it is from

apostolic directives that we determine the proper time and frequency of observance.

The Lord's Supper on every Sunday is not a human tradition, but a part of the restoration of the New Testament orders of things. There is unquestionable Bible authority for it. The fact that most religious groups ignore this must not influence us to minimize the importance of it. Neither should we be deterred by the few among us who casually assert that we have put too much emphasis on being bound by the apostolic pattern of such things. We must not, we shall not, be ashamed of seeking to be faithful to the Scriptural plan.

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# Family Legacy

Dennis Conner, Yadkinville, NC

The publication of brother Howard Winter's most recent book, **Up To Bethany**, an examination of the Restoration plea and its principles, represents a remarkable testimony of faith and love. In the first place, the book is a testimony to Howard's faith in and love for the Lord Jesus Christ and His cause. Brother Winters has stated that he feels this is the most significant book he has produced to date. This is the one book he would like to be remembered for. In the second place, the book is a testimony of the love of children for their parents. In this case, the children of brother and sister George (1891-1972) and Margaret (1895-1977) Harper. Who were George and Margaret Harper and what do they have to do with the publication of a book? Here's the story.

Brother Winters had donated the manuscript of **Up To Bethany** to Carolina Christian Publications, Inc. **Carolina Christian** was committed to publishing the book, but

there was a problem — no money. Upon learning of this need, the children of George and Margaret Harper recognized an opportunity to honor their beloved parents for the spiritual heritage of faith and love that had been bequeathed to each child. Brother and sister Harper were blessed with ten children, with nine living to adulthood. All nine became New Testament Christians and have been faithful and productive in the Lord's Kingdom. The eight children still living, and the widow of the ninth, pledged themselves to underwrite the publication costs of **Up To Bethany** in honor of their parents. With the grandchildren also making donations, the entire cost of publishing the book, approximately \$3,000, has been covered. Carolina Christian Publications is greatly indebted to the Harper family for their wonderful generosity. Because of it, the memory of George and Margaret Harper will be preserved for yet another generation, and Howard Winters' labor of love will be made available to us all.



## BROTHERHOOD NEWS

Dennis Conner, Yadkinville, NC

### Lottery Winner Donates \$100,000 to Church

(The following is from an article by Joy McMillon that first appeared in the **Christian Chronicle**, March, 1988.)

**Florida.** Thomas Sawyer doesn't believe in gambling. And he has opposed the idea of a state-operated lottery from its beginning. So the \$1 million he won from the Florida lottery seems incredibly ironic.

The 46-year-old owner of a local paint store found the winning ticket in the parking lot of his business.

"I couldn't believe it," he said when he discovered he had won. "What are the chances of picking up a ticket on the sidewalk and it turning out to be the winner?" he told reporters.

Sawyer is far from being the darling of

lottery officials. After he won on February 18, he told reporters the only money he had spent on the lottery was a 22-cent stamp to mail the ticket in.

"I don't gamble. I voted against the lottery two years ago when it came to Florida. It's not a good way to use the money the Lord gives you. And I would rather be remembered for being a Christian than being a millionaire."

At the Northwest Church of Christ, where Sawyer is a member, minister Jim Shannon described him as a "very faithful Christian and a very humble, laid-back person who's undergone a lot of stress since he found out he won the \$1 million jackpot." "The television and newspapers have hounded him to death," said Shannon. Several have come to the church building and wanted to visit the divorce-recovery class he teaches on Wednesday evenings.

Sawyer, who has been a Christian for



eight years, said he has always given 10 percent of his income to the Lord. He gave \$100,000 from his after-tax winnings of \$800,000 to the Northwest church.

### **Worship of Arab Christians Disrupted**

**Jerusalem, Israel.** Raji Stephan, an Arab preacher in Jerusalem, reports that Arab Christians in the area are meeting in their homes because they are unable to use the church building due to the situation on the West Bank. He also reports that he needs clothing to distribute to people in the area. If you would like to help, contact Andy Peddycord or Bill Stuart at the Brooks Avenue Church of Christ in Raleigh.

### **Among the Colleges**

David Lipscomb College in Nashville, Tennessee will become David Lipscomb University September 1, following a decision by the school's board of directors. . . . Abilene Christian University in Abilene,

Texas recently received a \$1 million endowment gift. According to ACU President Dr. William Teague, a donor who wishes to remain anonymous has made a \$1 million subscription to the University's College of Biblical Studies. The subscription will endow a scholarship fund for selected students who major in the College of Biblical Studies.

### **Church Grows in Indonesia**

**Irian Jaya, Indonesia.** Duane Morgan, missionary to Indonesia, reports that in just a little over a year there have been 100 conversions resulting in the establishment of six congregations. Some of those converted were Muslims. He also notes these important developments: the government has given permission to have up to 20 missionaries there for 15 years; the government has also assigned a vast territory in which to locate and teach previously unreached tribes; government approval has been obtained for the establishment of a Bible training program for evangelizing among the remote tribes.

# **Living From the Inside Out**

## **Bruce Green, Sumter, SC**

As long as our heads are connected to our bodies, life will be lived from the inside out. Healthy lives will always flow from healthy hearts and unhealthy lives will always be the product of diseased hearts. Thus, any call for a change of conduct unaccompanied by a call for a change of character is tantamount to treating the symptom rather than the disease.

Not surprisingly, Jesus understood this better than anyone. Much of His "Sermon on the Mount" deals with controlling the outer man through taming the inner man (Matt. 5-7). He destroyed the religious traditions of His time by teaching that impurity began on the inside and worked its way out instead of entering through unwashed hands or impure food (Matt. 15:17-20).

Which brings us to the heart of the matter — the matter of our heart. Or as someone

has said, "The heart of man's problem is the problem with man's heart." It could not be stated any better!

How is your heart? Did you know that you can be doing all the right things, associating with all the right people, attending all the assemblies and still not be pleasing to God if your heart is not right? You could fool your friends, your brothers and sisters and everyone else around; but if your heart is not right, God knows it. Furthermore, you could control sin in all of its visible manifestations but if you do not control it in your heart it will surface sooner or later.

What conclusions should we draw? Here are two that hit home with me: "Blessed are the pure in heart, for they shall see God" (Matt. 5:8). "Above all else, guard your heart for it is the wellspring of life" (Prov. 4:23).



# Jesus, Jesus, Jesus!

**Bruce Green, Sumter, SC**

I was looking up the word “worship” in reference to Jesus this week for a study my wife might be having with some people in the near future. Jesus, of course, was worshipped on many occasions, but the impacting truth that came out of my research was that **JESUS WAS WORSHIPPED THE MOST BY THOSE WHO KNEW HIM THE BEST!**

See the formerly blind man worship Jesus after Christ gives him sight and reveals His own identity to him (John 9:38). Witness the apostles worshipping Him after His resurrection (Matt. 28:17). Listen as God commands all the angels to worship Him (Heb. 1:6). Or picture the scene in heaven as all worship God and the Lamb (Rev. 5:13-14).

I wonder sometimes if our generation has such an attitude of worship toward Jesus? If Jesus stepped into our boat after walking

on the water would we give Him a high five, or worship Him? Would our superficial, sensationalizing generation focus more on the miracle or the Master?

Someone might object that all of this is out of place since God is the focus of our worship and Jesus is our mediator (1 Tim. 2:5) — not the focus of our worship. That’s true of course, but it’s a truth which must be balanced with the fact that to worship and honor Jesus is to honor God (John 5:22-23; 14:13). So while the majority of passages in Scripture do speak of worship as being addressed to God, they also speak of Jesus being worshipped. The harmony lies in the fact that to worship Jesus is to worship God.

So remember, Jesus was worshipped most by those who knew Him the best. I guess the next question we need to ask ourselves is, “How well do I know Jesus?”

“There’s within my heart a melody. . . .”

## Life in Full Dimension

**Harmon Caldwell, Statesville, NC  
(deceased)**

Methuselah, according to the Scriptures, lived longer than any other person. Yet his life was only in one dimension as far as we can determine — it was characterized by great length, but there’s no word of any breadth or depth. There is no indication that his was a life of complete dedication and service. In fact we do not have any idea what kind of man he was. The Bible just says that he lived a long, long life.

Christ lived on the earth only thirty-three years. His actual public ministry was limited to the brief space of three and a half years. Consider, however, the contrast in Methuselah’s sojourn in this world with that of the Savior. Ponder the tremendous and incomprehensible impact Jesus of Nazareth has had on mankind. Residing among us but such a short time — yet influencing the world mightily. His noble life is the supreme example, for His life was one of

absolute abundance in dedication, love, devotion, loyalty to purpose, obedience, and sacrifice. It is no wonder, then, that the word of God in so many places upholds Him as the one in whose path we are to walk.

He stated, “I am come that you might have life and have it more abundantly.” Reference is here given, no doubt, to the abundance of reward in eternal life. Peter gives us to understand that if we are diligent in making our calling and election sure by being faithful, virtuous, knowledgeable, temperate, patient, godly, full of brotherly kindness and love, and if these abound in us, then, “. . . so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ” (2 Pet. 1:5-11). Glorious indeed, therefore, will be our entrance into heaven and our life there. Abundant will be our happiness as we forever sing hymns of praise around the eternal throne of God.

That this abundant life be ours, our lives even now must be complete in Him who gave Himself for us. The service to which we are called in faith, knowledge, love, etc., is to be abundant. These things are to be in us "and abound."

Jesus' gift of an abundant life, then, begins in this life. Believing in Him, obeying Him, and thus dedicating oneself entirely to Him is to be possessed of and to manifest the fulfillment of human purpose. Thus to the actual length of life, the Lord in His life and teachings, adds depth of meaning and broadness of vision.

In behalf of the Philippians Paul invoked, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent" (Phil. 1:9-10). A recognition and thus a consequent approval of the high and holy and heavenly things is derived only from abundance of love and knowledge of the truth of God. Those who are ignorant of, or who disregard the divine precepts and appointments of God are those who cannot approve of the excellent things of divinity. They cannot appreciate the need to depend on Him whose love passeth knowledge. They see only so far as time and matter. They are not concerned with the only true

fulfillment in an otherwise stale and aimless existence. They are unaware of the fact that Jesus is the only one to whom we must go, to whom we must look as Author and Finisher of our faith, for He only has the words of life.

Hence inspiration declares that we must "abound in the work of the Lord." Jesus gives us life abundantly, but such cannot be ours unless we accept that life, and live that life abundantly in work and service. This is why Paul prayed of the Ephesian church: "Ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ" (Eph. 3:17-19).

The Christian's life indeed is full. It is an abundant life. Jesus has given it to us. Let us use it to His glory. Let us realize that the only true fulfillment of existence here is an abundant life of service; that the only true meaning of life in this world is living in anticipation of an abundant entrance into the next.

Are we truly living to the fullest measure an abundant life — with Christ? Are we engaging in all that we possibly can do as members of His church? Let us think on these matters as time comes and goes. And there will follow an abundance of result!

## A Book Review

Johnny Melton, Statesville, NC

**Biblical Preaching, The Development and Delivery of Expository Messages**, Haddon W. Robinson; Baker Book House, Grand Rapids, MI 49506; 230 pages, cloth, \$10.95.

The dedication page of **Biblical Preaching** sets the tone for the entire book. Dr. Robinson writes, "To the men and women who keep a sacred appointment on Sunday morning. Bewildered by seductive voices, nursing wounds life has inflicted upon them, anxious about matters that do not matter. Yet they come to listen for a clear word from God that speaks to their condition." Haddon Robinson is a master

wordsmith. He understands the power of carefully chosen words. He writes clearly and with fascinating insight on the vital subject of preaching.

As the title announces, this book concerns the development and delivery of expository messages. Robinson makes the case for expository preaching in the first chapter. He insists that true expository preaching is "the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his hearers."



Chapter 2 asks the question, "What's the Big Idea?" The author writes, "Students of public speaking and preaching have argued for centuries that effective communication demands a single theme. Rhetoricians hold to this so strongly that virtually every textbook devotes some space to a treatment of the principle. Terminology may vary — central idea, proposition, theme, thesis statement, main thought — but the concept is the same: an effective speech 'centers on one specific thing, a central idea.' "

This is a textbook and so whenever a concept is introduced it is defined, illustrated and modeled. There are even exercises included so that the student may practice the skill under discussion.

In chapter 3, "Tools of the Trade," Dr. Robinson discusses the process of study that is essential to the development of expository messages. He also discusses study aids such as: lexicons, concordances, grammars, word-studies, dictionaries and commentaries. A helpful bibliography is included at the close of the chapter.

"The Road From Text to Sermon" is the title of chapter 4. Here we find, "Expository sermons consist of ideas drawn from the Scriptures and related to life. To preach effectively, therefore, an expositor must be involved in three worlds." Robinson then suggests that these three different worlds are: (1) the world of the Bible, (2) the world of current events, and (3) the preacher's own particular world. In the development of the expository message, "the preacher endeavors to bring the ancient world, the modern world, and his own particular world together. . . ." Robinson then adds, "To expound the Scriptures so the contemporary God confronts us where we live requires that the preacher study his audience as well as his Bible. It also means that some very nuts-and-bolts questions must be asked and answered to discover how the exegetical idea and its outline can expand into a sermon."

In great detail the balance of chapter 4 describes the process of discovering and applying the message of Scripture.

Chapter 5 is relatively brief but it addresses the fundamental question, "Why

are you preaching this sermon?" Every effective preacher delivers his message because he has something to say — not because he must say something. The concluding paragraph of this chapter is suggestive. "David Smith, a Scottish preacher, describes a sermon as 'a speech concluded with a motion.' One effective means of incorporating the purpose into the sermon, therefore, lies in writing out a conclusion with the purpose in mind. We concentrate our thought with greater efficiency if we know as we begin what we intend to accomplish."

In chapter 6 Robinson describes "The Shapes Sermons Take." Illustrating each form with an outline, he suggests that sermons take the form of "an idea to be explained"; a proposition to be proved"; "a principle to be applied"; "a subject to be completed"; and "a story to be told."

The balance of this chapter is given to a discussion of the importance of an outline. Regardless of the purpose or planned shape of a sermon it must be outlined.

Chapter 7, "Making Dry Bones Live," is a discussion of the art of illustration. Discussed are various types of illustrations, where to find illustrations and a simple filing system for storing illustrations.

Chapter 8, "Start With a Bang and Quit All Over," effectively demonstrates the importance of the introduction and conclusion to a well-prepared expository message.

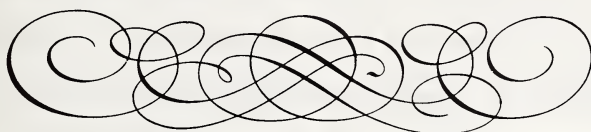
Chapter 9, "The Dress of Thought," is worth the price of the book. If only one chapter of this book is read, let this be the chapter. Haddon Robinson knows how to use words. This chapter describes how important the right word is and how the preacher can train himself to discover and use the right words and expressions. The good doctor writes, "Of all people an expository preacher professing a high view of inspiration should respect language. To affirm that the individual words of Scripture must be God-breathed and then to ignore his own choice of language smacks of gross inconsistency. His theology, if not his common sense, should tell him that ideas and words cannot be separated. Like Jello, concepts assume the mold of the words into which they are poured. As pigments define



the artist's concept, so words capture and color the preacher's thought."

Chapter 10, "How to Preach So People Will Listen," discusses the preacher's appearance, mannerisms, eye contact and vocal delivery. Helpful suggestions are made for delivering the expository message as effectively as possible.

This is a textbook that reads like a fast-paced novel. Read it. Read it for instruction. Read it for ideas. Read it for motivation. Do the exercises. Put into practice its principles. **Biblical Preaching** is must reading for every preacher concerned about growing and improving in the effective proclamation of the word of God.



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# News Briefs

## David Pharr, Rock Hill, SC

After 12 years of putting together these news briefs each month I am pleased to give the responsibility to Dennis Conner. His address is the same as the address for the Carolina Christian Bookstore, P.O. Box 1219, Yadkinville, North Carolina 27055. I would be pleased to continue getting your bulletins, but we especially want you to send them to him. Special reports should also be sent to him and they are most welcome. Thank you for your cooperation.

## NORTH CAROLINA

**Charlotte.** Commendation is due the Westside church for their hospitality and excellent program for this year's Carolina Lectures. Jerry Laxson is beginning his fourth year with the congregation as preacher.

**Oxford.** The new congregation in Oxford is utilizing a Bible study paper called "Bible Topics" which they mail to people in the community. The paper contains questions on the articles, which makes it serve the purpose of a correspondence course.

**Asheboro.** The church members gave a special contribution of \$900 to be sent to the Missildines. Brother Missildine worked with Asheboro for 13 years and is now seriously ill.

**Rockingham.** The recent campaign was quite successful. Workers from International Bible College assisted. At about the same time the local newspaper printed a very favorable feature article about the Rockingham church.

## NC Conversions:

Westside, Charlotte, 2; Cary 2; Northview, Statesville, 1; Asheboro 1; Albemarle 1; Rockingham 2; Cole Mill Rd., Durham, 1; Providence Road, Charlotte, 3; Washington 2. Total: 15.

## SOUTH CAROLINA

**Taylors.** Northeast will host a teachers workshop on June 25 with Marilyn Allen as the instructor.

**Port Royal.** Now that Jim Seelbach is working with the Port Royal church, A.M. Gillespie will retire. He writes, "I do not ever desire to 'quit,' but those who know of my physical problems know how difficult it has been for me the last two years."

**Summerville.** From the April 3 bulletin: Sunday, March 27, 1988 was a very special day in the history of the Summerville church. We broke ground for our new 600-seat auditorium and office wing." They have the necessary building permits and are moving ahead.

**Columbia.** Steve Holladay of Salisbury, North Carolina will be working with the St. Andrews Road congregation this summer.

**Rock Hill.** In March Charlotte Avenue members committed themselves to just under \$98,000 in special contributions toward a building addition. The 8,500 square feet addition will provide class and fellowship space. Construction will begin as soon as building permits can be obtained.

**New book by Howard Winters**

*Up to Bethanny —  
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### When

July 10th

### Where

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### Time

10:30 A.M.; 5:00 P.M.

CHURCHES OF CHRIST IN CHARLOTTE  
50<sup>th</sup>  
Jubilee  
1938-1988  
GLORIFYING GOD

In July of 1938 the first public worship of the church was held in Charlotte. Five churches of Christ which trace their history to that initial assembly will conduct combined Sunday services on July 10th.

All are invited to attend this Jubilee Celebration and the city-wide revival to be held at the Providence Road Church of Christ, July 11-15 (7:00 P.M.)

### Featuring

Jim Woodroof

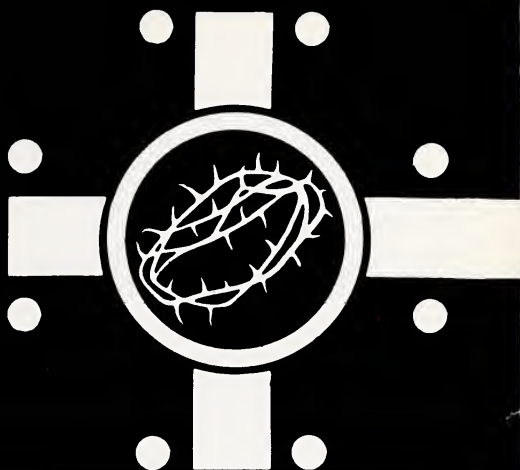
John Rowley

IBC Singers

FOR MORE INFORMATION PHONE 554-7733 or 553-0178

# CAROLINA CHRISTIAN

VOL. 30, NO. 6, JUNE 1988



C28921 / C292

“And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you . . .”

CHURCHES OF CHRIST IN CHARLOTTE  
50<sup>th</sup>  
Jubilee  
1938-1988  
GLORIFYING GOD

Leviticus 25:10



## Howard Winters

Our beloved brother Edward Howard Winters died on Wednesday morning, May 11, 1988. Funeral services were conducted at the building where he preached in West Jefferson, NC, on May 13. He was buried in the beautiful Ashelawn Memorial Gardens at Jefferson, NC.

Brother Winters was born September 28, 1928, near Mountain City, Tennessee. He is survived by his wife, Minnie; a daughter, Susie Bright; two sons, Tim and James; and five grandchildren. Among other survivors are his brother James, who is an elder in Bristol, Virginia, and his brother Clayton, who preaches in Erwin, Tennessee.

Howard became a Christian in 1950, being baptized along with almost every member of the small rural church where he had been preaching. They had just learned of the New Testament plan of salvation under the teaching of Oswald D. Wilson, who had been invited there for a meeting. Howard began at once to preach New Testament Christianity.

Brother Winters served churches in Tennessee and both Carolinas and was at West Jefferson from 1976.

He was named Associate Editor of **Carolina Christian** in 1969 and became Editor in December of the following year. He was the heart and soul of this magazine. His tireless and unselfish labor kept it going and his genius maintained its high quality.

His published works include the following volumes: **The Holy Spirit – His Indwelling and Work, The Bible and Strong Drink, The Work of the Holy Spirit, Man – His Fall and Redemption, Practical Sermon Outlines** (co-authored with his brother Clayton), **Commentary on Romans, Commentary on First Corinthians, and The Carolina Lectures**. His book **Up to Bethany – Another Look at the Restoration Plea** was being printed at the time of his death. His final volume, **Commentary on Revelation**, will be published later this year.

Brother Winters was active with Carolina Bible Camp and served on the Board of Directors.

In January of this year the board of **Carolina Christian** devoted the entire issue of the magazine in honor of our esteemed editor. Though at the time we were hopeful that he would recover, we are especially thankful now that we were able to give "flowers to the living." That collection of tributes has become a fitting, though inadequate, epitaph to his memory.

David Vaughn, Al Simmons and David Pharr provided the remarks in the funeral service. The family has asked that memorial contributions be made to **Carolina Christian**.

We feel much grief that our brother is gone, but we feel the more gratitude to have had him here. We may wonder why God would take him away, but we are more amazed that God gave us such a man. There is sadness in losing one we love so much, but it is one of God's special gifts to have known a man so lovable. Our hearts are heavy because of what we have lost, but we are so thankful for what he has left us. There is an emptiness within, yet our hearts overflow with beautiful memories. We announce that Howard Winters has died, but the reality is that he lives

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### EDITORIAL AND PUBLICATION STAFF:

David Pharr, Editor; Johnny Melton, Managing Editor; Dennis Conner, News Editor.

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All items to be printed in a given month's issue should reach the editor not later than the next-to-the-last Thursday of the preceding month.

Address commercial advertising inquiries to Jacobs List, Inc., Clinton, SC 29325. Address all advertising pertaining to the Church of Christ or its members (including related organizations) to the editor.

Order books and literature from Carolina Christian Bookstore P.O. Box 1219, Yadkinville, NC 27055 (919 679-3499, Mon.-Fri. 8:30-4:30).



## Charlotte Jubilee

We are pleased to devote this issue to the churches of Christ in Charlotte, North Carolina, as they celebrate fifty years of worship and service in the "Queen City." It will serve as a souvenir of their Jubilee, but more importantly it will set forth the biblical heritage of the faith and practice of churches of Christ.

Paul Jarrett, minister of the Archdale church of Christ in Charlotte, planned and assigned the feature articles. Each of the writers of the "Heritage" articles is a minister with one of the five congregations represented. David Rickleton, who writes on the history of the church in Charlotte, is an elder with the Archdale congregation.

## Series Continues

We are very thankful for the positive response we have received from the first articles on "Reexamining the Fundamentals." It is evident that there are many loyal and concerned brethren. We have had a sizable increase in subscriptions and we are encouraged to know that several are working to help us with our goal of getting this magazine into every Christian home in the Carolinas, as well as into many other places.

## Winters' New Books

Howard Winters' book **Up to Bethany — Another Look at the Restoration Plea** can

be ordered now from Carolina Christian Bookstore at \$3.95 per copy or \$2.95 each in quantities of 12 or more.

As indicated last month we expect to publish his **Commentary on Revelation** later this year. Pre-publication orders are being accepted now at \$7.50. Contributions that are made in brother Winters' memory will be applied to the printing costs. We will also accept gifts in honor of others and the names of donors and honorees will be published in the back of the commentary. Our purpose in this approach is to acquire the necessary funds for printing as soon as possible that this final book by our beloved brother can be made available. We are especially grateful to the Mebane Street church in Burlington, NC, for giving a very generous amount for this purpose.

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# History of the Church of Christ in Charlotte\*

David Rickleton, Archdale Church,  
Charlotte, NC

*(July 10-15, five Charlotte, NC, churches will be joining together for a 50th Jubilee Celebration of the churches of Christ in Charlotte. On Sunday, July 10th, worship services will be conducted at 10:30 a.m. and 5:00 p.m. at Ovens Auditorium, 2700 E. Independence Blvd. Jim Woodroof will be the featured speaker for these services, which are expected to be the largest assembly of members of the churches of Christ ever conducted in North Carolina.)*

*Jim Woodroof, John Rowley, and the International Bible College Singers will also be featured at special services scheduled to be held July 11-15, 7:00 each evening at the Providence Road church of Christ, 4900 Providence Road. The theme for this series of meetings will be "Our Restoration Heritage." For more information call 704/554-7733 or 553-0178.)*

The first public worship of the church of Christ in Charlotte was held at a building located at the corner of Belmont and Pegram Streets on the first Sunday in July in 1938. The building, still there, was called Redmond's Hall. Brother J. Harrison Daniels with his wife and two children; Mr. & Mrs. H.J. Jones of Rock Hill, SC; Mr. R.B. Clements; and a Mrs. Hannah and her daughter were the nine people meeting on that day. Etta Stewart (and her husband, J.E. Stewart) joined this group within a few months and is a member of the Archdale church today.

The group moved to the YMCA building on South Tryon Street in the fall of that year. It was 1943 before the church grew large enough to have elders and deacons. The first elders were H.G. Burton, J.H. Daniels and G.L. Galloway. The first Gospel Meeting was held at the County Courthouse building in April 1943 with J.W. Brents from Nashville doing the preaching. During the

summer four tent meetings were held in four areas of Charlotte. In October of 1943 a lot was purchased on the corner of Commonwealth and Thomas Avenues.

Then known as the Commonwealth Avenue church of Christ, their first full-time preacher, Ralph Wagner, was hired. He stayed only a few months. The church was now meeting (1944) in the Chamber of Commerce building. Through 1946 the attendance grew to 60 and C.R. Franks became the full-time minister. The group moved again, this time to the Plaza Theater. In early 1947, S.N. Shepherd, son of J.W. Shepherd, well-known preacher and writer, moved to Charlotte and took an active part in the work. The property at Commonwealth Avenue was sold, and property was purchased at Plaza and McClintock Road. The name of the congregation was changed to the church of Christ on the Plaza. Work began on a small building and was completed on May 23, 1948, at 1216 The Plaza.

A black congregation had been established in 1945. Brother Charles Lewis was the leader of this effort and The Plaza supported the work. This congregation met on Burton Street.

Sam and Dorothy Norman, just out of David Lipscomb College, moved to Charlotte in June 1948. With a new building and a new minister the church on The Plaza began to prosper.

Outgrowing the small building at 1216 The Plaza, plans were drawn to add a larger building on the same property. The original building seating 120 cost \$10,000. The addition to seat 300 and provide classrooms cost \$48,000 in 1956.

In April 1954, about forty people left The Plaza to begin the Dilworth congregation. The expanding work permitted the two congregations to exist and allowed The Plaza to build. Sam Norman moved to Dilworth and Bobby K. Thompson began his work at The Plaza. The Plaza became active in other cities, helping establish churches in Lancaster, Mineral Springs, Monroe, Shelby,

*\*This history is a synopsis of the work of Margaret Clayton written in 1973, with additional information added to bring us to 1988.*



Concord and other areas. Men from The Plaza preached each Sunday at various locations. Attendance grew to an average of 182 in 1958. After five years Bobby Thompson moved to Florida and T.A. Isaacs was the next preacher for The Plaza.

From 1959 to 1962 both congregations prospered. With attendance approaching 200 at The Plaza, plans were made to establish a new work on the west side of the city. On May 13, 1962, the first services of the Westside church were held with thirteen families present. The first preacher was Johnny Sewell and the meeting place was in a leased facility on Rozzelles Ferry Road. In 1964 they moved to their new building on Freedom Drive. Since then additional class facilities have been added and the work continues to grow. With the congregation on the west side the history of the church in Charlotte had become a four-way path.

## Our Restoration Heritage

**Paul E. Jarrett, Archdale Church,  
Charlotte, NC**

Martin Luther and the Reformation Movement of the 16th century are familiar to every student of world history, even those who have no interest in religion. On the other hand, Alexander Campbell and the Restoration Movement of the 19th century are largely unknown even to students of church history, except for those taught in schools that are owned and operated by members of the churches of Christ. In fact, it is entirely possible for a student to attend one of our own schools, and unless that student were engaged in a course of study that required him to take a course in church history, he might graduate without even becoming acquainted with Alexander Campbell and "Our Restoration Heritage."

One might presume that the general lack of familiarity with the name Alexander Campbell and the Restoration Movement is attributable to its lack of impact when compared with that made by Martin Luther and the Reformation Movement. While there might be some truth to that assumption, it is not really so true as one might think. While the work of Campbell and other principals

The Plaza continued for another ten years before beginning the work at Providence Road, leaving a remnant at The Plaza building which eventually became the Eastside congregation (disbanding in 1986). Dilworth continued in a small building at Greystone and Belton until outgrowing that facility in 1979. They then moved to a new building at 2525 Archdale Drive, taking the name Archdale church of Christ. The Burton Street church became Parkway with the help of The Plaza in 1972.

The Northside congregation was started in June 1985 to serve those living to the north of the city. Local congregations assisted, as did the Carver Road church in Winston-Salem. David Chislom joined them as full-time minister in February 1987.

All five congregations have expanded and over 1200 people now meet weekly in Charlotte.

(Thomas Campbell, Barton W. Stone, Walter Scott, Tolbert Fanning, David Lipscomb, etc.) in the Restoration Movement may not have had as great an impact on religion around the world as Luther and his contemporaries in the Reformation Movement, Campbell and his fellow restorationists had a decided impact on religion in America.

If you were to combine the membership rolls of all those churches which trace their history directly through Campbell, Stone, etc., you would have a religious body that would be the third, or fourth, largest church in the United States. In addition, a growing number of non-denominational, independent churches in this nation owe their existence to principles set forth in the Restoration Movement of the 19th century. Furthermore, there is not a religious organization in this nation whose doctrines have not been influenced and altered by exposure to principles advocated by Campbell and his associates.

While I am not claiming that Campbell had a direct impact on every aspect of religion in this nation, I am saying that the principles he, and others, advocated have had a decided impact on religious thought in America. The primary reason why Camp-



bell and those who led the Restoration Movement of the 19th century have not gotten the attention that Martin Luther and his contemporaries in the 16th century received is that they succeeded in an area where the 16th century Reformationists failed.

Whereas Luther pleaded to no avail with his followers to not call themselves Lutherans and make a creed of the truths he had discovered, Campbell was successful in convincing those whom he influenced to not call themselves Campbellites and to not set up camp where he had come in his search for truth. The fact that those who were influenced by Campbell and the Restoration Movement of the 1800's have largely forgotten Campbell and the other leaders of that movement may be the single greatest tribute to their success.

In one of the great paradoxes of all time, the greatest thing about our restoration heritage may very well be the fact that we have largely forgotten those from whom it most recently came. I say "most recently" because the truth is the thing that makes our restoration heritage so valuable in that it did not originate with Alexander Campbell and the Restoration Movement of the 19th century. Rather, it began almost 2000 years ago when the one described in prophecy as "Elijah the prophet" came to "restore the hearts of the fathers to their children, and the hearts of the children to their fathers" as the means of preparing them for the coming of the Lord. (See Mal. 4:5-6; Luke 1:13-17.)

Like John the Baptist, the restorationists of the 19th century did not proclaim

themselves, but Christ. Like the apostle Paul, they had no desire to have men follow them, but instead to have all men "be made complete in the same mind and in the same judgment" by following Christ and building their lives on the one foundation which is laid, "which is Jesus Christ" (1 Cor. 1:10; 3:4-11).

It is this commitment to Jesus Christ as "the chief cornerstone" that is the true essence of "Our Restoration Heritage." The measure of the success of Campbell and his contemporaries in the Restoration Movement is evidenced by the level of our commitment to know nothing "except Jesus Christ, and Him crucified" (1 Cor. 2:2).

When our focus is on Christ, as he is revealed to us in Scripture, we pay tribute to Campbell and our restoration heritage. When we are tempted to hold to any doctrine, even one that may be true, just because it was advocated by Campbell, or some other Restoration leader, we deny the heritage of personal liberty and personal commitment to Jesus Christ which they bestowed on us.

We are greatly indebted to Alexander Campbell and his contemporaries in the Restoration Movement of the 19th century for their work as wise master builders in laying the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone upon which we build. It behooves each of us to be careful how we build upon it. (See 1 Cor. 3:10-11 and Eph. 2:19-22.) I believe these words from the book of Isaiah 58:6-12 provide a fitting tribute to Campbell and his contemporaries and an appropriate challenge to those of us who wish to continue

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to make proper use of our restoration heritage:

*Is this not the fast which I choose,  
To loosen the bonds of wickedness,  
To undo the bands of the yoke,  
And to let the oppressed go free,  
And break every yoke?*

*Is it not to divide your bread with the hungry,  
And bring the homeless poor into the house;  
When you see the naked, to cover him;  
And not to hide yourself from your own flesh?*

*Then your light will break out like the dawn,  
And your recovery will speedily spring forth;  
And your righteousness will go before you;  
The glory of the Lord will be your rear guard.*

*Then you will call, and the Lord will answer;  
You will cry, and He will say, "Here I am."  
If you remove the yoke from your midst,  
The pointing of the finger, and speaking  
wickedness,*

*And if you give yourself to the hungry,  
And satisfy the desire of the afflicted,  
Then your light will rise in darkness,  
And your gloom will become like midday.*

*And the Lord will continually guide you,  
And satisfy your desire in scorched places,  
And give strength to your bones;  
And you will be like a watered garden,  
And like a spring of water whose waters do  
not fail.*

*And those from among you will rebuild the  
ancient ruins;  
You will raise up the age-old foundations;  
And you will be called the repairer of the  
breach,  
The restorer of the streets in which to dwell.*

## Our Scriptural Heritage

**Charles V. Moore, Parkway Church,  
Charlotte, NC**

Webster has defined heritage as "that which is passed on or inherited." This definition finds a direct parallel meaning in our Scriptural heritage as the church of Christ. The apostle Paul's letter to the Romans (15:4) refers to this heritage in these words: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." We are further instructed in 2 Timothy 3:16-17, "All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

When we begin to trace the origin of such we must let our minds be solaced in the psalmist David's words in Psalm 119:89: "Forever, O Lord, thy word is settled in heaven." All of the passages mentioned give direction as to why and how the church of Christ can rejoice in knowing that we need not even remotely endeavor to search for some man-originated manual or church

discipline for us all to say this is what has been handed down from the beginning.

When Jesus taught the disciples in John, chapters 14, 15, and 16, about the heritage that would be passed on to them, he spoke of the Holy Spirit that led and guided the apostles into all truth. We thank God for His Spirit and the sacred truths that enrich our lives today, if we only accept what has been handed down. Our heritage as handed down in the holy Scriptures tells of how those in the early church were born again. Peter's comment was, "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Pet. 1:23).

When we recall the meaning of heritage, we are forced to return to the prophets of old and the men of the first century who were guided by God's Holy Spirit. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). We are thankful man was not the determining counsel as to what was to be handed down to our age and what would be binding today as our Scriptural heritage. It came by the Holy Spirit.



The obligation assessed upon all is to just accept what has been passed on and keep our heritage pure as the day when heavenly Counsel uttered it forth. As the Hebrew writer so aptly put it, "How shall we escape

if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Heb. 2:3).

## Our Salvation Heritage

**David T. Chislom, Northside Church, Charlotte, NC**

While the theme of salvation has been celebrated for ages, it has also harvested the fertile seed of much debate.

Salvation is the lively hope of emancipation from sin; the atoning story of vicarious sacrifice; the liberating verdict of complete exoneration (the guilty going free); the extended blessing of prolonged life through eternity; the Christological presence and Lordship of Jesus Christ our Messiah and King; the refreshing peace of the ultimate surrender of a war-torn life; the festive vitality of a newfound joy in the solitude of the Kingdom of God; the consolidating cross perched on Calvary merging the heritage of both Jew and Gentile; the celebrated declaration of forgiveness that extended even to the thief on the cross; the fortuitous gift to man of mercy and blessing afforded by the propitious beneficence of the Almighty Creator. Salvation is truly a wondrous gift. It is the hopeful song and the fancied dream of every creature of captivity.

Despite, however, the exhilarating fortunes of this great heritage, this resplendent plan of salvation has been often defamed by false creeds and Reformation errancy. The doctrine of salvation still bears the scars of Protestant extremism. What antiquity has not done to distort salvation's promises, contemporary teachers have been more than willing to append.

The word salvation is translated from the Greek word *soteria*. It denotes deliverance, preservation and exoneration. The Christian recognizes salvation as the spiritual and eternal deliverance granted by God to those who accept his conditions of repentance and faith in the Lord Jesus, in whom alone it is to be obtained. Upon confession of him as Lord and further acceptance of his cleansing sanctification through baptism one becomes

saved. The Christian then regards the preservation of this salvation as provisional. This salvation, or saved state, will be maintained throughout eternity provided there is a consistent walk with God through obedience to his commands (Rev. 2:10; Matt. 7:21; 1 Cor. 6:9-10).

Our task today in the Restoration Movement is to retrieve man's consciousness from the doctrinal extremism of Luther and Calvin's Reformation doctrine both as to the limitations and the latitudes of salvation. The church of Christ seeks to restore the integrity of Scriptural fundamentalism. Let there be a cessation of the salvation debate by going back to the Bible and its inerrant path of truth.

Emerging from the Reformation Movement were human creeds and creedal statements such as: "the decrees of God," "election," "predestination," "original sin," "faith only," "grace alone," etc. This article has to be limited; therefore, these doctrines may not be addressed in formal detail. For now it must be sufficient to say that perhaps while all of these doctrines may be claimed as having Biblical prooftexts, they actually represent mere smatterings of truth and use texts in violation of Scriptural contexts and in contrast with Biblical truths basic to Christian theology.

Instead of teaching that we are saved by faith only, or grace only, or that the state of man is predetermined and unalterable, or that man is totally depraved and born a sinner — there must be a blending of truth and understanding on these subjects.

As for "original sin," one should read Ezekiel 18:20; Matthew 19:14 and 1 John 3:4. These all indicate that children have no sin, for they have transgressed no law.

As for the doctrine of "predestination," one should consider the fact that if our destinies had all been sealed and pre-



arranged, what a needless journey Christ made to save us.

There must be a blending of faith, grace

and works to obtain salvation because such is our true heritage sealed by the Spirit of Truth.

## Our Church Heritage

**John Thomas Risse, Providence Road Church, Charlotte, NC**

Webster defines heritage as "something transmitted by or acquired from a predecessor." This definition of heritage really strikes at the heart of the restoration plea for the church of our Lord. The denominational world structures their churches through a process of "acquiring something from a predecessor." Churches of Christ also structure their congregations through a process of "acquiring something from a predecessor." The real key to the situation, however, lies in where the process begins and what is the vehicle of acquisition. Simply stated, the heritage of churches of Christ begins within the mind of God in eternity past (Eph. 1:4) and is transmitted from generation to generation through the vehicle of the Bible (2 Pet. 1:20-21). The expressed uniqueness of churches of Christ in regard to the denominational world is viewed in the contrast of the words "Restoration" and "Reformation." The latter term implies, and is proven through practice, that the great majority of denominational churches are founded through ongoing, ever changing, man-made tradition. "Restoration" implies an ardent desire to continually contrast the present church with the principles outlined in the New Testament. Therefore, the real heritage of churches of Christ is acquiring truth from our predecessor, God, through his vehicle of revelation, the Bible. Tradition, if Biblical (2 Thess. 2:15-16), is then the "living faith of the dead," whereas tradi-

tionism is the "dead faith of the living" (Jaroslav Pelikan, *The Christian Tradition*).

In this light churches of Christ appear to be very different from the denominations around them and quite well they should. Organizational structure is one of the major differences. Churches of Christ believe in the priesthood of all believers (1 Pet. 2:5-9) to the exclusion of the clergy-laity system. Although all members are equal as brothers and sisters in Christ, God has ordained certain roles to be fulfilled. The head of the church is Jesus (Col. 1:18); and the rule of the local body has been delegated by the Lord to a plurality of elders (Acts 14:23; 1 Pet. 5:1-3). Specific servants with specific tasks within the local church are deacons and evangelists. Each of these congregations is part of the body of Christ, but remains autonomous ecclesiastically.

The emphasis of our church heritage should be that of continually and prayerfully re-examining our individual congregations in the light of Scripture. Every member should be exhorted to discover their servant part of the body (Rom. 12:1-7) and leadership should constantly be aware of the spiritual condition of individuals as well as the body as a whole. Our heritage rings that this re-examination (2 Cor. 13:5) will show us whether or not we truly are following Jesus and also that the "Restoration" process is never totally complete. The Puritan John Robinson said it like this: "the Lord has more light and truth yet to break forth out of His Holy Word."

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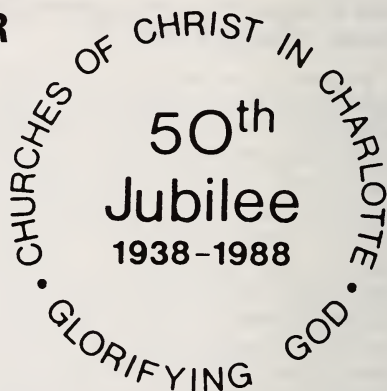
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July 10th

**Where**  
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2700 East Independence Blvd.

**Time**  
10:30 a.m.

In July of 1938 the first public worship of the church was held in Charlotte. Five churches of Christ which trace their history to that initial assembly will conduct a combined Sunday service on July 10th.

All are invited to attend this Jubilee Celebration and the city-wide revival to be held at the Providence Road church of Christ, July 10-15 (Sun. 5:00 p.m.; Mon-Fri. 7:00 p.m.).

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# 50th JUBILEE SCHEDULE

Sunday A.M. — 10:30-12:00

## Ovens Auditorium

2700 East Independence Blvd.

10:30-10:45	Congregational Singing
10:45-10:50	Welcome & Announcements
10:50-10:55	Scripture Reading
10:55-11:00	Invocation
11:00-11:10	Congregational Singing
11:10-11:25	Communion & Contribution
11:25-11:55	Jim Woodroof — "A CHRIST-EXALTING RESTORATION"
11:55-12:00	Benediction

\*Sunday P.M. — 5:00-6:30

## Providence Road Church of Christ

4900 Providence Road

5:00-5:25	Special Singing featuring the IBC Singers
5:25-5:30	Welcome and Announcements
5:35-5:50	Opening Devotional
5:50-6:25	Jim Woodroof — "THE HEART OF RESTORATION, PART ONE"
6:25-6:30	Benediction

Monday-Friday — 7:00-8:30 p.m.

## Providence Road Church of Christ

4900 Providence Road

7:00-7:25	Special Singing featuring the IBC Singers
7:25-7:35	Welcome and Announcements
7:35-7:50	Opening Devotional
7:50-8:25	Jim Woodroof: Monday — "THE HEART OF RESTORATION, PART TWO" Tuesday — "WHEN RESTORATION FAILS" Wednesday — "IF NOT THAT, WHAT?" Thursday — "THE RESTORATION OF HUMILITY" Friday — "THE RESTORATION OF HIS FULNESS"
8:25-8:30	Benediction

*\*Sunday through Friday evening John Rowley of Abilene, Texas, will be presenting a special series of lessons for the youth.*



# Our Worship Heritage

**Jerry Laxson, Westside Church,  
Charlotte, NC**

The New Testament teaches that all believers are priests and requires that all believers offer "spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet. 2:5). In a very real sense all that a Christian does is worship to God. We are living sacrifices (Rom. 12:1-2) even as we live for Christ each day. Yet Christians also meet regularly for corporate worship. Concerning our worship together the Bible offers much instruction. The church today, no less than the first century church, is subject to the authority of Christ in all things (Matt. 28:18). That authority is expressed in the New Testament (2 Tim. 3:16-17). The New Testament reveals God's will for men today and gives a divine rule for living and for worship. God's word is clear: "God is a spirit: and they that worship him must worship him in spirit and truth" (John 4:24).

What is said here regarding the worship of God? Three things: (1) Our worship must be directed to God. For our worship to be pleasing to God it must be offered to him, not to men, not even to angels (Rev. 22:8-9). (2) Our worship must be spiritual, that is, prompted by right motives. Our worship must be from the heart. And (3) our worship must be in truth. God's word is truth (John 17:17) and worship acceptable to God must be according to his word. It is necessary, then, that if God desires such worship he must also describe and define that worship which is pleasing and acceptable to him. And so he does. A study of the New Testament, with special attention given to the early church, reveals the manner in which New Testament Christians went about rendering acceptable worship to God. The practice of the early church, in doing what God commanded and authorized, becomes our pattern for today as we seek a restoration of simple New Testament faith and practice in

all things.

The early church assembled frequently, often daily, and yet the first day of the week, Sunday, was the day on which the church always met for worship (Acts 20:7; 1 Cor. 16:2). When the Christians met each Lord's day it was always an occasion of great joy as brethren greeted each other warmly. The whole assembly then enjoyed the privilege and shared in the responsibility of rendering worship to God. The church endeavored in worship to speak to two audiences: to God in the sense of offering praise and worship (Psalm 29:2), and to one another in the sense of mutual edification (1 Cor. 14:26). Each act of worship served both to speak to God and at the same time to build up the church.

Following the admonitions given in Ephesians 5:19-20 and Colossians 3:16, the church would join together in singing praises to God while at the same time teaching and admonishing one another. The offering of prayers unto God spoke their mutual expression of reverence, awe, thanksgiving, and petition. Reading and studying God's word together brought glory to God and served to teach and edify the whole body. Assembling around the Lord's table the church as one body had fellowship in the blood and body of Christ (1 Cor. 10:16-17). The church took a collection of funds, each member giving cheerfully, generously and systematically in order to minister to the needs of others. Again the church had fellowship with God and with one another in this offering.

The worship of the church of Christ today is simple, unpretentious, reverent, and joyous. While each local assembly takes on the flavor and character of its members, in every place the worship is patterned after the divinely ordained practice of the first century church. God's word speaks clearly: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for the Father seeketh such to worship him" (John 4:23).

# Churches of Christ in Charlotte

**Archdale.** The Archdale church of Christ's recently expanded facilities at 2525 Archdale Drive provide this 180-member church with a great tool for carrying on the Lord's work. A spacious fellowship area, large classrooms, and a 340-seat auditorium equipped for the use of visual aids help provide the means for carrying on an expanding program of evangelism and edification aimed at ministering to the needs of every age group.

Merriel Berry, Sam Hollingsworth, and Dave Rickelton, the elders, are carrying on a tradition of leadership that began with the congregation's first elders, Red Holder and J.C. Little. The Holder-Little Fund was established as a memorial to pay tribute to these two men by providing financial support for those training for the ministry.

The various ministries of the Archdale church are overseen by 11 deacons. In March, Paul E. Jarrett became only the fifth minister in the 34-year history of the Archdale church (formerly Dilworth). The church's first minister, Sam Norman, still attends Archdale and is known widely for his work on behalf of Carolina Bible Camp.

**Northside.** In 1984 this new congregation was established in the north area of the city with five in attendance. They now average sixty-five. The meeting place is a rented facility at 3201 North Tryon. They operate an active hunger and clothing ministry.

Northside receives financial support from Providence Road and also from Westside in the beginning of the work. David T. Chislom is the minister. Prior to coming to Charlotte he was in Savannah, Georgia, for seven years and prior to that was director of the Los Angeles Bible College. He is a graduate of Southwestern Christian College and of Abilene Christian University.

**Parkway.** The Parkway church of Christ meets in their building at 2927 Parkway Avenue. This work is the outgrowth of the former Burton Street congregation, which was established in 1945. Attendance runs about seventy. They are involved in helping to support a new work in Lexington, North

Carolina. Charles Moore is the minister for the congregation.

**Providence Road.** The Providence Road congregation of the Lord's church has been in existence since 1938. The congregation has come a long way both spiritually and numerically in the last fifty years. It has grown from only a handful of members which met in rented facilities, to over 550 members which now meet on Providence Road. The congregation is currently served by four elders, 31 deacons and two ministers. The congregation conducts over 13 in-home Bible studies throughout Charlotte, oversees a pre-school called "The Children's Place," houses A.A. meetings twice a week, Down's Syndrome meetings weekly, and houses Providence Christian School (which will expand to grade 4 in the fall of 1988). All this activity is designed to fulfill the commission of our Lord and to continue the dreams of the many wonderfully spiritual people that God has brought to Providence Road over the years. The current eldership is seeking expansion for both itself and the ministerial staff in order to better facilitate the congregation to take Jesus to a lost city.

**Westside.** The Westside church of Christ is located at 4527 Freedom Drive in Charlotte, North Carolina. About 150 Christians regularly assemble for worship. George Benfield, Andy Hood and Dale Pendergrass serve the church as elders. Jerry Laxson regularly preaches for the Westside congregation. The congregation is often described as warm and friendly by those who visit.

The Westside church has an active program of ministry to youth, young adults, and senior adults. Westside also maintains an active program of local evangelism and benevolence. In 1988 Westside is undertaking the sponsorship of a missionary to work with the newly established congregation in Shalotte, North Carolina. Westside also supports good works in other places.

Westside has Spanish speaking Bible classes and services as well. Francisco Vejar leads our Spanish speaking brethren in worship and study.



# Reexamining the Fundamentals, III

David Pharr, Rock Hill, SC

Since apostolic times faithful teachers have affirmed that obedience to gospel commands is essential before a person can be saved by grace. We are saved only by grace, but not by grace only. We cannot be saved by the merit of our works, but we must work (do) the works God requires before we can be saved. The "gospel of the grace of God" (Acts 20:24) contains "law" (commands) which must be obeyed (1 Cor. 9:21; Heb. 5:9), and it warns of the consequences of not obeying (2 Thess. 1:8).

There is no conflict between the doctrine of justification by grace and the doctrine of the necessity of obedience. They are the same doctrine. Salvation is conceived, accomplished, merited, offered, given and realized by grace and only because of grace (Titus 3:4-5). But it is received by individuals only when they comply with the divine requirements (Acts 10:34-35; Matt. 7:21; Rom. 6:17-18; Mark 16:16).

Many in denominationalism have denied this, teaching a theory of justification by grace alone. In particular they reject the New Testament teaching that one is not saved before and unless he obeys the Lord's command to be baptized (Acts 2:38, 22:16; et al.). They argue that grace excludes all law in every sense and that if obedience in baptism is necessary then salvation is by law and not by grace. In support of this theory they misappropriate passages which teach that grace, not law, is the **basis** for justification and try to make them say that no law is involved in the **method** of salvation.

Now there have arisen a few among us whose teaching about grace and law sounds much like this same old denominational heresy. They seem embarrassed about emphasizing commandments. One charged that our insistence on acts of obedience makes "sacraments" out of those acts. By this he meant that the acts themselves would be meritorious. Another wrote that salvation is

"by grace all the way" and then betrayed his meaning by adding that he "refused law of any kind to creep in." We hear of another who made light of the idea that one's "spiritual birthdate" was on the occasion when he obeyed in baptism. (See John 3:5.) It is also being suggested that grace might even substitute for repentance, so that one living in sin can continue in sin. (See Rom. 6:1-2.)

We sometimes hear the terms "legalism" and "legalist" used in sarcasm by those who hold a distorted view of grace and law. Legitimately these terms may apply to the idea that salvation can be obtained by perfect compliance with law. This is, of course, a false idea and properly understood legalism is heresy. But the word is often used illegitimately as a criticism of those of us who insist that God's authority must be respected and that his commands must be obeyed. When someone objects to the teaching of the plain requirements of the Bible by accusing the teacher of "legalism," it is not because he has a more sublime view of grace, but because he has disrespect for God's law!

Perhaps the most serious problem over this issue is that some may give such a one-sided emphasis to grace that others perceive this to mean grace only. Whether intentionally or not, some have created an impression that we have been wrong in insisting that one must do something (obey) to be saved. The problem is further compounded by the use of vague expressions and complicated explanations, rather than stating the simple Scriptural formula that we are saved by grace when we obey the gospel. We could never give too much emphasis to the wonderful saving grace of God; but we can give a wrong emphasis, a one-sided emphasis. We should be careful never to suggest that what we do in obedience is in any way something that contributes to the provision of salvation or accrues any merit for ourselves, but this does not change the truth that God's gracious atonement will not be applied without that



obedience.

We have heard some who sound as if they think grace is their own new discovery. They seem to think that it has generally been the case that we have only taught steps of obedience and left grace out. This is simply not true. While there are doubtless some exceptions, our brethren have always held to the Scriptural view that while we receive salvation by faith and obedience, we do not thereby merit or earn it. It is still altogether the gift of God (Eph. 2:8-9). It is an ugly slander against the church of Christ and faithful gospel preachers to charge them with legalism. When we urge people to comply with gospel requirements we are doing just what the apostles did (Acts 2:40; Phil. 2:12).

Misunderstanding and misrepresentation of the relationship of law to grace usually revolves around the several texts which show the superiority of grace over law. Space does not permit an examination of all of these texts. Here, however, are some summary observations that should be kept in mind when considering any of them.

Grace, God's unmerited favor, is the only basis upon which salvation is possible. Men can neither deserve nor devise salvation for themselves. Nothing anyone does demands grace, enlarges grace, or contributes to grace. Grace is God's work and all its benefits are the free gift of God (Eph. 2:8-9; Rom. 11:6).

As this is true it must follow that there is a sense in which law (works) is excluded. "Ye are not under the law, but under grace" (Rom. 6:14). "But that no man is justified by the law in the sight of God is evident" (Gal. 3:11). It is a mistake, however, to conclude that this means that we are not under law in any sense. There are too many plain proofs that declare otherwise. In what sense, then, are we to understand that we are not under law?

(1) We are not under a law, any law, that in the keeping of it would make God indebted to us. "Now to him that worketh is the reward not reckoned of grace, but of debt" (Rom. 4:3). Any view of keeping commandments which makes those works meritorious is a contradiction of the necessity of grace.

(2) We are not under a law, any law, that provides for justification on the basis of

keeping that law perfectly. Such a system would exclude grace because such sinless perfection would not require grace. This is, of course, an impossible system and Paul so argues in Galatians 3:10-12.

(3) The above points are applied especially to the law of Moses. The contexts show that the apostle was dealing with the mistake of many of that time who were still trying to bind the Old Testament law. We are not under the law of Moses. It has been replaced. And it was a system which could never be adequate as a basis for justification (Acts 15:10-11; Gal. 5:3-4).

(4) There is now a new law (Heb. 7:12). We are not under the law of Moses, but under the law of Christ (1 Cor. 9:21). The principle and reality that justification cannot be on the basis of law-keeping, however, still applies. We do not keep the law of Christ and thereby earn salvation, any more than those under the Old Covenant might have done so. Neither is the law of Christ a system by which we are justified on the basis of law-keeping. It is a gross error to view the difference between the law of Moses and the law of Christ as being that the law of Christ is easier to keep. It is impossible for us to keep it in the absolute sense (1 John 1:8, 10; Luke 17:10). This brings us back, therefore, to the necessity of grace as the only basis for justification.

(5) How then should we view the relationship between grace and the law of Christ? The law of Christ provides the rule of action by which we respond to and trust in God's grace. It is this law that shows us to believe. (Though this is a point frequently ignored, remember that believing is something man must do, a work. See Acts 16:30-31; John 6:28-29; 1 John 3:23.) The law of Christ directs us in the obedience that is essential in establishing a saving relationship with God (Rom. 6:17-18; Gal. 3:26-27). It shapes proper attitudes (Gal. 6:2; Jas. 2:8-9) and guides our daily conduct (Titus 2:11-12). The law of Christ provides the rules for acceptable worship (John 4:24; 1 Cor. 11:2). Rebellion against Christ's law will not be tolerated (Heb. 2:1-3; 10:26-31). Paul saw it as the worst folly to think that because we are saved by grace we can continue in sin (Rom. 6:1-2, 15). Sin is the transgression of

law (1 John 3:4). It must follow, therefore, that Paul meant that grace does not permit transgression of the law (of Christ). This is not legalism. It is gospel!

Our compliance with the law of Christ, however, will never be perfect. We do not

obey expecting that thereby we have made ourselves worthy. We continue to be weak, ignorant and failing men whose only hope is in a perfect Savior. Thus, even at our best, we know (and rejoice) that we are saved by grace.

Managing Editor's Column

# Calling on the Name of the Lord

Johnny Melton, Statesville, NC

Jesus said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

Joel 2:32 says, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered." This statement is quoted in Acts 2:21 and again in Romans 10:13. So no fewer than three times the Holy Scriptures affirm, "... whosoever shall call on the name of the Lord shall be saved."

When the statement "whosoever shall call on the name of the Lord shall be saved" is compared with Matthew 7:21, "Not everyone that saith unto me, Lord, Lord, shall be saved," we have an apparent contradiction. Does Jesus deny the truthfulness of the Old Testament prophecy? Do Luke and Paul deny the teaching of Jesus? Not at all. But how can this difficulty be resolved? The key to understanding the message of all these passages is a proper understanding of what it means to "call" on the Lord.

Let me insist that calling on the Lord involves far more than saying the Lord's name — it includes more than having faith in Jesus and calling out for salvation. Jesus explained, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." How can words be plainer? Calling on Jesus, smiting one's self on the chest, laying one's hand on the radio, raising one's hand will not bring salvation. Salvation comes to those who in faith "do the will of [the] Father which is in heaven." James 2:17ff, explains, "Even so faith, if it hath not works, is dead being alone. Yea, a

man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also." Faith that saves is faith that obeys. "**He that doeth the will of my Father . . .**" says Jesus, shall enter the kingdom of heaven.

Acts 22:16 is an important passage in this discussion. It gives a practical illustration of calling on the Lord. Saul of Tarsus had seen a vision from heaven. He had been blinded by a great light and had heard Jesus tell him to go to Damascus where he would be told "what thou must do." Led into the city to the house of Judas on Straight Street, Saul fasted and prayed there for three days. Ananias, commissioned by the Lord, went to Saul and commanded him, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

It is true: Whoever calls on the name of the Lord shall be saved. But calling on the



name of the Lord involves more than merely saying Lord, Lord. Obedience to the will of God is absolutely essential. Believe Jesus is the Son of God, repent of all past sins, con-

fess the name of Jesus before men and be buried with Him in baptism and you can call on the name of the Lord and He will save you.

## The Empty Head

**Michael R. Mobley, Mooresville, NC**

The simple fool is a person who is empty-headed, one who cannot function in life without getting himself into trouble and self-made hardship. Why? Solomon answers that for us: "To give prudence to the simple" (Prov. 1:4). Solomon says that one purpose for the book of Proverbs is to give the simple the wisdom that they lack. They are not wise enough to know things for what they really are; therefore, they are senseless, impractical, and even irrational.

As a result of being in such a condition, the simple fool is one who is an easy prey for evil because being empty-headed makes him prime to be enticed and seduced by temptation. Often he does not realize it until he has already done the evil thing. Why? First, because he cannot manage himself. "The simple believes every word, but the prudent man considers well his steps" (Prov. 14:15). The simple one is gullible and easily manipulated to do whatever others want him to do. Second, because he is ignorant and lacks sense. "And saw among the youths, a young man devoid of understanding" (Prov. 7:7). A simple fool does not realize that what he is doing is evil or wrong and so he continues to do it. Ignorance of the Bible and a failure to understand it make one empty-headed of spiritual truth and wisdom. So, because he is gullible and naive, the simple fool cannot discern good and bad, right and wrong, and keeps getting into trouble or making mistakes. For example, there are those who believe that it does not matter what you believe or do; those who believe any doctrine because they do not know the Bible; and those who just follow the crowd without any regard or thought about what they are doing and will not say "No!" to it.

Now, as a result of all this, the simple fool makes a wreck of his life because he runs headlong into trouble. "The simple inherit folly, but the prudent are crowned with knowledge" (Prov. 14:18). Trouble is his reward for the bad decisions and choices he makes. He deserves the inevitable consequences of his evil living. A person who does not know what he is doing will not see the barricade at the end of the road and will drive off the cliff anyway. An empty-headed person does not know what he is doing. He is a self-made victim of his own life, of the heartache, shame, and loss he brings on himself because he does not realize the trouble that he is getting himself into. "A prudent man foresees evil and hides himself, but the simple pass on and are punished" (Prov. 22:3).

The question is clear: What does the simple fool need to correct this sad condition? The answer is equally as clear: an education in God's word! He needs to know the Bible to fill his empty head with divine wisdom and truth. "O you simple ones, understand prudence, and you fools, be of an understanding heart" (Prov. 8:5). It will protect him from being deceived and he will not be senseless and stupid. "A prudent man foresees evil and hides himself, but the simple pass on and are punished" (Prov. 27:12). It will allow him to foresee the trouble of certain things and he can avoid them. Why is the Bible able to fill the simple and correct the troubled life he lives? "For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age" (Titus 2:11-12). The Bible is God's word, the flawless guide for one's life because it contains God's flawless mind and will. It cannot fail you (2 Tim. 3:14-17)! However, there is a warning:



“Strike a scoffer, and the simple will become wary” (Prov. 19:25). As we teach and warn the simple fool, he may become angry, but he does not need coddling, pampering, or justifying! He needs to know God’s word.

The life of a simple fool can never be a good one and so God invites all of us to a feast: “Whoever is simple, let him turn in here! As for him who lacks understanding, she says to him, ‘Come eat of my bread and drink of the wine which I have mixed, forsake foolishness and live, and go in the way

of understanding’ ” (Prov. 9:4-6). Note that “she” is a personification of wisdom (verse 1). Because a simple fool is empty-headed of God’s word, he is feeble, fickle, senseless, gullible, naive, and stupid. He is bound for a life of sin, mistakes, and ruin unless he changes his direction. Therefore, he needs to go to God’s table of Knowledge and Truth and feast on Divine Wisdom to fill his empty head. If the simple fool will study the Bible and practice its teachings, he will be simple no more; and his life will improve.

## A Waste of Time?

**Richard T. McWilliams, Charleston, SC**

After welcoming Jesus into her home in Bethany, Martha focused her mind and efforts on preparing a meal for her very special guest. But her sister, Mary, sat at His feet listening to His message (Luke 10:38-42).

In these few verses is revealed a great contrast in two sisters who had much in common. Both were believers that Jesus is the Christ, the Son of God. Both believed in His great power (John 11:1-44). Yet even after Jesus raised their brother Lazarus from the dead, a striking difference remained in their lives. It is seen at a dinner given for Jesus in the home of Simon the leper. Lazarus was eating with Jesus, and Martha was serving dinner. But Mary took a pound of an expensive fragrant ointment and anointed Jesus’ feet, wiping them with her hair (Matt. 26:6-13; John 12:1-8).

Martha was clearly a practical, industrious person who was ready to take care of work that she saw needed to be done. But Mary was devoted to listening to Jesus’ message, and to honoring Him in whatever way she could.

At her home (Luke 10) Martha showed that she envisioned her tasks as “important” while she equated Mary’s listening to Jesus’ message with “doing nothing.” So Martha became out of sorts with Mary and with Jesus as well for not seeing that she could use some help in the kitchen.

Jesus’ response was not what Martha expected. Rather than chasing Mary off to go help her Jesus said, “Martha, Martha, you

are worried and bothered about so many things, but only one thing is necessary: for Mary has chosen the good part which shall not be taken away from her” (Luke 10:41-42).

Jesus’ answer went straight to the real problem, a problem still facing many believers today, the danger of being distracted from Christ by worries and concerns about so many things. How many Christians will be lost eternally, not because of immoral behavior, nor for involvement in some other evil practice, but simply because of being worried and concerned about so many things and, thereby, being distracted from hearing and glorifying Christ (Luke 8:14)?

We are too busy. We are run ragged. We have no time. We are spread too thin, so that the trivial, the routine, the ordinary concerns of our mere existence consume our lives, our resources, our time. They leave us no time for hearing Christ through reading His word, being in Bible class and worship. They leave us no time or money to anoint Christ by giving to His cause, or by making visits, or by having Bible studies with the lost. Judas saw Mary’s anointing Jesus as a waste of money. Martha saw Mary’s listening to Jesus as a waste of time.

What can we do if we find that the job we sought to have, now has us? Or that in seeking to have increased possessions and money, our lives are now possessed by them? Or that in seeking to find diversion in a hobby or sport, we find ourselves diverted from Christ?

The answer is simple, but expensive. It will cost us some time, some money, and some pleasure. It may mean difficult changes. Jesus' answer to the problem is in Matthew 6:19-34. "Seek first His kingdom and His righteousness and all these things

shall be added to you." May every person learn the secret Paul learned and have the joy he had (Phil. 4:10-20) before it is forever too late. Repent and choose the good part which shall not be taken away from you.

## News and Notes

### Dennis Conner, Yadkinville, NC

#### North Carolina News

The South Stokes church in King retired its building debt on March 23 and celebrated with a note burning on May 22. A group of workers from the Kingswood Heights church in Murfreesboro, Tennessee, will assist the South Stokes brethren in a campaign June 19-23, to be followed by a gospel meeting June 24-26 with Charles Mullins preaching. . . . The North Carolina Evangelism Seminar at Brooks Avenue church of Christ in Raleigh will be August 26-28. . . . There will be a 50th Anniversary celebration of the churches of Christ in Charlotte on July 10. . . . Paul Jarrett is the new preacher at the Archdale church in Charlotte, and Jeff Williams is the new preacher at the Jericho church of Christ in Mocksville. . . . Rick Dunn has resigned as the preacher at the South Fork church of Christ in Winston-Salem in order to take a new work in Oklahoma. . . . Johnny Melton has resigned from his work at the Abilene church of Christ in Statesville. . . . The Cole Mill Road church in Durham recently enjoyed a record Sunday morning attendance of 243.

#### South Carolina News

Darty Crisp has resigned his work at the Edgewood church of Christ in Greenville after a ministry of fourteen years. He plans to enter another field of work. . . . Jeff Payne, preacher for the Northeast church of Christ in Taylors, has announced that he has accepted the invitation to work with the Del City church in Oklahoma. . . . The church in Summerville reached its contribution goal of \$125,000 on April 17. The money will be

applied toward the construction of a new building.

#### Brotherhood News

Dr. Billy D. Hilyer is the new president of Faulkner University in Montgomery, Alabama, ending an 18-month search for a new president by the board of trustees. . . . Two more "discipling" churches have joined the growing number who have publicly acknowledged their differences with the Boston church of Christ. The Crossroads church in Gainesville, Florida, and the Rocky Mountain church in Fort Collins, Colorado, expressed their concerns over the misuse of authority, the practice of "reconstructing" a church, and discipling relationships.

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# CAROLINA CHRISTIAN

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C292

## *Is Your Light Bright Enough?*

*There are people wandering in darkness of sin.  
Is your light bright enough to guide them in,  
Into the safety of Jesus' fold?*

*Yes, we ask you now, is your light so bold?*

*Can people tell when they see you  
That the light of Jesus is shining through?  
This light should shine both night and day  
To help the lost to find their way.*

*Is it so dim it can't guide a soul,  
It leads not men to that perfect goal?  
Never be too far from the Power, you see,  
For my light's the reflection of Him in me.*

*As the moon reflects the light of the sun,  
As Christians we reflect the light of the Holy One.  
Let's keep our lives from being sinful and mean,  
Because a reflector's no good if it's not kept clean.*

— Jack D. Anthony  
Greenville, SC



One of the secondary tragedies of the Crossroads movement (which has evolved into the Boston/Discipling/Multiplying Ministry Movement) has been the necessity sincere brethren have felt to be suspicious of any program of work that has had any similarity to or any contact with that movement. In many cases what seemed in earlier years to be an acceptance of the Crossroad methodology has become a rejection of it after closer examination, but in some cases old suspicions have lingered. In fact, while the Boston crowd and their fellow travellers boast of their successes, the truth is that most congregations have come to see the movement for what it really is — an abandonment of New Testament principles in favor of a sectarian ecclesiasticism.

In the Carolinas one congregation that has been the subject of frequent scrutiny is the Brooks Avenue church in Raleigh, North Carolina. Because of their use of Crossroads trained ministers in past years and some other relationships with the movement, many feared that they would ultimately become fully identified with Crossroadsism. Nothing would be gained now by considering what were wise or unwise judgments of the past, nor of what were actually mistakes or merely wrong impressions. We do, however, feel that it is profitable to share with our readers a statement which was issued by the Brooks Avenue elders on May 29, 1988. The quotations below are from a letter sent to the congregation. It particularly cautioned the members of a specific situation in their area which is a part of the Boston movement. We are especially interested in the statements that deal with the movement in general. We are printing this with the prayer (1) that it may serve to encourage confidence in the Brooks Avenue leadership and thereby strengthen unity among faithful congregations; (2) that it will serve to caution other congregations that may be tempted by the Boston propaganda; (3) and that those who have placed

themselves under the Boston hierarchy may be warned that faithful brethren will not fellowship them in their heresy. Here is a portion of their letter.

“Over the past several years, a movement has arisen within the brotherhood that has caused much confusion and concern among many of our congregations. It started out being called the ‘Crossroads Movement’ and has lately been called the ‘Boston Movement.’ The latest term to be applied to it is the ‘remnant movement.’ Congregations that subscribe to this philosophy have been called ‘discipling’ or ‘restoring’ churches.

“Your elders have been involved in dealing with this movement in one way or another for the past fourteen to fifteen years and have made every attempt to stay out of the furor that has been raging across the brotherhood. It has been our desire to provide a climate at Brooks Avenue that allows the members to grow and develop in the Lord without being troubled by these prob-

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lems. However, recent events have made it imperative that we express to the congregation our concern about this situation.

"In July of last year, the Highlands church of Christ in Atlanta split over the 'authority of the evangelist, one-on-one discipleship, and the calling of every member to evangelism . . . (Bulletin, Boston church of Christ, July 26, 1987). This split was sanctioned by the Boston church of Christ and the new congregation, called the Atlanta church of Christ was taken under the oversight of the elders of Boston. This congregation in Atlanta was designated a 'pillar' church that is to have the responsibility of all the churches in the southeastern part of the United States. One of the specific areas targeted for control by Atlanta is the Research Triangle area of North Carolina. Since Raleigh, Durham, and Chapel Hill make up this area, your elders view this plan with great trepidation.

"The elders of Brooks Avenue feel that the Boston movement is based on a defective reasoning process as far as the Scripture is concerned and many Scriptures are taken out of context and are wrested to teach procedures and concepts that are in opposition to the teachings of Christ. . . .

"Your elders take seriously the instruction of Peter 'to guard the flock' and 'to teach the flock.' We feel that this movement is a danger to the body here and, therefore, we feel obligated to warn you of this danger." (Letter signed by all the elders.)

### **The Discipling Dilemma**

The editorial is not the usual place for a book review, but we want to call your attention to a recently published work edited by Flavil R. Yeakley, Jr. and written by Yeakley, Howard W. Norton, Don E. Vinzant and Gene Vinzant. **The Discipling Dilemma** (Gospel Advocate Co., 1988) deals with the movement addressed above, the Boston church in particular.

In his part of the book brother Yeakley provides the results of psychological testing done on members of the Boston group. The Boston leadership encouraged members to cooperate with the testing, but the results were not what they expected. The author

carefully explains the methods used in the testing and concludes, "What all of this means is that the Boston church of Christ is producing in its members the very same pattern of unhealthy personality change that is observed in studies of well-known manipulative sects." He emphasizes that this does not mean that what is happening is psychologically unhealthy in that the people are becoming more like Christ. Instead he shows that "there is a group dynamic operating in that congregation that influences members to change their personalities to conform to the group norm."

While a portion of Yeakley's discussion involves what may seem somewhat technical to those of us who are not trained in psychology, the conclusions are plainly stated and obvious. He also has a review of several specific ways in which the movement differs from other churches of Christ.

Howard W. Norton, a brother who has himself been active in foreign missions, discusses the impact of the Discipling movement on mission work. Particularly he cites problems the movement has caused in Brazil.

Don Vinzant traces how the discipling system has its roots in various other movements which have run their course among various denominations and cults. The evidence he cites shows that the methods and theology of the Boston-led faction originated from these sources, not from the New Testament. An extensive annotated bibliography is included. Here the reader will find a considerable collection of documentary material, which alone is worth more than the price of the book.

Part IV, by Gene Vinzant, traces the progress of the Boston movement, including lists where they have planted churches or areas which have been targeted. There are three congregations in the Carolinas which are listed as affiliates. The author also provides a brief analysis of the significance of the statistics cited by Boston to show their success.

We would much prefer to publish more positive materials. It is regrettable that it is necessary to write of such serious problems in the church. We have chosen, however, to include both the Raleigh statement and the book review because we believe it needs to be known that the legalistic theology, the au-



thoritarian hierarchy and the sometimes self-righteous arrogance that is typical of this movement represents only a small minority of our great brotherhood and is not characteristic either of the New Testament church or of the churches of Christ in the present age.

### A Correction

In my article in the May issue on the Lord's Supper on the first day of the week there was part of a paragraph missing which made the point unintelligible. The statements should have read: The first day of the week is significant as the day of Christ's resurrection. It was the day in Old Testament typology when the firstfruits of the harvest were offered. Christ is the "firstfruits" of the harvest (resurrection) of the dead (I Cor. 15:20) and was antitypically raised on the first day, thus underscoring the day's significance. With such sacred and sublime events being associated with the first day of the week we can easily see why it would be called "the Lord's day" (Rev. 1:10).

### Remembering Brother Winters

A letter from Guy N. Woods, Query Editor of the **Gospel Advocate**, reflects on the passing of Howard Winters: "He was indeed a fine man, a useful and effective worker for the Lord, and a true lover of the souls of mankind. He will be sorely missed. He was a friend of mine of long standing, and I am deeply saddened by his passing." Brother Woods also wrote some kind words about my role as the new Editor of **Carolina Christian**, which are much appreciated.

C.R. Franks, Elizabethtown, North Carolina writes: "Needless to say that I personally feel a great loss for as I have many times said and written Howard was one man I know who has literally studied and read himself to a great height . . . I feel so inadequate in trying to describe how great is the admiration. . . ."

From the **Messenger** of East Tennessee School of Preaching and Missions: "The cause of Christ lost one of its finest workers . . . brother Winters was a capable preacher, a gifted writer, a learned expositor of the

Word, a tireless worker, and a builder of churches. . . . We knew him long, we knew him well. He was faithful unto death. The Lord has promised him a crown of life."

Numerous friends have sent contributions in brother Winters' memory. These will all be applied to the costs of publishing his last book, **Commentary on Revelation**. Among gifts received is a check for over \$1600 from Mebane Street Church of Christ, Burlington, North Carolina. Howard once preached for this good church and is fondly remembered there.

Brother Winters was so integrally connected with this magazine that any progress we make is a tribute to him. He would be, we are sure, more than a little pleased to know that the number of subscribers continues to increase. Several congregations have sent bundle orders. The loss of such a man makes us take a fresh look at some things we may have taken for granted. We are thankful to see renewed interest in the magazine. Our dream is to get it into every Christian home in the Carolinas, and anywhere else where it may do some good.

### From the Files

From the collection of materials which had accumulated in the magazine's files over several years we have found some things brother Winters wrote which apparently were never published. The following is an editorial comment he wrote at some time — we know not when — which is timely at any time.

"We are not usually critical in our editorials but we recently heard a man speak for several minutes on the mission of the church. and when he was through we were utterly surprised to realize that he had not mentioned evangelism in any form or manner. He essentially said, 'The mission of the church is to provide a warm, loving fellowship for its members and serve the needs of the community.' Now, we will not argue with the fact that the church has a responsibility to be a warm, loving fellowship (because it is composed of those who are brothers—members of the same family), and that it should be a servant in relation to the needs of the community. But we believe these are

secondary responsibilities — responsibilities growing out of the primary one. As we see it, and have often said it, preaching the gospel to the lost, sometimes called evangelism, is the primary mission of the church. To overlook this fact is, in our judgment, a very serious matter and will lead to all kinds of departures. When we preach the gospel and practice it we will be a warm, loving fellowship serving the needs of the community because we will all be consumed with one great desire, namely, to preach the unsearch-

able riches of Christ to every person in the whole world, to offer salvation from endless destruction to every soul on earth. But if we see our mission as only to love one another, have a warm fellowship, and serve the needs of the community, we can enjoy our human relationships without getting involved or feeling a responsibility for the lost condition of the world. Let us therefore take heed lest we get bogged down in secondary activities and lose sight of the primary one."



## Prepared Through Prayer

Sara Kemp, Stanley, NC

Prayer is just as necessary to the strength of man's spiritual nature as fresh air is to the health of the physical body. It is an approach to God our Father whose ears are open to our prayers (1 Pet. 3:12). In Matthew 7:11 Jesus uses the relationship of earthly parents to show us how eager God is to hear and answer our prayers.

Prayer has a double blessing. It helps us gather together our inner resources. Many times we cannot get the courage to stand on our feet until first we get on our knees. Secondly, prayer benefits because God has the ability and skill to answer. There is no human need that is beyond the reach of prayer because nothing lies beyond the power of God (Jas. 4:2).

We need to remember that our prayers are sometimes answered differently from what we ask, according to what is best rather than what we think is best. This shows that all prayers are answered rightly even when we do not understand. Paul prayed for something that he wanted very badly, but God chose to answer the prayer by saying "No" (2 Cor. 12:7-9).

In order for God to answer our prayers, there are some conditions that must be met.

We must address God in a reverent manner (Matt. 6:9). We must pray in faith (Matt. 21:22). We must be forgiving (Matt. 6:15). We must be obedient (1 John 3:22). We must pray in keeping with God's will (1 John 5:14). We must pray in Jesus' name (John 14:13).

There are several areas common to all of us where we feel a need to pray: (1) When we are concerned about God's will being done (Matt. 6:10); (2) When we are concerned about the necessities of life (Matt. 6:11); (3) When we are in need of forgiveness (Matt. 6:12); (4) When we are tempted (Matt. 6:13); and (5) When our burdens are too heavy to bear (Psa. 55:22).

Life is too complicated, there are too many ups and downs, to be **prepared** for it unless we are **pre-prayered**. Many of the people in the Bible met their problems head-on because they were **pre-prayered**. Nehemiah was prepared to rebuild the walls of Jerusalem (Neh. 2:4). The early church was ready for persecution (Acts 2:42; 8:1). Stephen could face death (Acts 7:59). Jesus could face the mob (Matt. 26:36-44).

Through prayer we can handle our problems and make the most of life. Have you prepared by being **pre-prayered**?

# Wine Is a Mocker

Paul Southern

"And be not drunken with wine, wherein is riot, but be ye filled with the Spirit" (Eph. 5:18).

The context in which this statement appears links the use of intoxicating liquors with carelessness, foolishness, riotous living, sexual immorality, unfruitful works of darkness, and general debauchery (Eph. 5:3-18). Wine is truly a "mocker, strong drink a brawler; and whosoever erreth thereby is not wise" (Prov. 20:1).

The evils of drinking have been decried by the sages of the ages. William Gladstone, illustrious English statesman of the nineteenth century, said: "Intoxicating drinks have produced evils more deadly . . . than all those caused to mankind by the great historic scourges of war, famine, and pestilence combined." All the armies of the world do not destroy so many people, nor alienate so much property, as drunkenness.

The Japanese people say: "A man takes a drink, then the drink takes a drink, and the next drink takes the man." Liquor is not only one of the devil's sly ways of getting into a man, but man's way of getting to the devil.

When one truly considers the evils of alcohol abuse and misuse, he recognizes a potential devil in every berry of the grape. The use of intoxicating liquors places man below the level of brute beasts, totally devoid of reasoning faculties. Where alcohol reigns, reason is an exile, foolishness prevails, virtue is unknown, and God is an enemy.

An old proverb describes wine as a "turncoat." It is first a friend, then a deceiver, and then an enemy. Publius Syrus, a Roman slave and poet of the first century B.C., said that wine has "drowned more than the sea."

Conditions have not improved since Syrus lived. Alcoholic beverages are now considered necessities of life. In the philosophy of millions of Americans, "Beer Belongs." It, along with wines and other liquors, is placed on food market shelves be-

side bacon, beans, bread and butter.

The mass media of America portrays alcoholic beverages as the gift of the "gods," the salvation of man, and the showcase of healthy humanity. As sponsors of professional sports, liquor industries and breweries are considered benefactors of mankind. Young hero-worshippers are thus unconsciously conditioned to associate alcoholic spirits with strength and athletic stardom.

It does little good to tighten legal restrictions on the sale of liquor and to crack down on drinking drivers while simultaneously encouraging the sale of intoxicants. Our country is creating far more alcoholics than it is rehabilitating, and the number is steadily increasing.

To make matters even worse, some church leaders and preachers have closed their ears and eyes to this growing evil. How long has it been since you heard a Scriptural sermon on substance abuse? In some church settings social drinking and cocktail parties have become a way of life.

Consider the domestic evils of drunkenness. It breaks up homes and families; it takes food, clothing and shelter from helpless children; it destroys the manners and morals of millions.

Thomas Adams (English minister) really spoke a parable when he said: "A drunkard is the annoyance of modesty; the trouble of civility; the spoil of wealth; the distraction of reason. He is the brewer's agent; the beggar's companion; the constable's trouble; his wife's woe; his children's sorrow; his neighbor's scorn; his own shame."

Judges of family relations courts tell us there is scarcely a crime that comes before them that is not, directly or indirectly, caused by strong drink. Multitudes of innocent victims have been killed or maimed for life by drinking drivers.

We sympathize with alcoholics, and we have worked with many of them across the years. But society needs to face reality — we are making more alcoholics than we are able



to rehabilitate. Nobody ever planned to become an alcoholic, and no one knows exactly where the line of demarcation is. We only recognize the "finished product of the brewer's art."

The church must get on with the task of declaring "the whole counsel of God" (Acts

20:27). Pretty platitudes may please by tickling ears (2 Tim. 4:3), but it takes the gospel of Christ to save (Rom. 1:16-17).

Preach the word regarding intoxicants, for alcohol is a mocker. — **Getwell Reminder**, 3-15-84, Memphis, TN

## Managing Editor's Column

# How the Body of Christ Grows

**Johnny Melton, Statesville, NC**

It is the desire of our Lord that his saints should grow up spiritually. We become members of the body of Christ when we obey the Gospel and, as Peter put it, we should "as newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2). Our goal must be to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18).

It is possible, however, for saints to remain spiritual babies. The Hebrew writer laments, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: **for he is a babe** [emphasis mine, JRM]. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:12-14).

The last thought in Hebrews 5:14 is exactly Paul's desire in Ephesians 4:14. There the apostle instructed, "That ye be **no more children** [emphasis mine, JRM], tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." When saints grow up and are able to use skillfully the word of God, they have their senses exercised to discern both good and evil. This ability to discern good and evil will keep one from being tossed to and fro; it will enable one to recognize false doctrine and oppose it; it will preserve one from the craftiness of evil men.

When saints are mature rather than being unstable and easily manipulated and led astray, they are ready to speak "the truth in love" (Eph. 4:15). Saints of God must not only be concerned with truth, but the presentation of truth must be done in love. The old adage "People do not care how much you know, until they know how much you care," is especially appropriate in this discussion. The truth spoken harshly is not only ineffective, but harmful as well. Speak the truth in love. The ability to do so is evidence of spiritual maturity.

Consider now Ephesians 4:16: "From whom [i.e., Christ] the whole body fitly joined together and compacted [or, cemented] by that which every joint supplieth, according to the effectual working in the measure of every part [i.e., each member of the body has a job to perform; not every member has a large role to play; nor does every member contribute as much to overall development; but a healthy body has each of its members fulfilling his individual responsibilities], maketh increase [i.e., the body grows] unto the edifying [or, building up] of itself in love." This is a complicated verse with a beautifully simple message. The body of Christ grows as each individual grows to maturity and uses his or her gifts to the glory of God. The body is compacted or cemented together by that which every joint supplies. I believe that the cement that holds the body of Christ together is the love which individual saints have for God and for each other.

The secret of church growth is not difficult to discover. It is, however, difficult to implement. The body of Christ will grow when individual saints grow and mature, sharing their faith and love with one another.

# Reexamining the Fundamentals, IV

David Pharr, Rock Hill, SC

Arising in revolt against the extreme legalism of Roman Catholicism the Protestant Reformation produced another extreme: the doctrine of justification by **faith only**. As usually applied today, this means that one is saved at the point of believing, before and without any further obedience. It is popular for those who hold this to say, "Just believe in your heart. . . . Just accept Christ as your personal Savior. . . ." Some are so bold as to further emphasize, "You do not have to do anything except believe. . . . It is faith plus nothing!"

The logic that follows this position is that since one is saved by faith only it is not necessary to be baptized for the remission of sins — in spite of what the Bible says (Acts 2:38). They argue that baptism would be a "work" and that since justification is by faith only there can be no works involved whatsoever. This notion of faith only is so precious to those who hold it that they are willing to pit it against plain Bible statements on the necessity of baptism (Mark 16:16; Acts 2:38; 22:16; Rom. 6:3-4; Gal. 3:27; 1 Pet. 3:21; et al.), as well as against any other Bible commandment.

Our purpose in this series of articles is to reexamine and reaffirm in simple Scriptural terms the basic principles and practices that distinguish those who are committed to the restoration of New Testament Christianity. Our method is to look at the Scriptures to see that they do indeed teach these fundamentals. Such a review is in order because so many of the present generation have not carefully studied the issues for themselves. Many do not know of the exchanges, the discussions, the debates that served as a refining fire to bring us to positions that are Biblically unshakable. We stand where we stand because we have a Scriptural foundation upon which to stand. The Bible urges that we "Be not carried about by divers [dif-

ferent] and strange doctrines" (Heb. 13:9). Our faith must be firmly established and this can only be done by being well grounded in the truth.

This series is also being presented because there is a minority of preachers and writers among us who are using denominational nomenclature and even adopting some denominational concepts. Some of this may be through carelessness. Some of it may be because of too much admiration of denominational speakers and writers. And some of it appears to be a deliberate effort to "overthrow the faith of some" (2 Tim. 2:18).

This situation relates especially to the issue of faith only. Some in the church are saying that justification is by faith alone. In fairness we have to recognize that when they are asked to explain what they mean they may say that they are using the term faith in a comprehensive sense and that they mean to include obedience. When challenged regarding their use of denominational expressions they will then explain that they do not mean the same thing that denominationalists mean when they use the same expressions. The fact is, however, that when they use terminology such as "faith only" the average person is going to understand them to mean what they have heard the denominational world say about it. The use of such terminology, therefore, can hardly serve any useful purpose.

As we consider the faith only issue (the relationship of faith and works) there is no better starting place than James 2:14-26. This is a passage written specifically to clarify this very issue. Those who want to interpret Paul as teaching faith only need to sit for a while at the feet of James. Martin Luther was so certain that what James says was contrary to his (Luther's) doctrine of faith only that he decided that he could not accept the book of James as being inspired Scripture. There is really no other alternative. Logically, one must either reject James to accept the doc-



trine of faith only, or else accept James and reject the doctrine of faith only.

We will not take the space here to copy the entire text, but those who read it will find it to be quite to the point. (1) It shows that faith without works is contrary to practical common sense (vv. 14-17). (2) It shows that faith without works is a devilish vanity (vv. 18-20). (3) And it shows how that Biblical examples prove that faith without works does not justify (vv. 21-26). He climaxes each section with the declaration that faith without works is dead (vv. 17, 20, 26). As we look at verse 24 we should reflect on how ironic it is that the only time in the New Testament where the expression "faith only" is found it is used to declare that we are justified by works, "and not by faith only."

Throughout the Bible every example and principle that pertains to one's relationship with God shows that faith is never viable except when accompanied by obedience. Any text that speaks of faith will have obedience in the context. No person from Genesis to Revelation was ever accepted by faith without whatever works of obedience the Lord required. The list of people of faith in Hebrews 11 is thorough in the way it shows how that in each case the person was obedient to God's instructions. It is useful to compare Hebrews 11:17 with James 2:21-24. Each text is an inspired commentary on the other.

The necessity of obedience — doing what God says — was made plain by Jesus himself (Matt. 7:21; John 8:31; 14:15; etc.). All the New Testament writers, in every book, show us the same thing: faith alone does not save, obedience is required (Heb. 5:9; Rom. 6:17-18; Acts 10:34-35; 1 John 2:3-4; Rev. 22:14; etc.). Let those who still defend faith only consider this challenge: Show me a text that teaches salvation by faith and I will show you obedience in the immediate context!

It is argued, though, that if obedience to commands is essential this would mean that salvation depends upon something the sinner himself does. This is exactly what it means! What the sinner himself must do is to respond to God's offer. While it is certain that God makes the offer of salvation by grace, and that the only effectual power to save is by his grace, still it is equally cer-

tain that a person must respond to the offer for himself. There are requirements that one must meet in order to accept God's free gift of salvation. The sinner's response is by believing and obeying.

One point that is usually ignored by those who teach faith only in opposition to works of obedience is that believing itself is a work of obedience. It is something **commanded** (1 John 3:23). It is something one must **do** (Acts 16:30-31). It is a **work** by which one **works** the work of God (John 6:28-29).

Now we need to briefly address the passages in Paul's epistles that have so frequently been misinterpreted by those who argue for faith only. Clearly he does affirm that we are justified by faith and he argues boldly that as this is true we cannot be justified by works. Some passages that are quite specific on this are: Romans 3:27-28; 4:1-5; Galatians 2:16; and Ephesians 2:8-9.

Space does not permit an examination of all the texts involved. Instead we will suggest two simple questions which will, when properly answered, show that Paul never taught what men advocate today as faith only.

(1) What kind of faith is under consideration? Always remember — it is a rule without exception — that Paul never wrote of being justified by a dead faith. Faith without works is dead (Jas. 2:17, 20, 26). When Paul speaks of faith in these texts he did not mean dead faith. Instead his reference to faith meant a living faith, thus a faith that obeyed (worked). How do we know this? In the first place we know it because an inspired writer (Paul) would never contradict another inspired writer (James). But we also know it by Paul's own demonstration of it in Romans 10:16. Notice the synonymous use he makes of obeying and believing. "But they have not all **obeyed** the gospel. For [because] Esaias saith, Lord who hath **believed** our report?"

Paul writes of the primacy of faith as the trust principle which causes one to respond to the will of God. Faith does not see salvation as an earned or merited blessing. It is a gift from God. By the gospel we know that we have no power to save ourselves. But faith trusts that God will honor his offer. In the absence of any other possible means of



redemption one is moved by faith to submit to the requirements of God.

The modern doctrine of faith only sees faith as the mere act of believing, mental assent to facts. This view of faith does not see it as comprehending the entire response to the Lord's commandments. Paul never uses the expression "faith only," or "faith alone." When he writes of faith being the means of our response to God's grace he uses the term to include whatever God's will requires.

(2) What kind of works are under consideration? Much confusion could be avoided if one would only remember that "works" is not always used in the same sense and that it is employed in the Bible to refer to many different things — good and bad.

For the most part he is showing that the works of the law of Moses are ineffectual under the gospel system (Gal. 3:10ff). He warns against any view of works that would serve as a basis for boasting (Rom. 3:27). In fact salvation is never given on the merit of any human works (Eph. 2:8-9). This means that no one can **earn** salvation by anything he does. God does not thereby owe it to him (Rom. 4:4). For example, God does not owe a person redemption because he has thereby earned it by repenting, or because he has been baptized. But for that matter, neither does one **earn** salvation by the act of believing. The point of all of this is simply that any scheme of salvation which depends upon the merits of a person's works is totally unworkable.

But by this does Paul want us to understand that we can be saved merely by believing? (There is a vast difference between by faith only and only by faith.) Let Paul answer. He begins and ends Romans by referring to "the obedience of faith" (1:5; 16:26). In Romans 6:17-18 he describes the conversion transformation as taking place when "ye have obeyed from the heart. . . ." What is it to obey from the heart? It is to obey because we believe. Incidentally it is in this same chapter that he shows that baptism into Christ is the way into his death (blood) and that baptism is involved in the transformation in newness of life (vv. 3-4). This is obviously connected with the obedience of verse 17. Remember also the synonymous inter-

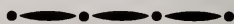
relationship of obeying and believing in Romans 10:16.

In Galatians 5:6 the apostle expresses in simple terms what is the formula for a saving response to the grace of God. It is not faith only! It is "**faith which worketh by love.**" These five words declare plainly the Divine principle upon which God expects all men to respond to his offer of redemption. But leave out any one of the elements named and the formula is made void.

In summary, many denominations hold the doctrine of justification by faith only, but it is not taught in the Bible. Since it is not taught in the Bible it means nothing as an objection to Bible teaching on the necessity of obedience before one can be saved. What the Bible does teach is that the faith that saves is the faith that responds to God's commands by obeying them. Neither believing nor obeying places us in a position to deserve salvation, as something we have earned or merited. But faith trusts that God will save us because he says that he will when we comply with his requirements. To use terminology such as "justification by faith only" is to use terminology that is not found in the Bible and which will only cause confusion.

One reason some would not want to openly and clearly teach the truth on this subject is because they fear the denominational world will call them "legalists." Let me tell you something, Brother: If you preach God's commandments the world is going to call you just that! It is a false slander, but some will do it anyway. So just preach the truth, and when they call it "legalism," just preach it some more. This will not make you popular with the theologians but it will keep you honest with the word of God.

Several years ago I questioned a denominational preacher about his belief in justification by faith only. He said he saw little reason to discuss it with me since he stood where Luther, Calvin and other great Reformation leaders stood. I replied, "That may be so, but I want to stand where Peter, Paul and James stood."



# Death in the Wilderness

**Bruce Green, Sumter, SC**

Certain types of growth are inevitable. The longer we live the more we will grow intellectually, emotionally and to some degree physically. (They say your ears and nose never stop growing.) But it is not that way with faith, it does not grow automatically. It grows only as the result of conscious effort.

Sadly, many people outgrow their faith. That is, while automatically growing in the areas mentioned, they fail to make an effort to grow in their faith. The results are predictable. After a while they have "outgrown" their faith. They are adults in every other sense but spiritually they are living on a third-grade faith. They never make it to the

promised land.

The nation of Israel never made it to the promised land for the same reason. How great their faith must have been on the day of deliverance as they walked across the Red Sea and witnessed the destruction of Pharoah and his army by the same waters which had been miraculously swept aside for them. But as time passed, they failed to grow in their faith — their faith did not grow in proportion with the other parts of their lives. They died in the wilderness.

Will our faith take us to the promised land? Only if it grows as we grow. To be sure, continuing to grow in our faith is challenging work that requires diligence. But the alternative is not something we want to consider.

## Full-Time Counsellor in Rock Hill

Robert ("Bob") Bickle has moved to Rock Hill, South Carolina to open a private counseling practice. Brother Bickle is a gospel preacher, having worked for the past fifteen years on the west coast. He attended several colleges, including some operated by our brethren, and received the Doctor of Ministry in Counseling at Trinty Theological Seminary, Newburg, Indiana in 1986.

His practice will relate to marriage, substance abuse and parent-child relationships, as well as other related needs. He is experienced in conducting marriage seminars and family communication seminars. An announcement concerning the availability of these programs will be provided in the near future.

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been able to find it before.

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Brother Bickle will also be available for preaching appointments. He is the author of a devotional commentary on Revelation, **The Overcoming Lamb**.



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# Instruments of Music in Heaven?

**Larry D. Mathis, New Orleans, LA**

Advocates of mechanical instrumental music in Christian worship say that "Harps will be in heaven, so it cannot be wrong to use musical instruments in worship to Almighty God in the church today." Their proof is Revelation 5:8-9; 14:2-3; 15:2-3.

## **Hard Pressed**

Those who insist on instruments of music in worship are truly "hard-pressed" for Biblical authority: (1) Since they are unable to find the practice authorized in plain passages of the New Testament they turn to the Old Testament for consolation; or (2) They go to the book of Revelation (which is a book of highly figurative language) for proof. This is an open admission that the New Testament, nowhere, in plain simple language commands the use of instruments of music in worship to God.

## **The Book of Revelation Is Highly Symbolic**

To say that one must exercise great care in interpreting the book of Revelation is an understatement, for it is clothed in figurative language and is unlike any other book of the New Testament. To briefly illustrate our point — the book of Revelation mentions a great red dragon, an old serpent, beheaded souls underneath an altar, horses, frogs, birds, a sea beast, a lamb, an earth (land) beast, the four beasts, twenty-four elders, thrones, a great whore, a mighty angel, a radiant woman with child, hail, fire, brimstone, a flood, blood up to the mouth of a horse, and harps. This is but a sample of the things described in this book of prophecy.

Are the advocates of instrumental music in Christian worship willing to accept the conclusion that anything and everything that is mentioned in Revelation (or heaven) is permissible and authorized in the church, on earth, in worship? We think not! If "harps" are authorized in Christian worship what about the other items just enumerated? And,

what about "gold bowls of incense," "a golden censer," a "golden altar," and the "sea mingled with fire"? Should these things be added to our worship too? This is totally ridiculous. There is as much authority for one as the other in the church, none! Also, babies will be in heaven but the church knows nothing of infant membership.

## **So-Called "Proof Texts"**

In the so-called "proof texts" John is describing a celestial company not an assembly of Christians coming together on earth, to worship God; hence, nothing they are doing, that is, simply because they are doing it can be properly cited as an example governing the worship of such an assembly of Christians. What is, or what may be in heaven, is no criteria for what should be in the church now. The church had been established for a number of years when the book of Revelation was penned. And, from the beginning the church praised God in song without the use of mechanical instruments. Our worship must be determined by instructions and examples which are set out in plain, simple, literal New Testament language.

## **What Did John Hear?**

Question: "John just exactly what did you hear?" John replies, "I heard a voice." Question: "John, are you sure you did not hear all kinds of mechanical instruments, such as the banjo, guitar, organ, harp, horns, drums, etc.?" John said, "I heard a voice." Question: "John, did you hear playing?" John said, "I heard a voice." Question: "John, what was the voice doing?" John replies, "The voice which I heard sung as it were a new song." Question: "John, what did the voice, which you heard singing, sound like?" John answers, "As the voice of many waters, and as the voice of a great thunder . . . the voice of harpers harping with their harps." Question: "John, did you actually hear waters and thunder and harps?" John said, "It was as waters,



thunder and harps."

If John heard literal harping on harps, did he not likewise hear literal thunder and literal waters? Why include the "harps" in worship and leave out the "thunder" and the "waters"? If harps are literal, in the passage, then the thunder and the waters are literal too!

John heard "A voice," as the voice of many waters, a great thunder, and harpers. The voice was singing, not playing. The beautiful melody, the volume, and harmony of the song, which was being sung, was comparable to the melody, the volume and harmony of "the voice of many waters . . . the voice of a great thunder . . . the voice of harpers. . . ."

### Conclusion

The "heaven argument" like the "Old Testament argument" for mechanical instrumental music in Christian worship falls flat and fails under Scriptural investigation. The church of our Lord is a New Testament, not an Old Testament, institution. We are governed by the New Testament, not the Old Testament, and not by what is, or will be in heaven. When will men learn?

### Thoughts to Ponder

## Christ's Legacy of Peace

**Henry L. Fuhry, Asheville, NC  
(deceased)**

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

When Christ uttered these words He was making His parting bequest to His disciples. They had given up that which the world had to offer in order to be His followers; and now as He is about to leave an unfriendly world, He plainly tells them that He could not give as the world does; but when His legacy is considered it will be seen that He did give them that which all other bequests aim at producing, namely, peace. He gave

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them what He still bestows upon all of His faithful followers. As Christ talked about this wonderful legacy He was being shamefully treated by the religious leaders of His day. He was not leaving with anger in His heart, or with a bitter feeling toward His enemies. He was in possession of the greatest of all blessings — inward peace; and it was His delight to pass it on to His disciples.

### THE SOURCE OF HIS PEACE

Jesus defines the peace which He was leaving to His disciples as the peace which He Himself enjoyed: "My peace I give unto you." This peace enabled Him to be serene when in danger; calm under adverse circumstances; and free from anxiety regarding

the outcome of any difficulty. In providing this legacy for His disciples He was, in effect, desiring for them the same disposition. How did Jesus come to have this peace? By utter self-sacrifice and unfaltering obedience to His Father's will (John 5:20; 8:29).

### HOW DOES JESUS BESTOW HIS PEACE?

He does not give as the world gives (John 16:22). The world seeks to give the peace of ease, but Christ gives the peace of struggle. The harder one fights in the Christian life, the greater will be His inward satisfaction (2 Cor. 11:23-28; 7:4; 12:7-10). The world's peace is that of self-content, but His is that of self-sacrifice (Matt. 16:24-26). The world offers the peace of plenty, but Jesus taught that a man's life does not consist in the abundance of things which he possesses (Luke 12:15). He gives us His peace by bringing us to the same source from which He obtained His, that is, by leading us into a life of self-sacrifice and harmony with God's will (Phil. 3:7-9; 2 Tim. 1:12; 4:6-8). The peace that Christ gives reaches the heart and the conscience. No man can enjoy the peace of Christ who does not earnestly endeavor to learn God's will and to be faithful in his efforts to do it. This will bring him an intelligent peace of conscience, without which he can never be at peace with himself, nor at peace with God. The Lord's peace brings us into harmony with our fellow Christians. Colossians 3:12-13 reads: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any

man have a quarrel against any: even as Christ forgave you, so also do ye."

### THE POWER OF THE LORD'S PEACE

This peace becomes the antidote to all dismay and despondency. There are many disturbing factors in life, but Jesus says, "Let not your heart be troubled, neither let it be fearful." Philippians 4:6-7 reads, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ." The world has tried, and continues to try, to put an end to the Christian's peace, but it has never been able to accomplish this. Poverty, sickness, persecution, or any other worldly experience can never separate the faithful child of God from the peace which Christ gives him (Rom. 8:31-39; 1 Cor. 10:12; Rom. 8:28). It is the peace which always keeps the heart pure and fresh (Prov. 4:23). A story is told of a spring of water which was found by the sea. Its water was as pure and fresh as any that ever gushed from a sunny hillside. When the tide came in it poured its salty surf over the little spring, and hid it from view; but when the tide ebbed away, it was found that the brackish waves had not left their bitterness in the water of the spring and it was still as sweet as ever.

*Safe in the arms of Jesus, safe on His gentle breast,  
There by His love o'er-shaded sweetly my soul shall rest.*

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# News and Notes

**Dennis Conner, Yadkinville, NC**

## **AROUND NORTH CAROLINA . . .**

The WESTSIDE CHURCH OF CHRIST in Charlotte will host an informal gathering of alumni and friends of the East Tennessee School of Preaching and Missions in the Carolinas on August 19. The time for the gathering will be 10:00 a.m. to 1:30 p.m. and will take place at the church building. Keynote speakers will be Wayne Hendrix and David Pharr. . . . JEFF GOLSON is the new associate minister for the HENDERSONVILLE CHURCH OF CHRIST. . . . The BROOKS AVENUE CHURCH OF CHRIST in Raleigh announces that the dates for the North Carolina Evangelism Seminar are August 26-28. The theme will be "A Vision for the Church: Growth Through the 90's." The seminar normally has an attendance of nearly 1,000 people annually and attendees in the past have come from as many as sixteen states and some foreign countries. . . . CLAUDE PHARR is the new preacher for the SOUTH FORK CHURCH OF CHRIST in Winston-Salem. . . . CAROLINA BIBLE CAMP, INC., has begun development of property near Mocksville that was recently purchased. CBC has purchased 67 acres that will provide a permanent home for the camp.

## **AND SOUTH CAROLINA . . .**

Believing that we are not utilizing the power of prayer as effectively as we might, the WINNSBORO CHURCH OF CHRIST conducted a "Morning of Prayer" for the work in South Carolina. The prayer gathering, conducted May 28, was attended by approximately 60 people from seven congregations. . . . The BERKELEY CHURCH OF CHRIST in Moncks Corner dedicated its new church building on May 15. The dedication was followed by a gospel meeting in which brother Rolston Mondaizie did the preaching. . . . There is a new church now meeting in Bishopville. The BISHOPVILLE

CHURCH OF CHRIST was established nearly seven months ago. The preachers are B.J. Barr and Clarence Etienne. . . . The MYRTLE BEACH CHURCH OF CHRIST announces that its annual lectureship will be conducted October 16-19. The theme will be "Oh, To Be Like Thee." . . . The HARTSVILLE CHURCH OF CHRIST had a ground breaking for a new meetinghouse on May 15. The new building will be located on Highway 151 in the Hartsville area. It is hoped that the building will be completed by late summer or early fall.

## **NEWS AT LARGE . . .**

Members of the RICHLAND HILLS CHURCH OF CHRIST in Fort Worth, Texas, participated in a capital campaign drive on May 1. More than \$6.7 million in donations and pledges was collected. The giving follows a 1984 fund-raiser that resulted in \$8.1 million for the 30-acre church campus and facility. However, minister Jon Jones said that the most recent drive "in some ways denotes greater strength than the earlier drive which actually raised more money." He said further, "The level of sacrifice — and we define sacrifice as something that changes lifestyle — exceeded what was given before." Jones noted that the current Texas economic climate is characterized by slumping oil, agriculture and real estate markets, which in turn means that the Richland Hills members gave more sacrificially this time. Nearly 2,500 of the 3,300 members of the congregation took part in the fund-raiser. . . . The MADISON CHURCH OF CHRIST in Madison, Tennessee, set a new Bible class attendance record on May 1 when 9,163 attended the church's Super Sunday. . . . Nigerian Christian Seminary has reopened following violence at the preacher training school that took four lives on March 2, when 30 armed tribesmen broke into the compound and ransacked the school. In addition to the four killed, two others were wounded. The cause for the attack is not known.



# Judging

**Albert Gardner, Shelbyville, KY**

Often when we point out error in teaching and practice of others, we are told "you ought not to do that. You are judging them and that is wrong." That has always seemed strange to me that people would judge me and teach me about judging! If it is wrong to judge, does it make judging right for one person but not another?

Webster defines judging as "to form an opinion about, through careful weighing of evidence and testing of premises." This kind of judging is right and necessary. Jesus tells us to judge. "Judge not according to the appearance, but judge righteous judgment." (John 7:24.) We are to be righteous, fair, and just in our judgment. But we are to judge.

The verse commonly cited to condemn teaching against error is Matthew 7:1. "Judge not that you be not judged." The context is about hypocritical judging and that is condemned. A few verses later Jesus taught the necessity of judging. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." (Matt. 7:15.) How can one know a false teacher without judging? How can one know that one is a wolf in sheep's clothing without passing judgment? What is condemned is not judging but hypocritical, unfair judgment. "Judge righteous judg-

ment."

"Ye shall know the truth and the truth shall make you free." (John 8:32.) How can one be made free by truth unless he can make some judgment between truth and error? He must carefully weigh evidence and be fair with it.

In Ephesians 5:11 we are told to "have no fellowship with the unfruitful works of darkness, but rather reprove them." The NIV says "have nothing to do with the fruitless deeds of darkness, but rather expose them." When we point out error in teaching or practice, we are doing exactly what the verse says. Certainly, we must be fair, kind, truthful, and never in any way misrepresent another but we are to expose them. It seems so strange that a brother or sister in Christ would raise the "judging issue" when one is trying to expose error.

When one teaches that baptism is not necessary to salvation, what must one do? He must carefully weigh evidence of Scripture and be fair and just and in no way misrepresent the teacher. When it is concluded that he is in error, we have the duty to expose him with the hope he will correct his teaching.

The compromising teaching that denominationalism is not so bad, and in fact one could be saved in a denomination cannot stand the test of Scripture. Consider all the

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passages that deal with unity (Ps. 133:1; John 17:20-21; 1 Cor. 1:10), and then notice that division is classed among the works of the flesh (Gal. 5:19-21). Religious division in and out of the church must be exposed if we are to be true to Scripture.

Judging is required (John 7:24), but unfair, hypocritical judgment is condemned. When we are told "you are judging," I reply "You are exactly right. But how did you know I was judging? You judged, did you not?"

## A Look At Books

**Stumbling Blocks or Stepping Stones,** Hazel Norton; J.C. Choate Publications; 67 pages, paper, \$2.00.

Hazel Norton is Devotional Leader for her local Extension Homemaker group which meets at Lane, Oklahoma. The lessons in this book were designed as devotionals for this group. They are presented in a refreshingly unique style. Ladies who lead devotionals or classes for women would do well to read it. Ladies' Bible Classes could use it effectively as a study guide.

**Studies in Colossians,** John L. Kachelman, Jr.; Quality Publications, P.O. Box 1060, Abilene, TX 79604; 165 pages, paper \$5.50.

This is a study of the supremacy of Christ from the book of Colossians, which is the message of this letter to that church. Covering every paragraph of the letter, this book develops the theme that the supreme Savior

gives those who are His disciples a supreme life. Of the fifteen lessons, the reader will find such studies as "Associates of the Supreme Savior," "Redesigned by the Supreme Savior," "Branded by the Supreme Savior," "Hankerings Fostered by the Supreme Savior," and "Supplanting Christ's Supremacy!" The lessons cover such subjects as obedience, salvation, the church, truth in doctrine, false religion within and without the church, and daily living. Supplied with illustrations and examples, each lesson boldly exalts Christ before a religious world that does not understand Christ and a wicked world that hates Him. The study will draw the student back to the power, hope, and glory of faithful Christian living as it studies the authority and truth of the Supreme Savior. Also, the reader will find ninety-nine short sketches on nearly every verse of the letter that are fertile seeds for sermons, devotions, and invitations. Excellent for congregational and personal study.

### THE MODEL PRAYER

*Our Father which art in heaven, Hallowed be thy name.*

*Thy kingdom come. Thy will be done in earth, as it is in heaven.*

*Give us this day our daily bread.*

*And forgive us our debts, as we forgive our debtors.*

*And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.*

Matthew 6:9-13

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# CAROLINA CHRISTIAN

VOL. 30, NO. 8, AUGUST 1988



## His Name Is Today

We are guilty of many errors and many  
faults,

But our worst crime is abandoning the  
Children,

Neglecting the Fountain of Life.

Many of the things we need can wait —  
The child cannot.

Right now is the time his bones are being  
formed,

His blood is being made and

His senses are being developed.

To him we cannot answer “Tomorrow” —  
His name is “Today.”

— Gabriela Mistral

(20th Anniversary Southeastern  
Children's Home, p. 7)





## ROMANS 14

Whether we like to admit it or not, our approach to religious issues is sometimes more reactionary than thoughtful. Extremes in one direction produce extremes in another. As some have looked with sincere dismay at factionalism and division in the brotherhood they have sought a solution in texts such as Romans 14, thinking that principles of liberty and broadmindedness ought to dissolve all differences. On the other hand, brethren who are alarmed over the encroachments of error may so emphasize passages that limit the bounds of fellowship that they seem to forget that the Bible does indeed provide for liberty and broadmindedness in many matters.

This may seem to be an oversimplified generalization, but it does suggest the importance of attitudes that are Scripturally balanced. Romans 14 ought to be studied in the light of passages such as Galatians 2:4-5; Romans 16:17-18; 2 John 9-11; 2 Thessalonians 3:6, 14-15; etc. Likewise these Scriptures, which show that there must be limits to toleration and fellowship, need to be tempered by Romans 14; 1 Peter 3:8; 4:8; Ephesians 4:2-3; Colossians 3:13; etc. A proper and Christ-like attitude will develop only out of a sincere study and acceptance of all the Bible teaches regarding relationships between brethren.

Our purpose here is not to provide a line-by-line commentary on Romans 14, but only to suggest some points relative to this text which we believe to be important and which may correct some misunderstanding. (For more detailed commentary see Howard Winters' **Commentary on Romans.**)

First, we need to see that the primary subject under consideration is **not liberty, but conscience.** There are some implications regarding liberty, but the apostle is actually addressing how to react to a brother whose conscience demands more of him than Christ requires. There is nothing here that implies any liberty to be deliberately wrong. God has

not offered a choice as to whether to accept the truth or not. What is taught is that brethren will be at different levels of maturity. Some may be so immature that their past conditioning will not allow them either to do certain things (eat meat) or to omit other things (regard not the day) without a guilty conscience. Such are to be received and not despised.

Where conscience is involved everyone must do as he is persuaded (v. 5). Other must respect this necessity and be charitable, non-judgmental, considerate and helpful. To pressure a brother to act contrary to the faith of his conscience is to push him into sin. This is the application of verse 23, "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." To insist that one violate his conscience would be far more grievous than the innocuous misconceptions he holds.

Underlying all of this is the reality that people must be allowed time to grow. People come from varied backgrounds. All do not adjust to a new understanding at the

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David Pharr, Editor; Johnny Melton, Managing Editor; Dennis Corner, News Editor.

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same pace.

In matters such as the things named by Paul there is to be "unity in diversity." But there is nothing here that implies liberty to be diverse in matters wherein God has given clear legislation. The issue is how to relate to people who have a weak conscience. It is a serious misappropriation of the chapter to infer that it teaches liberty and broadmindedness in matters God has made essential.

This reminds us that the issues Paul is discussing are issues that are morally and spiritually **neutral**. These are things which are **neither condemned nor required**. For example, on the issue of meats, "there is nothing unclean of itself . . . (v. 14). For the kingdom of God is not meat and drink . . . (v. 17). All things indeed are pure . . ." (v. 20). Wherein God has given neither prohibition nor requirement everyone should let his own conscience be his guide.

But does the same principle apply to matters regarding which there is divine legislation? Certainly not. Divisive false teachers are to be avoided (Rom. 16-17). Immoral conduct must not be tolerated (1 Cor. 5). Impenitence should ultimately result in a breaking of fellowship (Matt. 18:15-17). False teachers cannot be received (2 John 9-11). Those who seek to bring us under the bondage of their error must be opposed (Gal. 2:4-5). There can be no fellowship with the works of darkness (Eph. 5:11). We are to withdraw from those who walk disorderly (2 Thess. 3:6) and from those who will not consent to the truth (1 Tim. 6:3-5). We are not to be subject to ordinances of men, including those that are the worship inventions of men (Col. 2:20-23).

It should be remembered that Paul did not teach in Romans 14 that which was contrary to his teaching and practice in other places. He was firm, plain, uncompromising and intolerant toward all that was contrary to the will of God.

Further, in our study of Romans 14 we need to recognize that it is **not all judging, but presumptive judging** that the apostle forbids. We must not take lightly the extensive warnings against judging a weak brother. This is specifically treated in verses 4, 9-13 and is the general theme of the whole chapter. To condemn what God has not con-

demned, to be harsh and unscriptural in criticism, to draw unnecessary lines of fellowship: is to be guilty of a presumptive abrogation of a prerogative God has absolutely reserved for Himself. There is, as we shall consider below, a sense in which we should judge; but the apostle's judgment against presumptive judgment must not be taken lightly. "Let us not therefore judge one another any more . . ." (v. 13).

That there is a legitimate sense in which we are to judge is evident. The thoughtful reader will realize that Paul's remarks in Romans 14 included a proper kind of judging against an improper kind of judging. He refuted error in explaining the harmlessness of meats. He rebuked the attitude of those who do not walk charitably. He even said one would be damned for eating what the conscience doubted to be right. What then is the difference? In the one case there is a presumption to condemn what God has not condemned. In the other case, however, one is only declaring the judgment which God Himself has already pronounced.

Here is an aspect that especially calls for Scriptural balance. We must avoid the extreme that says, "We have no right to judge, so we must never criticize or withdraw fellowship." But it is equally important to avoid the extreme that reasons, "We must condemn error and never fellowship it, so I will pass judgment against anything I suspect or feel is wrong. I will make no allowances for immaturity and differences in perspective." It is always safe to apply God's judgments. It is never safe to go beyond what is written.

Another truth sometimes neglected in Romans 14 is that the **"weak" are prohibited from binding their personal scruples on others**. Verse 3 shows that charitable broadmindedness is to be applied in both directions. In verse 22 Paul forcefully demands, "Hast thou faith? have it to thyself before God." This does not refer to saving faith, but to what one personally believes about neutral matters, such as eating meat. Paul says to keep such beliefs to oneself — not to try to bind them on others. Scruples of this kind are personal and private. They are not to be made church policy.

It is also important to recognize that the

matters under consideration are those that the immature conscience believed to involve actual sin against God. This does not pertain to mere whims and opinions. It does not give a person veto power over the things he does not like. It is a complete misapplication to think Paul teaches that the whole church must yield to any and every objection.

Those who are "strong ought to bear the infirmities of the weak, and not to please ourselves" (Romans 15:1). The context shows this means acceptance in fellowship (14:1), not despising (14:3), not causing him to stumble (14:13), working for peace (14:19), and even being willing to forego one's own privileges if such is necessary to keep the weak brother from falling (14:21; Cf., 1 Cor. 8).

This instruction on how the strong should bear with the weak should not, however, be carried to an unreasonable extreme. It is sometimes argued that we should never do anything that someone says he conscientiously opposes. Some thinking on this, however, will show that this would be taking Paul's point further than he intended for it to go.

It obviously does not apply when yielding to the weak brother would involve sin either of commission or omission.

It does not apply when a private scruple is made into a doctrinal tenet. This is illustrated in the matter of meats. In Romans 14 there is instruction to be considerate of those who hold personal scruples against eating meat. But when some tried to force this notion on others the apostles opposed them

as having departed from the faith, teaching doctrines of devils (1 Tim. 4:1-3).

A similar situation was in the issue of circumcision. It was a neutral matter (Gal. 5:6). Paul caused Timothy to be circumcised because it was expedient in view of the thinking of the Jews (Acts 16:3). But he would not let the Judaizing teachers force the same on others. Instead he opposed them at once (Gal. 2:3-5).

There is also a possibility that one weak brother might have a conscience that forbids a certain thing, while at the same time another weak brother has a conscience that insists on the necessity of that same thing. To keep from offending one might cause the other to be offended. How do we determine which way to yield?

To what extent should the whole church be bound by the misunderstanding of one? Suppose a brother conscientiously feels that Christians ought not to marry. Would it follow that the whole church, the whole brotherhood, should abstain from marrying to avoid causing him to stumble? Foolish question! Yes, but it shows the folly of carrying Paul's instructions to the extreme.

These observations are sufficient to show that the admonition to bear with weak brethren does not include specific instructions regarding all situations. Instead there is the general rule to lovingly "follow after the things which make for peace, and things whereby one may edify another." That Paul did not give an absolute rule not to eat meat since some opposed it is certain by the fact that he insisted that one "which eateth not"

Howard Winters completed this book not long before his death. He said that it was the one book of his that he would want people to read if they could read only one. Excellent for class use. Should be in every library.

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was not to "judge him that eateth" (v. 3). This indicates some would continue to eat meat even when others thought it was wrong.

It follows, therefore, that those who love their brethren, who desire peace, and who want to build up rather than tearing down, will exercise their best judgment in deciding what course of action to adopt. To act selfishly is to violate the spirit of the whole passage. To seek what will help a weak brother, what will strengthen the church, and what will please Christ: this applies the message of Romans 14.

#### **Tape Available**

A cassette recording of the funeral service for Howard Winters is available. Order it from Carolina Christian Bookstore. There

is no charge, but any contributions in brother Winters' memory will be applied to the cost of his last book, **Commentary on Revelation**. It took longer to get the book, **Up To Bethany**, ready than we had anticipated. By now all who ordered them should have received them. This excellent work which brother Winters completed only a short time before his death should be in every library and would be excellent class material.

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#### **MANAGING EDITOR'S COLUMN**

## **What Mean These Stones?**

### **Johnny Melton, Statesville, NC**

In Arlington National cemetery there is the Tomb of the Unknown Soldier. It is guarded continually by a crack Honor Guard. Thousands of people visit this tomb every year. The Tomb of the Unknown Soldier stands as a solemn reminder of the horrors of war. Not far from the Tomb of the Unknown Soldier at Arlington burns the Eternal Flame. This simple, flickering flame was chosen as a memorial to John F. Kennedy, this nation's 35th President, who was cut down by an assassin's bullet on November 22, 1963. Each year thousands of people file silently past his grave and gaze into the flickering flame. Parents relate to their children the anguish and pain that shrouded our land as news of the tragedy spread from Dallas, Texas.

The Tomb of the Unknown Soldier and the Eternal Flame over John Kennedy's grave are memorials. They give parents an opportunity to explain significant events in our nation's history. At Kitty Hawk near Nags Head beach there is another memorial. On December 17, 1903, Orville Wright flew

120 feet in 12 seconds in a motorized, heavier-than-air craft. Atop Kill Devils Hill stands a memorial to the Wright brothers, Wilbur and Orville. While visiting this memorial parents have the opportunity to explain what remarkable progress we have made in aviation since that simple beginning 85 years ago.

By their very nature memorials are designed to keep us in touch with significant events in our history and to remind us of the sacrifices and the tragedies that have impacted our lives.

In Joshua, chapter 4, it is recorded that when the Israelites crossed over Jordan on dry ground, twelve men, selected by Joshua, one man from each tribe, were each instructed to carry out of the dried-up river bed a huge stone. These stones were carried to Gilgal and there Joshua built a memorial. It was not obvious on the surface that it was a memorial. It looked like a pile of rocks. Joshua explained, "When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over

this Jordan on dry land. For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea which he dried up from before us, until we were gone over: That all the people of the earth might know the hand of the LORD, that it is mighty? that ye might fear the LORD your God for ever" (Josh. 4:21-24).

We should be impressed with Joshua's plan for this memorial of river rock. It was not intended as a shrine. Rather, it was planned to serve as an occasion for instruction. It would provoke curiosity in children and the children would naturally turn to their fathers with questions: "What mean these stones?" "Where did they come from?" How did they get here?"

God had instructed Joshua to build this memorial. It was His intention for fathers to have the responsibility of instructing their children. It is significant that Joshua did not say to the fathers in Israel, "Now when your children raise questions, send them to the priests for an explanation." He did not say, "The Levites are, by the very nature of their work, better qualified to discuss such matters. Take your questions to a Levite." No. The fathers in Israel were instructed to explain to their own children how God had delivered the Israelites from Egyptian bondage across the Red Sea and out of the wilderness across Jordan and into the Promised Land. It was clearly God's design for fathers to nurture faith in their children so "that ye might fear the Lord your God forever" (Josh. 4:24).

It has always been God's plan for fathers to nurture faith in their children by explaining spiritual things. Unfortunately, the fathers in Israel's households did not take their spiritual responsibility very seriously. The memorial stones in Gilgal were soon forgotten.

Judges 2:8 informs us, "And Joshua son of Nun, the servant of the Lord, died, being an hundred and ten years old." Verse 10 adds, "And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel." In other words, the memorial stones at Gilgal were forgotten. Their

message was not communicated by the fathers to their children. As long as the people who had first-hand knowledge of God's deliverance, and those who knew the people with first-hand knowledge, were alive the nation followed the Lord. In the words of Judges 2:7: "And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD that he did for Israel." When those folks were no longer on the scene the spiritual condition of Israel deteriorated rapidly. The failure of fathers to explain spiritual things to their children must rank as a major reason for the collapse of Israel's faith.

In the worship of the New Testament church, we have a magnificent memorial which our children should witness each Lord's Day. It is the Lord's Supper. However, for this memorial to accomplish all the Lord intended for it to accomplish fathers must take time to explain its significance to their children. Concerned fathers will explain that in the Supper Christians remember the death of Jesus and anticipate His return for His saints. Not only that, but they will explain how eating the Lord's Supper demonstrates the unity of God's family.

Unfortunately, in many places children hear their parents condemning rather than edifying one another. They see their parents treating the services of the church as unimportant and burdensome. In many homes Bible instruction has been reserved for preachers and Bible class teachers and even then the parents fail to insist that their children attend Bible classes and worship services. It is little wonder that so many children reared in the church abandon it when they leave home. Many leave the church for denominationalism, thinking one church is as good as another. Others drop any form of religious activity and adopt a worldly lifestyle that is little different from the hedonism of the avowed atheists.

What can be done? Families must return to a commitment to God's word. Further, parents must explain the nature of spiritual values to their children. A father's explanation may not be as in-depth as a trained theologian might give, but it will have a greater impact on his children. Fathers must

set an example of devotion to God by sacrificing in order to put the Lord and His church in their lives. And by all means, fathers should speak a positive word about their brothers and sisters in Christ. Diligence must be given to train children in a home to love the church and to have confidence in her members. In other words, fathers should do

their best to create situations where children will ask, "What mean these stones?" and when the questions come they must be prepared to give sound explanations.

God help us to rear a generation of people devoted to God, rather than a generation that knows not the Lord.

# Southeastern Children's Home Celebrates 20th Anniversary

**Missy Thigpen, MSW,  
Executive Director**

The year 1988 marks a special anniversary for Southeastern Children's Home, its 20th anniversary of serving homeless, abused, and neglected children in the Carolinas. Begun in 1968, Southeastern Children's Home is the result of a dream of Christians who had a vision for helping a hurting world.

## From Past to Present

After much prayer and planning, the first SECH group home opened its doors in Sumter, South Carolina, in 1971. Children who were placed in this home were cared for by a loving couple who demonstrated appropriate family behavior and Christian hearts. The goal of this type of care was to reunite the children with their families, or to provide an alternative plan which would provide permanent stability in their lives.

In 1978, a second group home was purchased in Lexington, South Carolina. It, too, provided an environment for children with troubled lives to heal and learn about a different way of life. Over the years, these two group homes provided a haven for literally hundreds of children.

In 1983, the board of directors realized that many of the children who were being served in these group homes could be served just as well in private foster homes. A Child-Placing agency license was obtained from the Department of Social Services, giving Southeastern Children's Home the authority to re-

cruit and study qualified foster and adoptive families. The group homes were sold, and the equity realized from the sale of the property was set aside for future program expansion.

With the hiring of full-time professional staff in 1983, the services of Southeastern Children's Home expanded further. Individuals and families who needed help in coping with life's problems came and received counseling. Pregnant unwed teenagers found a place to stay while they struggled with the question, "What is best for my baby and myself?" Families who were willing to open their homes and hearts were found to adopt children labeled "hard to place" and "special needs." Families who were unable to have children of their own found that special child who completed their lives and their families.

The caseload of Southeastern Children's Home grew rapidly, from 23 children and families in 1983 to over 100 in 1987. Resources and staff were hardly able to keep up with the increasing demands. And yet, the Board of Directors believed that Christians in North and South Carolina could still do more for those who were hurting. Several areas of need were assessed and evaluated, but one group of children stood out in front of all others, teenagers with emotional and behavioral problems.

According to the South Carolina Department of Social Services, the number of adolescent children in that state who need residential care and treatment for their problems has increased steadily over the past five years, and shows every indication of continuing to increase. There are currently over



5000 children in some form of substitute living situation, with another 500 to 800 on any given day who need to be removed from the situation they are currently in. Unfortunately, many of these children, the majority teenagers, will stay in a harmful and potentially dangerous environment, simply because of insufficient available spaces elsewhere.

### **The Dream of Today**

Tragically, a large percentage of children who are denied treatment for their problems will have them surface again later, sometimes drastically enough to require measures of psychiatric commitment or incarceration. Because of this the Southeastern Children's Home board of directors is pursuing another vision, to provide a residential treatment facility for teenagers. Its mission is to heal the emotional wounds caused by abuse, neglect and other tragic experiences, changing forever the lives of these children, their families, and their communities.

In October, 1986, fifty acres of property were purchased in Duncan, South Carolina on which to make this vision become reality. The property is a beautiful peach farm, with rolling hills, peach trees, horse pasture, a lake, and a view of the beautiful North Carolina mountains. Plans for the campus include five cottages for children, each housing eight teenagers and house parents. Each cottage will be situated on its own lot, to promote privacy and encourage the feeling of the individual family, while discouraging an institutional feeling. Indoor and outdoor recreational facilities will be constructed, along with permanent office space.

All components of the new campus, from staff, parental involvement, treatment, the physical facility, and recreational activities, are designed to help meet the needs of adolescents and increase their level of functioning. Residence in individual family environments will be most conducive to developing and internalizing new living skills which these young people will need in order to eventually return home or to live independently in society. Teenagers will live in a structured environment, and cottage parents will be a vital, functioning part of the treat-

ment team. The relationship of cottage parents to the child will be one of parents, teachers, counselors, role models, and friends.

### **Status of the Campus**

With the commitment and support of congregations and individual members of the churches of Christ in the Carolinas, and with a generous bequest in her will from the late Sarah M. Smith of Spartanburg, South Carolina, enough funds have been raised to construct the first cottage. At this writing, the house plans are at the architect for final revision. As soon as the Fire Marshal gives final approval, construction will begin.

In January of this year, a small house, located on property adjacent to the campus, was purchased to provide office space. It was renovated by volunteers and staff, and the Southeastern Children's Home offices are now located on the new campus.

Plans are to have the Sarah Smith Cottage in operation by the end of this year. This cottage will house teenage girls. Construction on the second cottage will begin immediately as funds become available, and it will provide a home for teenage boys. The three remaining cottages, along with recreational and office facilities, will be constructed over the next five years.

### **Who Makes Up Southeastern Children's Home?**

Since its conception, Southeastern Children's Home has been under the supervision of an independent board of directors, made up of Christian men and women from across North and South Carolina, involved in all walks of life. Each individual has unique talents and abilities which help to make the board a fully functioning, working unit. The board meets regularly to ensure efficient and effective operations, and to ensure that the highest professional and Christian guidelines are being followed.

The staff of Southeastern Children's Home works closely with the board to daily change the lives of the children and families it serves. Each staff member has been specially selected because of his or her unique

skills and talents. In addition to strong Christian ethics and recommendations from their local churches, staff members are trained professionals in the Social Welfare field, licensed by the applicable laws of the state, and active in their profession and community. Together, the board and staff of Southeastern Children's Home provide a complete cycle of planning, oversight, direction, and service.

Most important, however, to the operation of Southeastern Children's Home is its volunteers. Literally hundreds of people volunteer their time and skill every year to assist in this unique area of ministry. From the people who spend a few hours a month cutting the grass to the foster parents who commit 24 hours a day making a home for the children in their care, these are the people who make up Southeastern Children's Home, and the ones who guarantee its continued success and service. These Christians come from all around and share a common commitment to accept the challenge that Christian child care offers.

### Helping Celebrate Our 20th Year

Putting a new campus into operation is not an easy task. Responsibilities include raising funds from people, churches, and organizations having a special interest in this special population of teenagers. In addition, Christian foster parents in South Carolina are still needed who will open their homes to a homeless or needy child. More than ever, continued remembrance of Southeastern Children's Home in the prayers of faithful Christians will help change lives.

In celebration of its 20th year, October 30, 1988, has been set aside as Southeastern Children's Home Fifth Sunday. All churches in the Southeastern Children's Home service area are being asked to devote their morning worship to Southeastern Children's Home and its work. In addition, a special collection will be taken up for the construction and operation of the new campus.

For those congregations who participate in SECH Fifth Sunday, a specially trained speaker will be sent to speak at the morning worship. In this way, the same lesson will be taught throughout the Carolinas on this spe-

cial Sunday. Churches may choose to use someone from their own congregation to conduct this service, and the same materials will be provided for him which are being used in other churches. This will be an exciting day in the history of Southeastern Children's Home, but only one of many exciting days coming up this year, including the Sarah Smith Cottage ground-breaking ceremony this summer and dedication service in the fall.

Southeastern Children's Home was begun in response to a need. That need and many more still exist today. Christians all over the country are joining together to be in the forefront of solving the problems of individuals and families. Nationwide, more than 80 agencies are supported and operated by the churches of Christ, because committed people realize that the time is NOW, and we can't wait on someone else to do it.

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# Reexamining the Fundamentals, V

David Pharr, Rock Hill, SC

Is the name **Christian** a Scriptural term by which the followers of Jesus may be designated?

A book being circulated in some areas argues that we have been wrong in thinking that the name **Christian** originated with the Lord. It is asserted that this was a term invented by people outside the church and that it was not until some time later that it was accepted by the followers of Christ. The author explains that while he does not himself object to being called a **Christian**, it is a term that "has become a mental and emotional block to prevent our acceptance of others who follow Christ." In this he argues that if we would think only in terms such as "believers or disciples" we would thereby include those who are moving toward it, but who have not yet obeyed the gospel. In this his true purpose is shown. His objection is not so much to the name as to the plan of salvation. His argument about the name is only a wedge to remonstrate against the fundamentals of gospel obedience.

Objections to the name **Christian** are not new. Various denominational teachers have argued against it as they defended their own sectarian names. In early restoration discussions some, including Alexander Campbell, did not think **Christian** was the best designation to use. As brethren studied, however, they came to appreciate both the scripturalness and propriety of wearing this holy name.

In this series on reexamining the fundamentals we continue to emphasize that while we should always be open to new evidence and even ready to adjust our thinking, the fact is that the fundamental doctrines and practices that distinguish churches of Christ are found in the Scriptures and that they have stood and will stand under Biblical examination. Simply because someone asserts that **Christian** is not a suitable term does not make it so. It is a dangerous attitude that admires every new pronouncement that some disgruntled brother advances. A review of

the inspired evidence is the only basis by which we may determine what is right.

The name **Christian** is found in the following texts. "And the disciples were called **Christians** first in Antioch" (Acts 11:26). "Then Agrippa said unto Paul, Almost thou persuadest me to be a **Christian**" (Acts 26:28). "Yet if any man suffer as a **Christian**, let him not be ashamed; but let him glorify God on this behalf" (1 Pet. 4:16).

As we look at 1 Peter 4:16 we see that being a **Christian** may be the reason one is persecuted, but the apostle does not say that being called a **Christian** is a form of persecution. This is significant. The antithesis between verses 15 and 16 is in what one is, not what he is called. Peter cautions against the reproach of being a murderer, thief, etc. Then in contrast he speaks of the reproach of being a **Christian**. Connecting this with verse 14 we see that suffering for being a **Christian** is being "reproached for the name of Christ." A **Christian** wears the name of Christ.

Peter gives no hint whatsoever that the name **Christian** is an unacceptable term. The fact that this is in a context regarding persecution does not prove the name was used only in derision by persecutors. Instead the apostle says to glorify God in this name, or on this behalf.

It may be that in Acts 26:28, Agrippa spoke sarcastically when he said, "Almost thou persuadest me to be a **Christian**." But his sarcasm would not prove that the word **Christian** was always used sarcastically. Consider this simple illustration. Let us suppose that I am trying to persuade someone to imitate me in some matter. He responds sarcastically, "Almost you persuade me to be a Pharr." In this he uses the name **Pharr** in sarcasm, but that does not mean that the name **Pharr** does not have a proper and acceptable use.

Paul's response to Agrippa was not sarcastic when he said that his desire was for them to be as he was. Agrippa had referred to what Paul was — a **Christian**. Paul said he wanted Agrippa to be the same thing.



Acts 11:26 is where "Christian" is first introduced. This text is especially significant and there are certain questions that need to be considered. First, however, there is this observation. It is a name recorded by a sacred writer regarding a sacred people. As J.W. McGarvey wrote in his original commentary on Acts, "The fact that Luke here adopts it, and that both Paul and Peter afterward recognized it, gives it all the validity of inspired usage, and, therefore, all the weight of divine authority. That it is a New Testament name is undisputed, and this renders its divine authority indisputable."

The most frivolous objection to this is the argument that the name must not be suitable because it is found only three times in the Bible. By what rule of interpretation do we decide the validity of a thing by how many times it is found? To make such an argument makes it appear one hardly has an argument to make. Obviously if the Bible teaches a truth in just one verse, it is nonetheless true than if found in a thousand verses.

Regarding Acts 11:26 there are three questions that need to be considered:

(1) What is the meaning of *Christianous* (Christian)? A.T. Robertson (**Word Pictures in the New Testament**) says that it means followers of Christ. He shows that it is the same kind of word pattern as used in Matthew 22:16, where we find "Herodians" used to denote followers of Herod. Adolf Deissmann (**Light From the Ancient East**) cites a parallel between the word translated "Christian" and a word that can be translated "Caesarian," which means belonging to Caesar. Thus a Christian is one who belongs to Christ. This is to say he follows Christ. Thayer defines it as a "follower of Christ." There can be no doubt as to the propriety of the term as a designation for God's people.

The New Testament gives frequent emphasis to the fact that we belong to Christ. One significant reference is Mark 9:41, where Jesus speaks of serving "in my name, because you belong to Christ." Consider also the use of the possessive, "if ye be Christ's" (Gal. 3:29), "they that are Christ's" (Gal. 5:24; Cf., 1 Cor. 1:12; 3:23; 15:23; 2 Cor. 10:7). Those who are Christ's are Christians.

To say one is a Christian is to say he is Christ's. What more could we want than the fact that the name precisely describes what the disciples' of Christ are — people who belong to Christ, who follow Him? In the definition of the word itself there is ample evidence of its propriety.

(2) Who was it that first called them Christians? It is frequently asserted without proof that the name was invented by people outside the church, that it was used in derision, and that it lacks divine authority. This is not, however, stated or implied in the text.

It should be kept in mind that many who are quick to assign the origin of this name to unbelievers are themselves people who believe in little, if any, supernatural activity in the beginnings of Christianity. Modernists explain everything as being of worldly and circumstantial origin. Their assumptions, however, are without proof. This is simply one of those notions that has been repeated so often that it has come to be honored as fact. Those who respect the inspiration of the Bible will want to beware of the prejudices of unbelief and to seek truth from the Bible itself.

There is strong evidence that the Lord provided the name. The word rendered "were called" is used eight other times in the New Testament and in each case except one it obviously refers to action on God's part — "being warned of God," "revealed," etc. (Matt. 2:12; 2:22; Luke 2:26; Acts 10:22; Heb. 8:5; 11:7; 12:25). In Romans 7:3, the other passage, it seems probable to have the same idea. "She shall be called an adulteress." By whom? By the authority of the commandment of God. Since, therefore, in all other places where the word translated "were called" is used it refers to action on God's part, it is reasonable to assume the same implication in Acts 11:26. This means that they "were called Christians" by divine authority. While some may say that this is not conclusive, it is sufficient to show that there is at least some linguistic evidence that it was by the Lord's authority that they were called Christians. No such evidence exists to prove otherwise.

(3) Why was the name Christian not used before Acts 11? This was several years after the beginning of the church on Pentecost.

During those several years the name Christian was unknown. Luke makes sure we know that it was at this particular time and place that disciples were first called Christians. There is evidently some significance to this being the first time and place where the term is given.

Revelation of the plan of God was progressive. There was a gradual unfolding of the system. All was not made known at the first. This is especially evident in the matter of the Gentiles. Not until Acts 10, with Cornelius in Caesarea, was it fully revealed that Gentiles were welcome in the scheme of redemption. We do not doubt the validity of the bringing in of the Gentiles because it did not happen until several years after Pentecost. Neither should we doubt the validity of the name Christian simply because it was not given until several years after Pentecost.

One writer made a silly argument about this. He said we use examples of conversion found before Acts 11 to show people how to become a Christian; but that people converted before Acts 11 did not become Christians because the name was not used before then. This is a silly, useless protest. The fact is that everyone converted in Acts, from chapter 2 on, became Christians — followers of Christ. They were not called Christians before Acts 11:26, but that is still what they were.

The text does not say that disciples were called Christians **only** at Antioch. The wording actually implies a wide use of the term, a usage which would have been familiar to Luke's readers. Luke is explaining, therefore, when and where a term commonly applied to disciples was first received.

There may be yet another significance to the fact that this new name was first used at Antioch. In the preceding verses we learn that this was the first place where there was general evangelism among the Gentiles (19-21) and was, therefore, the first congregation where there was a notable Gentile membership. We also notice that Paul had come there to work with them and he was the one specifically appointed "to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15). The giving of the new name coincides with a new direction in the progress of the church.

We realize the uncertainty involved in trying to show a New Testament fulfillment of an Old Testament prophecy when the New Testament writers themselves did not specifically apply it. There are some things in the case before us, however, which strongly point to Acts 11:26 as the fulfillment of Isaiah 62:1-2.

Several connections between the two texts can be seen, but the most significant is how the "new name, which the mouth of the Lord shall name" is connected with the Gentiles seeing righteousness. It was at the time and place where Jewish brethren "spake unto the Grecians [Gentiles], preaching the Lord Jesus" (Acts 11:20) that a new name was given, the name Christian.

There is also the fact that no other name can be found which fits the requirements of the prophecy. Some have thought that the new name is Hephzipah, from Isaiah 62:4. This idea fails, however, for two reasons. First, if the new name was to be found in the immediate context, there would be at least four other names in the same chapter (v. 12). Second, Hephzipah was not a new name at all (2 Kings 20:21; 21:1). The mere fact that a name is mentioned by Isaiah does not mean it is the new name. One may search thoroughly, but he will find no "new name" that more readily fits the prophecy than the new name given first at Antioch.

In the beginning of this article we mentioned a writer who objected to the name Christian because it is used to exclude those who have not obeyed in baptism. This, however, is exactly where the New Testament draws the line. Christian means belonging to Christ. In Galatians 3:29 we find this expressed in the possessive form, "And if ye be Christ's. . . ." But who are Christ's? The apostle clearly defines it. Those who are Christ's are "all the children of God by faith . . ." who "have been baptized into Christ . . ." (Gal. 3:26-27). None are included as Christ's except those who are baptized into Christ, and only those who are Christ's are Christians.

As a closing point, it is profitable to consider James 2:7, where oppressive rich men are said to "blaspheme that worthy name by the which ye are called." What is the name indicated by James? What is the name by



which we are called (or "which was called upon you" ASV footnote)? It can be none other than the name of Christ. It is interesting to note that A.T. Robertson (**Word Pictures**), a notable scholar of the Greek language and himself a Baptist, made this comment on this verse: "What name is that?"

Almost certainly the name Christ as we see it in Acts 11: 26; 26:38; 1 Pet. 4:14, 16." In the passages he cites, the name is the name Christian.

"For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

## You Have to Give to Live

James A. Akers, West Columbia, SC

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" Luke 6:38. This is a beautiful verse in which Christ tells us that what we give to those who need it will be given back to us in a bountiful excess, but what exactly are we to give?

Every Sunday we are in the routine of giving money through a contribution. Many people (even some Christians) think that this is all that is to be given. So many times when we are asked to give, we automatically think about how much money they need. But to be a complete Christian, it is imperative that we give more than money.

The greatest gift of love that a man can give to another man is his own life, as it is written in John 15:13. God gave up a part of Himself, His Son, on the cruel cross, that we might have "eternal life through Jesus Christ our Lord" (Rom. 6:23). The giving of one's self is the most precious gift of all. People's lives have been changed by someone willing to volunteer himself in a profitable manner. Our theme as a Christian should be, "You have to give to live."

There are many ways in which Christians should be benevolent. In James 1:27, we are told that pure religion involves the visiting of the fatherless and widows in their affliction. Feeding the hungry and providing clothes for the needy and homeless in Matthew 25:34-36 is a work that an entire congregation can get involved in. Visiting the sick and helping them out with things they would not ask for is often a work done by only a handful of people. Assisting in a prison ministry is often hard for people to do,

but so many times brothers and sisters are lost because people are afraid to visit a prison. Calling someone and encouraging them for no reason at all will change someone's entire day. Often times we overlook the giving of our own selves to works like these and others.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). We must always be ready, willing, and able to do good. We are told in Matthew 5:42: "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." The only way others will know we care and love people is through our actions. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17). The idea that we have to give ourselves to live in Christ is instilled throughout the Scriptures.

There are so many little things that we can do to help others, but we just do not take the time to look for them. When we do find something that is worthy of being done, we must remember the words in 1 Corinthians 13:3: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity [love], it profiteth me nothing." It should be the goal of every Christian to be as benevolent as God was when He gave His Son to us. It is said that you cannot outgive God, but think of the glory that will be given to God by the soul that seeks to imitate the benevolence of God. The saying "It is better to give than to receive" is indeed a good theme to live by, and not just during holiday seasons. As Christians, we must always remember to give more than money. We have to give of ourselves; "we have to give to live."



# What Is Cruel?

**Paul E. Jarrett, Charlotte, NC**

This past year our family became the property of a toy poodle. (You do not own dogs, they own you!) Cinnamon ("Cin" for short) soon manifested one annoying character trait. Cinnamon made it quite plain that he did not like being left alone in the house. Unlike Star (the cockapoo who had preceded Cin), who used our absence to relax, Cin used the time we were gone to dismantle the house.

When it became obvious that Cinnamon had no intention of altering his behavior pattern, I finally invested money in a cage to place him in when we were gone. I had resisted this course of action, not just because of the cost of the cage, but because it seemed cruel to confine Cinnamon to such a small space. The point of this article has to do with a lesson I have learned from Cin's reaction to this confinement.

It soon became obvious that Cinnamon had no objections to being placed in the cage. In fact, when we start getting ready to leave, Cin will go stand in his cage waiting for us to shut the door. This behavior seemed strange until a friend of my wife told us of what an animal psychologist (I wonder if they let their clients on the couch?) had to say about a dog's view of being left alone in a large house.

It seems that when a dog is left alone, especially a small dog like a toy poodle, they are frightened by the responsibility. Thus, they begin to gather everything in the house into one spot. (That is why Cinnamon saw fit to rearrange all of my loose clothing and my son's stuffed animals.) The reason Cinnamon welcomed the cage was because it represents security in a smaller space and removes from him the weight of the responsibility of looking after the whole house.

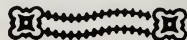
Now I have not written this just to acquaint you with what goes on in the head of a toy poodle. Rather, I want to make a point about what constitutes cruelty. In my original view of things, confining Cin to a cage seemed cruel. However, I now realize that

the real cruelty was leaving him alone in the house and then becoming upset with him when he responded to his own fears in a manner that I viewed as destructive.

This same lesson needs to be learned by those who view setting down rules of conduct as cruel. I have heard some criticize parents who set rules for their children as being cruel. I have heard many depict God as cruel because He chose to place restrictions on men's conduct. The question can be raised, "What is cruel?"

Is it not more cruel to give children more responsibility than they can handle, and become upset with them when they react to their fears in a manner we find unsettling? Is that not more cruel than to supply them with rules of conduct that provide them with both direction and security?

In the same way, would it not be more cruel, if God had simply created us and left us with no guidelines for how we ought to live? Rather than denying God's directives and wrecking havoc on the earth, men need to appreciate the purpose of God's commandments. We need to have the sense shown by my toy poodle and meekly take shelter under God's wing. The discerning heart recognizes that His commandments are not a cage, but a refuge!



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# BROTHERHOOD NEWS

**Dennis Conner, Yadkinville, NC**

## **South Carolina**

The sisters of the Union Church of Christ are planning to host a women's seminar on **Sept. 10**. Area congregations are being invited. For more information call (803) 427-4897. . . . The St. Andrews Road church in Columbia will host a Missions Workshop **Sept. 24**. For more information call the church office at (803) 772-0102. St. Andrews Road continues to offer their building for extension classes through the Alabama Christian School of Religion, enabling preachers and others to pursue a graduate degree. **Ken Joines** will be preaching in a gospel meeting there **Sept. 25-28**.

## **North Carolina**

Churches of Christ in Charlotte celebrated a 50th Jubilee July 10-15. In a combined worship service at the Providence Road Church of Christ on July 10 an attendance of 987 was recorded. . . . The Gastonia Church of Christ will host its fourth annual Ladies' Day on **Sept. 10**. The theme will be "Self-Esteem." **Sara Kemp** will be the keynote speaker and classes will be taught by **Becky Crisp** and **Carolyn Stubblefield**. **Doug Parsons** will be with the church in a gospel meeting **Nov. 6-9**. . . . The Warners Chapel Church of Christ in Clemmons will conduct its fourth annual Youth Night on **Aug. 19** at 7:30 p.m. Speakers will be **Tocomu Johnson**, **Kevin Forrest**, **Patrick Thompson**, and **Mark Simons**, all of whom are teenagers from area congregations. . . . The 1988 NC Evangelism Seminar at the Brooks Ave. Church of Christ in Raleigh will be held **Aug. 26-28**. . . . **Beth Elledge**, a member of the Wilkesboro Church of Christ, left for Yugoslavia on Aug. 6 to spend the next two years as a para-missionary. . . . The 1988 NC Lectures will be hosted this year by the Mebane St. Church of Christ in Burlington. The dates are **Sept. 15-16** and the theme will

focus on conversations with Jesus. . . . **Steve Short** of Statesville will be with the Yadkinville Church of Christ in a gospel meeting **Sept. 25-29**.

## **Around the Country and Elsewhere**

Dr. Milton Sewell, President of Mars Hill Bible School in Florence, Alabama, has announced the appointment of Jess M. Wilcoxson as Vice-President of Development at the school, effective last June 1. Wilcoxson retired this year from Freed-Hardeman College following 27 years of dedicated service. Sewell says, "Jess Wilcoxson will help us to round out an outstanding staff of people who believe in the value of Christian education. We are fortunate to have him." In addition, the elementary program of the school has been recognized for the U.S. Department of Education Award for Excellence in Education. . . . International Bible College in Florence, Alabama, will host its annual Evangelism Workshop **Sept. 22-24**. This year's theme is "World Evangelism: Finding God's Way." Three reasons were cited for this theme: (1) The world is lost without Christ; (2) Radical and militant evangelism philosophies have seized upon brotherhood inactivity and division to promote an extreme and exclusive methodology and superstructure that undermine basic Biblical foundations; and (3) The church has always suffered from diffused and defused evangelism, allowing otherwise good programs and worthy causes to replace the reason for its existence — to save the lost world. . . . An estimated 15,000-17,000 young people attended the second annual Soul Lift Youth Rally at Six Flags Over Texas in Arlington on Aug. 1. It was possibly the largest gathering of young people from the churches of Christ in history. The speaker was Reg Cox, assistant director of campus life at Abilene Christian University. . . . Because of the protests and skirmishes on the West Bank in Israel, the

Arab church meeting in Jerusalem has lost the building it has used for worship services for the past 20 years. . . . The first city-wide evangelistic campaign ever to be held in an East European nation took place in Warsaw, Poland, May 11-17. The six-day campaign included chorale concerts, literature distribution, and evening worship services. . . . Jess Willis reports that 6,405 were baptized dur-

ing a campaign in India earlier in the year. The campaign lasted from Jan. 20 to April 15. Of those baptized, 151 were denominational preachers. While in India Willis followed up on 9 new congregations established in a previous campaign in 1987. He found that few of the new converts had fallen away and most of the new churches were growing

## Inconsistent Scruples

### Howard Winters (deceased)

Man's sense of right and wrong (what his conscience will or will not allow) is often woefully distorted. It is amazing to observe how scrupulous one can be in some things and how abominable in others, and all the while never see the inconsistency in his actions.

Probably everyone has heard of the man whose whole stole a horse on Saturday night and rode him out of town. The next day, Sunday, he was found and arrested just outside the city limits. The officers who overtook him asked why he had not ridden further out so as not to be so easily apprehended. The thief replied, "What, and violate the sabbath!" He had no scruples about stealing a horse but his conscience would not permit him to secure his stolen property on Sunday (which he erroneously understood as the sabbath.)

This trait has also characterized some great and well-known figures in history. We are indebted to J. Richmond Morgan for the following: "We have travelled a long way from the mentality of John Newton, who wrote the lovely hymn, 'How Sweet the Name of Jesus Sounds,' and regarded himself as a Christian man even when he was captain of a slave ship. In one of his diaries he wrote, 'I never knew sweeter or more frequent hours of divine communion than on my last voyage to Guinea.' He was no hypocrite and in the strange providences of God, John Newton did much to destroy slavery. Under his mighty preaching Wilberforce was converted to Christianity. When that stern man read his Bible in his comfortable cabin, while beneath was a cargo of men whose

flesh was torn by manacles and whose hearts were breaking for their native wilds, it never occurred to him that he was unchristian. He knew that Christianity implied humility before God; truthfulness perhaps, maybe personal purity, but not that it implied love for man, even the black man." While we are not sure that man in general has come a long way from the mentality of John Newton, we are sure that this provides us with a good example of inconsistent scruples.

In our reading sometime ago we came across another example. Abbe De Brantome (Pierre De Bourdeille) tells of a Captain around the turn of the 16th century who never failed to say his morning prayers, whether in the saddle riding, in the chapel, in his house, or fighting with his army. Let Brantome tell the story:

"For as disorders were very frequent, he would say, while mumbling and muttering his paternosters [prayers] all the time, 'Go and fetch that fellow and hang him up to this tree.' 'Out with a file of harquebusiers [fire-arms] here before me this instant, for the execution of this man!' 'Burn me this village instantly!' 'Cut me to pieces at once all these villain peasants, who have dared to hold this church against the king!' All this without ever ceasing from his paternosters till he had finished them — thinking that he would have done very wrong to put them off to another time; so conscientious was he!"

The writers of the Bible did not fail to notice and record this trait in man. Saul (before he became Paul) could "live in all good conscience before God" (Acts 23:1) while "breathing out threatenings and slaughter against the disciples of the Lord" (Acts 9:1).



The chief priest and elders saw nothing wrong in giving Judas money (doubtless it was taken out of the treasury) to betray Christ, but when the money was returned, after the dastardly deed was done, they said that it was "the price of blood" and therefore unlawful to put it into the treasury — awful to take it out of the treasury to illegally purchase an innocent man's life but unlawful to put it back again after the dreadful deed was done (Matt. 27:3-8)! Those who crucified Jesus, the Son of God, committed

one of the foulest deeds in history, but while they had no compunction about cruelly crucifying an innocent man they would not leave his body on the cross over the sabbath day (John 19:31).

Man belongs to God, body, soul, and spirit, along with all that he possesses (Ps. 24:1; 50:10-12; Hag. 2:8; Ez. 18:4; 1 Cor. 10:27, 28). But very few have any scruples about taking that which belongs to God and using it for selfish reasons.

## A Good Name

### Mike Ragsdale, Kinston, NC

God has made us creatures of choice. And there are many good things we can choose on this earth as He has created man to have dominion over the things of the earth. As Genesis 1:27-28 so eloquently states, "So God created man in his own image: in the image of God he created him; male and female he created them. Then God blessed them, and God said to them, 'Be fruitful and multiply: fill the earth and subdue it: have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.' "

Thus when Solomon cited the desirability of a good name as being better than great riches, he was citing two basic goods, contrasting the superiority of a good name over earthly wealth. Both of these items are matters of choice for the individual. We can choose to have a good name. We can choose to accumulate great riches. Solomon also cautioned that while riches are a hedge, and money answereth all things, that earthly riches are not forever and must be gained by hard toil and honest endeavor. Indeed, Jesus cautioned us to be careful where we lay up our treasures. Yes, great riches are desired by many and attained by few, but they are only temporary. A good name should be desired by many, and can be acquired by all who choose to accept Jesus Christ as their Lord and Saviour. While a man's wealth is dispersed and scattered when he dies, and often times while he is still living, a good

name will carry on into eternity and the influence of a good name will linger long after a man's body returns to the dust of the ground from which he came.

We can choose from an unlimited number of other "good" things created by God for our use and pleasure and be very pleasing to Him. Yes, having a good name is a matter of choice. Indeed having access to and enjoying all of God's blessings are matters of choice. Once we choose that we want to have a good name, then we must do the things necessary to acquire it. What are the qualities needed to have a good name?

First, there is the quality of **honesty**.

Second, there is the quality of **dependability**.

Third, there is the quality of **willingness to work hard**.

Finally, there is the quality of **excellence**.

Job said in Job 27:2-6 after Bildad the Shuhite called Job a liar; man a maggot; and a son of man, a worm: "As God lives, who has taken away my justice, and the Almighty, who has made my soul bitter, as long as the breath of God is in my nostrils, my lips will not speak wickedness, nor my tongue utter deceit. Far be it from me that I should say you are right; till I die I will not put away my integrity from me. My righteousness will I hold fast, and will not let it go: my heart shall not reproach me as long as I live."

Do not bear false witness is one of the fundamental original principles of living

given to Moses by God. And as Solomon notes in Proverbs 12:22: "Lying lips are an abomination to the Lord, but those who deal truthfully are his delight."

Next is the matter of dependability. Those who have a good name are people who can be counted on and are noted for their reliability. As Proverbs 12:2 states, "A good man obtains favor from the Lord, but a man of wicked devices he will condemn." And in verse 27, "The slothful man does not roast what he took in hunting, but diligence is man's precious possession."

Being honest and dependable will still not earn one a good name unless he is willing to work hard. As Solomon reflects in Ecclesiastes 9:9-10, "Live joyfully with the wife whom you love all the days of your vain life which He has given you under the sun, all your days of vanity: for that is your portion

in life, and in the labor which you perform under the sun. Whatever your hand finds to do, do it with your might; for there is no work or device or knowledge or wisdom in the grave where you are going."

Finally there is the matter of excellence. Whatever your hand finds to do, work at it until you are the very best you can possibly be. Those who master excellence in any given field merit and receive a good name. Again from Proverbs 22:29: "Do you see a man who excels in his work? He will stand before kings; he will not stand before unknown men."

The finest name, the one by which every person should want to be known, is the name "Christian." Unless one sincerely is known by this name, all other reputation is vain.

"A good name is better than precious ointment" (Eccl. 7:1).

## Soldiers of Christ, Arise

### Bruce Green, Sumter, SC

In describing one of the early battles of the Civil War (the Battle of Bull Run), historian Bruce Catton pinpoints the difficulty encountered by the Northern army as they retreated:

"... the fault lies less with the soldiers than with the reckless Washington civilians who had supposed that the edge of a battlefield would be an ideal place for a picnic. For hundreds of Washingtonians had come to see the show that day. They came in carriages, wagons, buggies, and on horseback. They brought hampers of food and drink with them, and they were spread all over the slanting fields east of Bull Run, listening to the clangor of the guns, watching the smoke clouds billowing up in the July sky, and in general making a holiday out of it" (*The American Heritage Short History of the Civil War*, pp. 49-50).

Imagine, a group of people naive enough to believe they could have a picnic right in the middle of a war! Yet sometimes do not we confuse Christianity with a picnic rather

than recognize it as a war? Consider the following Scriptures:

"Abstain from fleshly lusts which WAGE WAR against your soul" (1 Pet. 2:11).

"Endure hardship with us like a GOOD SOLDIER of Christ Jesus" (2 Tim. 2:3).

"Put on the FULL ARMOR of God so that you can take your stand against the devil's schemes" (Eph. 6:11).

Now this is not to say that, just as in any other war, there are not moments when the fighting ceases and periods of peace are enjoyed. Remember that after tempting Jesus, Satan left until an opportune time (Lk. 4:13). It is to say that despite these respites we should never forget that we are in a war.

*He has sounded forth the trumpet that  
shall never sound retreat.*

*He is sifting out the hearts of men  
before His judgment seat.*

*O be swift my soul to answer Him, be  
jubilant my feet.*

*Our God is marching on!*

# “Conversations With Jesus”

## 1988 North Carolina Bible Lectures

### Thursday, September 15

- 9:00-9:15 a.m. Devotion — Dennis Conner
- 9:15-9:55 a.m. Jesus and Pilate — Charles Fettes
- 10:00-10:40 a.m. Jesus and the Syrophoenician Woman — Al Simmons
- 11:00-11:40 a.m. Jesus and the Blind Man — Bill Turner
- 11:40-1:00 p.m. LUNCH — provided by Mebane Street ladies
- 1:00-1:40 p.m. Jesus and the Woman From Samaria — Ron Edwards
- 1:40-2:20 p.m. Jesus and Simon the Pharisee — John Gaines
- 2:30-3:00 p.m. Tribute to Howard Winters — Johnny Melton
- 3:00-3:40 p.m. Immorality Among Preachers — WHY? — Jerry Senn
- 3:50-4:30 p.m. Open Forum — David Pharr
- 4:30-7:30 p.m. DINNER — your favorite restaurant
- 7:30-8:30 p.m. At the Feet of Jesus — David Pharr

### Friday, September 16

- 9:00-9:15 a.m. Devotion — Dennis Conner
- 9:15-9:55 a.m. Jesus and the Rich Young Ruler — Sammy Flannery
- 10:00-10:40 a.m. Jesus and the Gerasene Demoniac — Mike Mays
- 11:00-11:40 a.m. Jesus and Thomas — Al Bergeron
- 11:40-1:00 p.m. LUNCH — Provided by Mebane Street ladies
- 1:00-1:40 p.m. Medical Technology and Decisions — Dr. Robert Jones (Cardiovascular Surgeon, Duke University; elder Cole Mill Road Church of Christ, Durham)
- 1:40-2:20 p.m. Jesus and John the Baptist — Paul Watson
- 2:30-3:40 p.m. Lust and the Counseling Ministry — Dr. Dan Blazer (Professor of Psychiatry, Duke University; deacon Brooks Ave. Church of Christ, Raleigh)
- 3:50-4:30 p.m. Open Forum — David Pharr
- 4:30-7:30 p.m. DINNER — your favorite restaurant
- 7:30-8:30 p.m. Jesus and Peter — Al Bergeron

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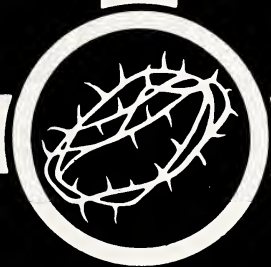
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# CAROLINA CHRISTIAN

VOL. 30, NO. 9, SEPTEMBER 1988



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C292

Third Annual  
**MYRTLE BEACH  
LECTURES**

*“OH, TO BE LIKE THEE!”*

October 9-12, 1988

CHURCH OF CHRIST  
Myrtle Beach, South Carolina



# editorial

None among us would deny the power of the gospel to save. No person knowledgeable in the Scriptures would argue against the divine wisdom to save the world by the preaching of the cross. All believers agree that it is the truth, and only the truth, that makes men free.

That is, we all agree in principle. But does our practice always match our principles?

There is no substitute for God's means and God's methods. The church grows only as souls are saved. One cannot be saved until he has been persuaded to see the error of his life and religion (or irreligion) and convinced to accept the truth. The key to church growth, the only way to achieve it, is to teach the truth. Getting people onto church rolls without their having been convinced of the truth does not build the church; it only dilutes it.

It can hardly be denied that in many ways the church today lacks a Biblical perspective of evangelism. (A brother told me of a visiting preacher who said the churches in this area are "fifteen years behind" in methods of evangelism. I did not hear the statement myself, nor its context, but I replied, "That sounds generous to me. I would say we are more like 2,000 years behind!")

While commendation is due every brother and sister who is reaching out with the gospel, the reality is that too few individuals and congregations are aggressively involved in soul winning.

In some cases growth itself may have become a hindrance. Even otherwise active congregations may reach a place where it is comfortable just to maintain the status quo. With this there may be a degree of respectability and prestige in the community that the church wants to maintain even at the risk of some compromise. Attractive programs and a good community standing may gain the attention of the public, but every person has to be specifically taught the truth before he can be saved.

Consider also that we have become a

more sophisticated people. Christian families are in the mainstream of American society. This creates a temptation and tendency to avoid controversy, especially over religious issues. Certainly there is no place for a quarrelsome spirit, but it is impossible to bring people to the truth without showing how it differs from the errors of the world. Yes, we know that the gospel is essentially positive, but it is positive only because it provides a saving alternative to the ugly and ruinous consequences of error and sin.

Ironically, though, while some of us have tended to avoid controversy with errors outside the church, others have so immersed themselves in brotherhood controversies that they have little time left for trying to convert the lost. One respected brother warns that we may become so involved in "defending the faith" that we have no time left for preaching the gospel. This is not to minimize the necessity of guarding against heresy. We should, however, ask ourselves whether debating, writing and reading on issues

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among us is all that is required by the great commission. We have encountered some who seemed to be well informed on brotherhood issues, but who were giving little attention to seeking the lost.

The point of these observations is that we need a sincere and continuing vigor to teach the true gospel everywhere and to everyone.

It was painful to hear when recently someone observed that we are on the tail of a dying movement. The problem is not with the principles of the restoration movement, because the concept of restored New Testament Christianity is as valid now as it ever was. But it hardly takes a prophet to see that

the restoration movement will cease to be visible unless there are men and women who have such strong convictions that they will teach "publicly and from house to house," seeking to be "pure from the blood of all men," not failing to declare "all the counsel of God" (Acts 20:20, 26, 27).

### Howard's Humor

In this issue you will find a humorous story written by Howard Winters several years ago. So far as we know it was never published. In reading this his friends will enjoy laughing with him once again.

### MANAGING EDITOR'S COLUMN

# Holy, Holy, Holy

## Johnny Melton, Statesville, NC

The words of Wilbur Rees are filled with biting sarcasm: "I would like to buy \$3 worth of God, please, not enough to explode my soul or disturb my sleep, but just enough to equal a cup of warm water or a snooze in the sunshine. I don't want enough of Him to make me love a black man or pick beets with a migrant. I want ecstasy, not transformation; I want the warmth of the womb, not a new birth. I want about a pound of the eternal in a paper sack. I would like to buy \$3 worth of God, please."

Unfortunately, these are the sentiments of many followers of Jesus. We want to be religious. We would not know what to do without some religious orientation in our lives. There are those critical times in our lives when even preachers are necessary. Someone observed that a preacher is needed three times in a person's life: when he is hatched, matched, and dispatched! Consequently, it is apparent that religion to many people is little more than a necessary evil.

Church growth studies in recent years demonstrate that church membership and church attendance have been steadily declining. Surveys among ex-church members have revealed that a major reason they stopped attending was that they found it boring. This

is why, in denominational churches, an emphasis on entertainment has been observed in recent years. But not only have denominational churches grown long on entertainment and short on Bible study and devotion, we (churches of Christ) have started to travel down the same road as well.

We are very much concerned with whether or not the service was enjoyed. A preacher may be criticized if he preaches on an uncomfortable subject. If he takes an unpopular, yet totally Biblical, stand on some moral issue, he may find his job in jeopardy. Far too often doctrinal purity is sacrificed in order to make our services more palatable to the worldly minded and to appease the complacent and indifferent among us.

We dare not relegate God Almighty to the bargain basement by attempting to sell "about a pound of the eternal in a paper sack." God is not for sale in \$3 chunks.

An Old Testament passage, Isaiah 6:1-8, challenges us with the demands of real religion. Uzziah the king was dead. His reign, which had started with great promise and had accomplished many wonderful reforms for God's people, had ended in ignominy. Because Uzziah had assumed the rights and privileges of a priest — in clear violation of

God's law — he had been stricken with leprosy. Second Chronicles 26:21 sadly declares, "And Uzziah the king was a leper unto the day of his death, and dwelt in [an infirmary] being a leper; for he was cut off from the house of the Lord."

Likely Isaiah made his way to the temple to find comfort and direction from God after the death of the king. Isaiah saw a vision and was called by God to be His prophet. It is in the details of Isaiah's vision that the demands of real religion are found.

"In the year that King Uzziah died I saw also the Lord sitting upon a throne . . ." (Isa. 6:1a). Uzziah had been king — but only temporarily and only partially. The great God of the Universe remains seated upon His throne. He is sovereign Lord.

" . . . Sitting upon a throne, high and lifted up, and his train [i.e., the train of His royal robe] filled the temple. Above it [i.e., above the throne] stood the seraphims [i.e., angels]: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly" (Isa. 6:1b, 2). These six-winged angels used two wings to cover their faces so that the brightness of the glory of God would not destroy them. They used two wings to cover their feet in His presence to demonstrate their humility and subjection.

Isaiah continued the description of his vision: "And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isa. 6:3). Holiness is the only quality of God that is ever raised to the third level. Never in Scripture is God said to be love, love, love; or, mercy, mercy, mercy; or, wrath, wrath, wrath; or, justice, justice, justice. This repetition is for the sake of emphasis. The Hebrews would repeat a word in order to show emphasis and each repetition makes the emphasis more powerful. So the exclamation of the seraphims "holy, holy, holy" is a profound commentary on the character of God.

I am interested in the immediate response to this proclamation. "And the posts of the door moved at the voice of him that cried, and the house was filled with smoke" (Isa. 6:4). The doorposts and thresholds had the good sense to be moved by the presence of God. The literal meaning of the text is that

they were shaken. They began to quake where they stood. I would to God that men and women today could be moved by the thought of coming into the Divine Presence — that they could be shaken to the very core of their beings. If we could come to worship with a greater sense of awe then the emphasis on entertainment cited earlier would not only be unnecessary but unwelcomed as well.

But the doorposts were not the only things quaking in the temple. "Then I said, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isa. 6:5). Now, Isaiah was not a bad person. As a matter of fact, morally speaking he stood head and shoulders above his peers. However, recognition of the holy character of God made him understand how inadequate he was to stand before God. It was Robert Burns who penned the couplet,

*Oh wad some power the giftie gie us  
To see oursels as others see us!*

The only thing better than the ability to see ourselves as others see us would be the ability to see ourselves as God sees us.

Isaiah pronounced woe upon himself as he contemplated his sinfulness next to God's holiness. There is nothing complacent here. He said, "I am undone." That is, I am falling apart. Now, that is not a confession easily made today. As most of us see it, the epitome of sophistication is described in these words: "He has it all together." That is what we want for ourselves. We do not want to admit that our lives are falling apart at the seams. But that is the reality of life without God.

The story of Isaiah's call is not designed to warn us, but to encourage us. When we see ourselves as God sees us, we should cry out as did Isaiah. And we can be encouraged by what happened next. "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken off the altar and he laid it upon my mouth, and said, Lo this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged" (Isa. 6:6, 7).

Once we recognize that sin is a problem we are ready for the remedy. Do you realize

that there are sick folks, with completely curable diseases, that the finest doctors in the world cannot heal? They are the folks who refuse to believe that they are sick. And by refusing to believe that they are sick, they refuse the doctor's advice and they refuse the medication that can cure their illnesses. In exactly the same way, there are sinners that God cannot save: those who refuse to admit that they need a Savior. However, when one recognizes his sinful condition, then pardon and cleansing are available — but they come from God. Isaiah did not purge his own sin; he did not cleanse his own lips. Neither can man today atone for his own sins. The old song asks, "What can wash away my sin?" And the answer is given emphatically, "Nothing but the blood of Jesus."

Finally we see the submission of Isaiah once he had been cleansed. "Also I heard the voice of the Lord, saying, Whom shall I

send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:8). No desire for \$3 worth of God here. Isaiah's commitment to God was heightened because he had come to know God for who He really is and because he realized and appreciated what a wonderful thing God had done for him. It is no wonder that he eagerly responded, "Here am I; send me."

When we understand the holiness of God and when we appreciate the redemption he has purchased for us with the blood of His own dear Son, then we will not have to be so concerned about keeping the saints entertained. We will not have to beg folks to attend worship. We will not struggle through every good work wondering where the workers are coming from. The saint who recognizes the holiness of God and appreciates his own salvation will eagerly step forward and declare, "Here am I; send me!"

## Christ Be Magnified

Robert Ball, Mocksville, NC

Philippians 1:20 says, "According to my earnest expectation and hope, that in nothing shall I be put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death." The word translated "magnified" in this verse is a form of the Greek verb **megaluno**, which means to "make large or long, magnify." This simple definition does not, however, give the complete meaning of **megaluno** in Philippians 1:20.

Paul is writing to the Philippians while imprisoned at Rome. He is in grave danger of losing his life. Nevertheless, we observe that Paul's first concern is for the cause of Christ. His desire is to maintain courage to continue to preach the gospel with all boldness regardless of his circumstances. His wish is for Christ to be magnified in his body whether by life, or by death. Vincent suggests that in this verse **megaluno** means "shall be glorified." Thus it is Paul's desire to glorify Christ with his entire being, whether by life, or by death. Paul wrote to

the Corinthians, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

Lightfoot suggests that "the first person might naturally be expected: but with sensitive reverence the Apostle shrinks from any mention of his own agency, lest he should seem to glorify himself."

One may observe that Christ shall be magnified and Paul will not have to change his preaching for this to happen. In fact, "though Paul shall refuse to modify his preaching and shall continue to proclaim the gospel with all boldness," Christ shall be magnified. Therefore, if one stops preaching the pure gospel of Jesus Christ, Christ is not magnified. But Christ is magnified when the pure, simple, saving, and life changing gospel about Him is proclaimed. When the people of God rebel and refuse to pattern their lives after the teachings of God's word, Christ is not magnified. Christ's rightful place in the life of every Christian is on the throne. Christians should live



Christ-centered lives and thus magnify Him in their lives.

There will always be opposition to Christ being magnified. "Christ's being magnified in spite of opposition will be nothing new. It has always been so." The devil is always hard at work opposing truth. Christ and His truth, however, overcome the adversary (1 Pet. 5:8; Rev. 12:9-11).

Christ shall be magnified whether Paul lives or dies. Bauer suggests that Paul is saying that "Christ will be glorified in my person (i.e., in me)." It is evident that "The whole life of Paul is a magnifying of Christ,

and his death as well. Herein he sees the meaning of life." Perhaps one can grasp the meaning of this from Paul's own words, "always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body" (2 Cor. 4:10).

Every Christian is encouraged to remember Paul's words to the church at Corinth "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own for ye were bought with a price: glorify God therefore in your body" (1 Cor. 6:19-20).

## Reexamining the Fundamentals, VI

David Pharr, Rock Hill, SC

No man has the authority to judge who can be saved and who will be lost. The Father has "committed all judgment unto the Son" (John 5:22). The judgment of the Son is not arbitrary, but absolute. It is not variable, but precise. It is not unknown, but declared. "The word that I have spoken, the same shall judge him in the last day" (John 12:48). We know from the doctrine of Christ what determines whether a person is saved or lost.

With the purpose of clearly explaining what is required to become a Christian, gospel preachers have often shown that there are "five steps" which must be taken in order to receive the salvation offered in Jesus Christ. These steps are: (1) to hear the gospel; (2) to believe; (3) to repent; (4) to confess faith in Christ; and (5) to be baptized. We do not hesitate to affirm that each of these steps is essential and that they must be followed in this order.

The simplicity and exactness of this plan is offensive to some. There are even some among us who yearn for a more liberal stance and who think the gospel requirements should be presented with less precision. Those who preach the plan of salvation with book-chapter-verse proofs are sometimes ridiculed as "five-steppers."

Our purpose is to show that the fundamentals that distinguish restored New Tes-

tament Christianity are Scripturally based and essential. Nothing is more fundamental than the obedience involved in the conversion process. Those who are enamored with the sophistication of modern theology and philosophy may scoff, but the Bible shows plainly that there are five steps of response to receive God's offer of redemption.

The issue is not words and phrases, no how best to illustrate principles. The "five steps" terminology is simply a way to convey the fact that there are certain things which are essential and which must proceed one from another. No step can be omitted and each step must be taken in the logical and Scriptural order. If one can find a better way to express the same thing let him use it, but it is impossible to adequately teach man's responsibility in salvation without showing that it must begin with hearing the gospel, which should produce faith, which will lead to repentance. This in turn will be manifested in confession and baptism. A easily understood illustration of this is to see hearing as the base step, faith placed on top of it, and so forth.

Both Scripture and common sense show that hearing must proceed faith. Paul leads us through the logic of this in Romans 10: "How shall they believe in him of whom they have not heard? . . . So then faith comes by hearing, and hearing by the word of

God" (vss. 13-17). Factors that relate to this are: the power of the gospel (Rom. 1:16); how those who refuse to hear cannot be converted (Matt. 13:15); the necessity of knowing truth (John 8:32); that we are begotten by the gospel (1 Cor. 4:15; Jas. 1:18; 1 Pet. 1:23-25); the priority of preaching (1 Cor. 1:18-21); and the method of the great commission (Luke 24:47; etc.). In Acts 15:7 Peter described how "that the Gentiles by my mouth should hear the word of the gospel, and believe."

It would seem unnecessary that such an obvious thing would need proving. It should be remembered, though, that many denominational creeds are rooted in the Calvinistic notion that faith is produced in the human heart by a miraculous direct operation of the Holy Spirit. There is also a vaguely defined conception that somehow a person might believe and obey the gospel without actually knowing the truth about salvation. The essentiality of the teaching/hearing/learning/understanding element must not be minimized. The Ethiopian had to understand before he could believe and be baptized (Acts 8:26ff).

While the necessity of believing would seem to be recognized by all in Christendom, the fact is that denominational doctrines often have it out of place. As noted above some would place it even before hearing as they argue for a work of the Spirit separate from the word. Paedobaptists (infant baptism) place believing after baptism and before hearing, repenting and confessing. Those who teach the false doctrine of faith only will usually try to put repentance before believing. This is their way of reconciling the necessity of repentance with their view that believing is the final step in conversion. (If they admitted that repentance is something one must do after he believes, they would have to admit that conversion is not at a point of faith only.) Some attention, therefore, is needed on the question of which comes first, faith or repentance?

Since repentance follows "godly sorrow" (2 Cor. 7:10) the issue is settled. There is no possible way for one to feel godly sorrow without first believing in God and without first believing enough of the gospel message to have a conscience that would feel such sor-

row. In Acts 2, Christ was preached with the admonition that the hearers should "know assuredly, that God hath made that same Jesus . . . both Lord and Christ" (vs. 36). Their response to this indicated that they were indeed convinced. They asked, "What shall we do?" This question was prompted by believing conviction. Speaking to them as believers, Peter then told them to "repent, and be baptized. . ." (vs. 38). The command to repent followed the command to believe ("know assuredly").

It might be asked, though, why there are some texts that speak of repentance first. For example, Jesus preached, "Repent ye, and believe the gospel" (Mark 1:15). The context shows this to have been spoken to people who already professed faith in and service to God, but who were not living consistently with that profession. Genuine repentance would bring them back to what was supposed to be their religion and with such revival they would then be disposed to accept the further revelation of the gospel message.

Acts 20:21 speaks of "repentance toward God, and faith toward our Lord Jesus Christ." J.W. McGarvey in his original commentary on Acts wrote about this passage, "The order in which the terms repentance and faith occur . . . has been urged as proof that repentance comes before faith. . . . But this is a most fallacious source of reasoning." He then cites 2 Thessalonians 2:13 and Romans 10:9 to show the folly of considering word order alone. (Brother McGarvey's entire discussion of this issue is helpful, as is the entire commentary. Every preacher and serious student should seek to own a copy of it. G.K. Wallace once told some of us who were his students at Freed-Hardeman College that next to the Bible it was one of the most important books we would ever own.)

This underscores the value of the steps illustration. Repentance and faith are not two separate and independent actions. Instead one is built on the other. Each is an integral part of the other. A genuine vibrant faith will be the cause for repentance, and repentance is genuine only when it is a work of faith.

Romans 10:9-10 is sufficient proof of both the necessity and place of the good confession. One can confess only what he believes and there is no meaningful confession with-

out a penitent heart. The example of the Ethiopian in Acts 8:36-37 provides a practical guide as to the place of the confession as relates to baptism. While some may be concerned with the question of the textual authenticity of verse 37 (it is not in the ASV and some other versions), none should doubt the propriety of what is described.

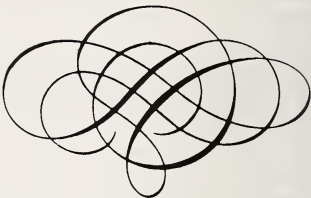
Except for the absurd fact that those who practice infant baptism evidently think that baptism precedes faith, most people can see that baptism would have to follow the other four steps. The only legitimate candidates for baptism are those who have been taught (Matt. 28:19), who believe (Mark 16:16), who have repented (Acts 2:38) and who have confessed Christ (Acts 8:37; Rom. 10:9-10).

The problem many people have about baptism is that they fail to see that it is even one of the steps. Most denominations either ignore the place of baptism or deny it altogether. A few in the church seem embarrassed to have to teach what is Scripturally obvious — that baptism is essential for salvation. These have resorted to vague and complicated treatments of the subject, apparently trying to seem theologically sophisticated to the outside religious world while at the same time pretending loyalty to New Testament teaching.

We will give more attention to the necessity and meaning of baptism in a later article, but here we want to especially emphasize its place as one of the steps in the plan of salvation. Here again the stairsteps imagery is especially suitable. Baptism is placed on top of the other items. One of the difficulties many have with baptism is that they think of it as an independent action. They see it as a mere physical act, not as obedience which is altogether incorporated with the other four steps. Baptism is part of the truth that must be heard. It is an act of faith, a product of repentance, and predicated upon the good confession.

John's assurance in 1 John 2:3 is significant to this review. "Hereby we do know that we know him, if we keep his commandments." When people are shown from the New Testament that there are five steps they must take in order to be saved they can have complete assurance that they are saved when they have completed them. Hereby "The

Spirit itself bears witness with our spirit, that we are the children of God" (Rom. 8:16). We do not help lost men and women by making the gospel requirements vague and uncertain. Just as New Testament preachers did, we should tell people exactly what is expected of them. There may be various ways to communicate it, but the five steps to conversion will always be a part of the plan.



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# Where Is the Contradiction?

**Paul Jarrett, Charlotte, NC**

Proponents of abortion often accuse those who are pro-life of being involved in a contradiction because many pro-life advocates also favor capital punishment. As one who is both opposed to abortion and in favor of capital punishment, I would like to respond to those who see these two positions as contradictory.

I am firmly convinced that both my opposition to abortion and my support of capital punishment are consistent with my claim to be pro-life. I oppose abortion because it represents an attack on innocent human life. I support capital punishment because it provides a means of dealing with those who attack and destroy innocent human life. Therefore, my stand on abortion and on capital punishment is rooted in my respect for human life.

If someone is guilty of a contradiction, it is those who favor abortion, and oppose capital punishment. On the one hand those who support abortion exhibit disdain for human life, while on the other hand in opposing capital punishment they feign concern for

human life.

While the argument used by those who favor abortion and oppose capital punishment is contradictory, the two positions are not. Those who are pro-abortion and anti-capital punishment are consistent in their lack of real respect for human life. On the one hand they see nothing wrong with destroying innocent life in the womb and on the other hand they are sympathetic towards those who have destroyed human life.

In summary, the positions held by those who oppose abortion and support capital punishment and by those who favor abortion and oppose capital punishment are both consistent. The former is consistent with respect for human life and the latter is consistent in its disdain for human life. The only contradiction is when those who favor abortion say they oppose capital punishment because of respect for life. If they truly respected life, they would cease condoning the taking of innocent lives by means of abortion and seek to punish those who have taken innocent lives by means of criminal hands.

## Everyone Has a Price

**David Thompson, Aiken, SC**

Everyone has their price! That dubious ideal glistens brightly in our culture today. Ivan Boesky, the wizard of Wall Street, proclaimed from a packed courtroom, "Greed works." The State's verdict, "Guilty of insider trading." It is a fact that most have a price for which they are willing to sell their souls. For many, like Mr. Boesky, money may be the paramount objective. For others, less tangible but equally ignoble values such as power, prestige, prominence, recognition or credentials serve as the index of motives.

The paths these people stampede to realize their unscrupulous ambitions are numerous: lies, deception, underhanded tactics, power broking, stonewalling, product mis-

representation, character assassination (the moral equivalent of murder), labeling, mudslinging, backbiting, cover-ups and intimidation, just to name a few.

There is a ray of hope, however. Many good people still exhibit an insatiable appetite for the sublime such as truth, integrity, honesty, fidelity, justice, equity, decency, compassion, and sympathy. These stand in contradistinction to our society's sordid value system.

These antithetical standards are on a collision course today. How can Christians survive the challenge of unprincipled men? Three prominent Bible examples stand out as paradigms of virtue. They challenge us today to steady pursuit of divine principles.

1. Moses was the champion of justice and

human rights (Heb. 12:24-26). He refused the invitation to indulge in sensual pleasures and the abuses of power while his people suffered ill treatment at the hands of oppressive and malevolent taskmasters. He was convinced that Egypt's right of sovereignty did not supersede Israel's right to exist. Thus, by doing right he helped preserve the messianic seed line.

2. Daniel was the hero of integrity (Dan. 6). Because of his managerial deftness, his passion for honesty in government and his incorruptible character, Daniel was promoted to the second highest office in the world.

3. Micaiah was the patron of truth (1 Kings 22). While 400 false prophets "conveniently" predicted victory over the Syrians for Ahab and Jehosaphat, Micaiah refused to be stared down and intimidated. He

contradicted the false prophets' claim and was imprisoned for his courage. Micaiah told the two kings exactly what they needed to hear rather than telling them what they preferred to hear.

These are the kind of people we need today. Individuals who will not sell their souls for a job promotion. People who refuse to compromise their convictions for popularity, nor yield to peer pressure.

Each of these men shared a common denominator: No price was high enough to buy their influence, their moral fortitude, their integrity. The lesson for us is obvious. What we need today is not a greater number of Christians to offset the decadent effects of a fallen society. We simply need those who profess faith in Christ to enthusiastically reaffirm their convictions in the face of opposition.

## The Heart of the Matter

### Erwin Gunnells, Rock Hill, SC

After the disobedience of Saul, God instructed Samuel in 1 Samuel 16 that it was time for a new king in Israel, and the house of Jesse was where Samuel would find the successor of Saul. Samuel did precisely as most of us would when he saw Eliab, Jesse's firstborn, and was sure that he was the chosen one. The Lord, however, had not chosen Eliab. In fact, God did not approve of any of the sons that most men would have chosen, and he gave the reason for this ap-

parent discrepancy in verse 7 of 1 Samuel 16. He made it clear to Samuel that God was not concerned with the countenance of man, "but the Lord looketh on the heart." And so it was that the youngest son of Jesse, David, was to be the newly anointed king of Israel.

In this brief excerpt of Scripture the Lord made it plain that we should be concerned with the heart for this is where God put his emphasis. Since the heart of man is so vital, then we should know what kind of heart pleases God, and we should know what attributes should be within us.

Certainly Jesus Christ had a heart that was approved of by his Father, and since he came to this earth to provide us with an example of righteous living (1 Pet. 2:21), then we should examine closely his life to ascertain the essential traits of a heart that is acceptable to God.

(1) **Jesus had a heart of love and compassion for others.** He manifested this trait on many occasions during his life. He showed compassion on the multitudes who were scattered and needed a shepherd (Matt.

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9:36), and he was moved when he saw others mourning over the death of a loved one (John 11:33-35), and he wept for those who would not believe on him (Luke 19:41). Jesus showed his greatest love for man when he died in our stead (John 15:13; Rom. 5:6-8).

We desperately need to have this kind of heart in us. We need to "rejoice with them that do rejoice, and weep with them that weep" (Rom. 12:15), and we should be "tenderhearted" (Eph. 4:32). Surely we will be nearer to God when we love others like Christ did and "lay our lives down for the brethren" (1 John 3:16).

(2) **Jesus had a heart of humility.** When Jesus was seen with publicans and sinners, many of the Pharisees were appalled, and they questioned his disciples concerning this behavior (Matt. 9:10-13). The answer is clear regarding this because Christ had a humble heart. He came to this earth to serve (Matt. 20:28), to wash feet (John 13:1-17), to heal the sin oppressed (Matt. 9:12-13), and to give his life for fallen man (John 10:17-18). In the simple fact of his leaving heaven and his Father Jesus showed his great humility (Phil. 2:5-8).

When we look at the great example of Jesus, we will of necessity humble ourselves. Let us envision Jesus as he said in Matthew 11:28-30, "Come unto me . . . for I am meek and lowly in heart," and let us remember how that our Lord "resisteth the proud," but "exalteth the humble" (James 4:6).

(3) **Jesus had a heart of submission.** Jesus came to the earth to do the work that his Father gave him to do, and he accomplished his mission (John 17:4). He was willing to leave heaven and come to earth because he knew that this was his Father's will. He showed his submissiveness to God in the trials he suffered in the wilderness with Satan (Matt. 4:1-11) and in his fervent prayer

in the garden of Gethsemane just hours before his death (Matt. 26:39). He showed his ultimate submission when he was taken and crucified (Phil. 2:8). Jesus was concerned with doing the Father's will.

We are encouraged to give ourselves to God like the Macedonians did in 2 Corinthians 8:5 when they gave to the needy Judean brethren. Paul admonished Timothy to meditate on the things of God and to "give thyself wholly to them" (1 Tim. 4:15). The words of the wise man, Solomon, speak loudly as he surveyed his life and said, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Eccl. 12:13). Truly we must seek first the kingdom of God and his righteousness (Matt. 6:33).

Much more could be said concerning the heart of Jesus, but the message is clear. The heart must be right with God. We must "sanctify the Lord God in our hearts" (1 Pet. 3:15) and love him with all of our heart (Matt. 22:37).

How does our heart compare with that of our Lord? If there are improvements to be made, we can rejoice that our God has the ability and power to create in us a clean heart (Psa. 51:10). In the words of the Hebrew writer, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Hebrews 10:22).

*Is thy heart right with God  
Washed in the crimson flood  
Cleansed and made holy  
Humble and lowly  
Right in the sight of God?*

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# A Tribute to Bible Teaching

**Robert Curry, Duncan, SC**

Bible teaching is a marvellous part of Christian service. Peter addressed the thousands gathered in Jerusalem for Pentecost (Acts 2), proclaiming that they had taken the Lord and Christ and had crucified him (vs. 36). Upon hearing this the multitude was "pricked in their heart" and asked, "Men and brethren, what shall we do?" Peter responded: "Repent, and be baptized every one of you in the name of Jesus Christ for remission of sins, and ye shall receive the gift of the Holy Ghost" (vs. 38).

This was teaching at its very best. Time and space do not allow us to tell of Peter with Cornelius (Acts 10), Paul on Mars Hill (Acts 17), or the many other examples from the pages of the New Testament. Their zeal to proclaim the truth was very strong and no obstacle would stand in their way. Peter and John, when commanded by the Jewish council to not teach in Christ's name, said: "For we cannot but speak the things we have seen and heard" (Acts 4:20).

What was it that compelled these men to teach the gospel? One reason is that without such teaching the world would not have known Bible truth. Philip confronted the Ethiopian eunuch in the desert of Gaza, asking: "... Understandest thou what thou redest?" (Acts 8:30). The eunuch responded: "How can I, except some man should guide me?" (vs. 31). This question is asked by many today. Our young people are needing answers to their questions on the pressures they face. We ask them what they will do when pressed with the temptations of the world and they say they cannot know unless someone will teach them what is right. Solomon wrote: "Train up a child in the way he should go, and when he is old he will not depart from it" (Pro. 22:6). Our friends, neighbors and fellow Christians are asking this question, wanting to be guided in the truth. As with the eunuch, they cannot know unless someone will teach them. Bible teaching is important because without it a sin-sick and dying world cannot know of Christ and him crucified.

A second reason that Bible teaching is so important is that it is God's word. We, as Christians, can rejoice in knowing that the Bible, unlike anything born of man, is here to stay. In Hebrews 13:8 we read: "Jesus Christ the same yesterday, and today, and forever." Since Jesus Christ is the Word (John 1:1, 14) and is now and forever, his word is forever. That cannot be said for the things of the world. While the word of God remains the same, man continues to change

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his mind. Ideas of medicine, science and industry soon become out-dated and old fashioned. What are marvels of modern technology today will be relics of antiquity tomorrow. The Bible, however, remains the same, a steady source of spiritual truths, guiding the reader to eternal wisdom.

Therefore, the Bible is a book of all ages, for truth, pure truth, does not change. It is an ancient book for modern guidance, offering a consistently fresh, time-tested plan for redemption from sin. This eternal plan causes the schemes of men to pale by comparison. David writes: "O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this" (Psa. 92:5, 6).

The Bible's message was proclaimed to the first century churches, was debated in the halls of the Reformation, and preached in the villages and arbors in the effort to restore New Testament Christianity. How can it be that over the centuries the Bible has remained the focus of Christian study and teaching?

It has withstood the tests of time because the message of Christ never dies! The Bible tells us that "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). Bible teaching is vital because it is the source of all spiritual nourishment.

Therefore Bible teaching is a marvellous part of Christian service. It causes the amazed expression of a child as he learns the great stories of God's word. It is the application of familiar information in new ways. It is the joy of passing on vital knowledge to those who are eager to learn and expand their horizons. It offers the thrill of exchanging thoughts, ideas and views. Grandest of all is that it is by teaching from the Bible that students and teachers have the opportunity to grow stronger in the glorious word of God.

## His Everlasting Arms

Jeff Lovitt, Wagoner, OK

I have grown used to hearing bad news. The broadcast news has made the shocking more sightly and the shameful seem more chic. But this story really touches me.

The story was reported Friday night, July 8th. It happened in Brownsville, Texas. A department store collapsed during a rain storm Thursday, and three stories of twisted steel and concrete crashed down upon dozens of shoppers. As I write this, rescue teams are still digging through the rubble for signs of life. On Friday, the digging paid off in at least one more case.

Hearing a struggling, muffled voice, rescuers began working to uncover a two-year-old child — still alive through this great tragedy. You see, he was protected from harm. **He was cradled in his dead parents' arms.**

Rushing to my mind comes the thought of that powerful, self-sacrificing love our

Heavenly Father has shown when He wrapped His everlasting arms around us and in the person of Jesus laid down His own life that we may live. "I am the good shepherd," Jesus said. "The good shepherd lays down his life for the sheep" (John 10:11). Thank God that through the fierce gale of the storms of life — when all collapses except our faith — when the rubble and ruin is cleared, His arms have kept us safe. Though buried in the rubble of sin, we are raised up to live in newness of life before Him.

*"The eternal God is a dwelling place,  
And underneath are the everlasting  
arms."*







# BROTHERHOOD NEWS

**Dennis Conner, Yadkinville, NC**

## **Around North Carolina . . .**

Christians in Action, Inc., a non-profit organization formed over a year ago to seek out ways to meet the special needs of elderly Christians, has announced plans for its first project. CIA plans the development of a Family Care Home for elderly and disabled individuals. The facility will be located in Raleigh and is scheduled for opening in the fall of this year. The facility will provide for six occupants with the aid of a full-time director. If you would like to know more about CIA and its work, or would like to help financially, please contact: Emol Fails, 851-4632; Jim Ogburn, 787-3380; Mac Safley, 851-8528, or Ed Woodhouse, 782-2878 . . . The MEADOWBROOK ROAD CHURCH OF CHRIST in Asheboro recently enjoyed a record Sunday morning attendance of 129. They were also blessed with four baptisms during the month of July. . . . The BROOKS AVENUE CHURCH OF CHRIST in Raleigh will be hosting the North Carolina Singles Retreat **Sept. 30-Oct. 2**. The retreat will be held at the Penn 4-H Center in Reidsville. MARK CLAYPOOL will be the speaker and the theme will be "A Mountain Top Experi-

ence". . . . STEVE SHORT of the Broad Street church in Statesville will be preaching in a gospel meeting at the YADKINVILLE CHURCH OF CHRIST **Sept. 25-29**. . . . J NOEL MEREDITH will be the guest evangelist in a gospel meeting at the WARNERS CHAPEL CHURCH OF CHRIST in Clemmons **Oct. 9-13**. . . . The CHEROKEE CHURCH OF CHRIST enjoyed a record attendance of 81 last June 26. SIDNEY WHITE, of Tupelo, Mississippi, will be preaching in a gospel meeting at Cherokee **Oct. 21-23**. . . . ERNIE STEWART, one of the pioneers of mission work in Israel and presently a missionary of the Brooks Avenue church in Raleigh, conducted a seminar in Cairo, Egypt, for 40 Bible students June 10-21. The seminar may become an annual event.

## **. . . and South Carolina**

CLARENCE CAMPBELL has resigned his work as the evangelist for the KINGSBURY ROAD CHURCH OF CHRIST in Sumter and has relocated in Orange, Virginia. . . . The MYRTLE BEACH CHURCH OF CHRIST will conduct its annual lectureship **Oct. 16-19**. The theme will be "Oh To Be Like Thee."

Howard Winters completed this book not long before his death. He said that it was the one book of his that he would want people to read if they could read only one. Excellent for class use. Should be in every library.

## ***Up to Bethany — Another Look at the Restoration Plea***

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# Book Reviews

**Michael R. Mobley, Mooresville, NC**

**Sex Education: A Minister Writes to His Children About the Things They Don't Teach in School**, Paul E. Jarrett; 24 pages, paper.

Paul Jarrett is the minister for the Archdale church of Christ in Charlotte, NC. As he explains in the preface, this book is the result of articles he wrote recently to his children in a paper entitled **A Christian Review** for which he served as editor. As the subtitle suggests, this book deals with the very real and very serious issue of teaching children about their sexuality. He explains both his favor and apprehension concerning sex education in the public schools and gives very sound arguments for them. It is his apprehension that prompted the articles that have come together in this much needed booklet. He believes that sex education is necessary but that the usual approach is wrong: "If I could make one constructive change in sex education in the schools, it would be to do away with sex education and the fanfare that attends it and place sex in the context of those classes where it should be discussed in a more natural way."

He deals with pornography, masturbation, abortion, "friendly strangers," homosexuality, pre-marital sex, birth control, and dating tips. However, he begins the booklet with three concepts that the reader will find both uplifting and peaceful: sex is something you are, sex is good, and sex is an appetite. He then concludes with a lesson entitled "Follow Your Heart" based on Ecclesiastes 11:9-10. It is an excellent, hopeful, and positive way to end this booklet concerning a most emotional issue. It emphasizes that it is God's intention for us to fully enjoy the way he has made us, male and female.

The author's use of Scripture is rich, intelligent, and sound. The booklet deals with the subject frankly, intelligently, and with a definite understanding of the issue. Perhaps no book could be more timely than this one. We have every confidence and enthusiasm

in recommending this book for every church library and especially every home!

**Does God Delight in Me?** Betty Jean Nowlin Edwards; Quality Publications, P.O. Box 1060, Abilene, TX 79604; 89 pages, paper, \$4.95.

A mother, grandmother, and deacon's wife, Mrs. Edwards has had much experience to bring to the children's and ladies' Bible classes that she has taught over the years. This shows where a woman's responsibilities and priorities should be as a Christian. With ease, she shows from life and the Scriptures how an individual can focus in on the important areas of life. In the foreword, Basil Overton, editor of the **World Evangelist** for which Mrs. Edwards writes a regular article for young women, writes that "one who shrinks from his responsibilities thereby loads himself with burdens heavier to bear than his responsibilities." Mrs. Edwards studies how to avoid this heavier burden and thereby enjoy life as a Christian.

We recommend this study for all ladies' classes, but especially the young women's classes.

**From Burden to Joy**, Dr. Bill Boverie; Quality Publications, P.O. Box 1060, Abilene, TX 79604; 135 pages, paper, \$5.50.

Dr. Boverie is an elder for the church in Albuquerque, New Mexico, where he works as an electrical engineer. This excellent study guide to the book of Romans is the product of several years of teaching the book of Romans to the adult Bible class. The theme that he draws from this letter is how to make Christianity a joy instead of a burden.

The author wants us to understand that Christian living is not a chore but a blessing not a miserable life but the best life possible. He uses what the apostle Paul has written about the gospel — its salvation and its ethical life — to teach this message.

# Advice to Young Preachers

Eddie Helms, Allons, TN

In secular occupations younger men and women receive wisdom from those who have experience, having worked diligently in a particular field for perhaps many years. Many are they who have prospered in their prospective fields because of good counsel and advice from their seasoned advisors. So too can young preachers prosper from the wise counsel and advice of seasoned gospel preachers. "Where no wise guidance is, the people fall-eth; But in the multitude of counselors there is safety" (Prov. 11:14 ASV).

The young gospel preacher will seek advice from godly gospel preachers he knows. It is certainly a valuable asset to have access to a "sounding board" with whom one can bounce ideas back and forth. Insights and ideas on how to deal with problems can be discussed. Tried and tested methods in handling these problems can be shared, as well as sermon ideas and illustrations.

Not only will the young gospel preacher find good advice and counsel from his seasoned contemporaries, but he would do well to read and study the lives and works of the great gospel preachers of the past. Young preachers, read the biographies of the restoration movement giants and learn of their strengths as well as weaknesses. Read the great debates to learn how men struggled with themselves, studying themselves out of denominational error, and to see truth's arguments so valiantly stand out against error. Read the great sermon books of the godly men of the past to see the "book, chapter and verse" sermons that made the church grow. Read the books on church history to acquaint yourself with the strengths and weaknesses of days gone by.

Where else would one find better advice to the young preacher than in Paul's letters to Timothy and Titus? The apostle gives all preachers, young and old, the most important advice of all, "... preach the word" (2 Tim. 4:2). The advice of men can be accepted or rejected, but the word of God must be received, not as the advice of men, but

as the truth (1 Thess. 2:13). Following are a few points of inspired advice that Paul gave the young preacher Timothy.

The young preacher must forever remember to exalt God and not self (1 Tim. 4:10). His hope, his goal and his trust must be set on God. The young preacher must ever hide behind the cross as he lifts Christ up before men (John 12:32). He must exalt the message and not the messenger!

The young preacher must remember to expound the Scriptures (1 Tim. 4:11; 2 Tim. 4:2). A good minister nourishes himself by partaking of the words of faith and has enough "meat" to give unto others (1 Tim. 4:6).

He must at all times exemplify Christ (1 Tim. 4:12). A young preacher must never find himself in the position where people cannot listen to what he says for seeing what he is.

Paul urges Timothy to encourage the people (1 Tim. 4:13). To exhort is to encourage others to engage in proper Christian living and doctrine as well as to warn them against doctrinal error and immorality.

In this occupation of serving others, it is sometimes easy to forget self. Therefore, Paul reminds Timothy to examine self (1 Tim. 4:14, 16; 2 Tim. 1:6; 3:14). Many a good preacher has lost his reputation, lost his job, lost his family and even lost his own soul because of a failure on his part to spend ample time with his family and in meditation and prayer.

Young preacher, remember God has not left you unaided in this great task. God has provided for you the fellowship and edification of others, the word to instruct you, a perfect example to follow (1 Pet. 1:21) and a Heavenly Father who hears and answers prayer. May God be able to say of you in that great day, "Well done, you have done the work of an evangelist, you have fulfilled your ministry."





# The Finish Is More Important Than the Start

Henry L. Fuhry (deceased)

"Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit" (Eccl. 7:8).

The story is told of a man who, during World War II, took his life in his hands to render harmless a time bomb which had fallen near St. Paul's Cathedral in London. That, of course, required courage of an unusual sort, and the man was proclaimed a hero; but it was discouraging to find, a little later, that he was arrested for stealing in the same district where he had hazarded his life! When we first think about this it may seem out of the ordinary; but when we come to consider the fact that many people today are living on a day-to-day basis, we realize that the same thing is happening all around us. What such people do, depends upon the circumstances surrounding them. There is nothing predictable or dependable about them, for they have no deep convictions to which they are loyal and no long-term values to develop their short-term conduct. Such persons cannot tell in advance which road they will travel, because no one knows, not even themselves. Their lives are selfish, and they have not learned the meaning of cross-bearing (Matt. 16:24).

**The Start Can Be Better Than the End.** Almost anyone can make a good beginning; but he can also wreck whatever he is doing before he gets very far. This view is forcefully illustrated by some of the most common relations of life (marriage, student-life, business, and even congregational activities). What is said here is not intended to disparage a good beginning in any worthwhile endeavor; but if final success is to be achieved, it must be remembered that a good beginning alone will not accomplish that end. Continuous growth is necessary. The statement that the finish of a thing is more important than the start is true only if growth accompanies the process. The end of a physical thing is not better than its beginning, because there is no spiritual development involved, and it inevitably ends in ruin

and decay, (e.g., automobiles, houses, roads, etc.) The life of Paul, from his conversion until his death is a fine illustration of the value of continuous growth (2 Tim. 4:6-8).

**The Long-Range View Includes Both the Purpose and the Plan.** The reason that the end is better than the beginning is because God will have been accomplished. So often at the beginning, we consider many things against us, but after we have had time to view them in a fuller light, we readily see how they contributed to our progress (Rom. 8:28; Jas. 1:2-4; Rom. 5:3-6).

*With patient mind thy course of duty run:  
God nothing does, nor suffers to be done,  
But thou wouldst do thyself, couldst thou but see  
The end of all events, as well as He.*

(Author Unknown)

**The Lives of Jesus and Paul Had Glorious Endings.** This was so because they always kept their eyes on their goals (John 5:20; Heb. 12:2; 2 Cor. 5:9; Phil. 3:13, 14). The plans for their lives looked toward definite purposes. The fact is, no plan should be undertaken until the purpose we intend to accomplish is well understood. God has made known both His purpose and plan for our lives (Rom. 8:28; Heb. 12:10) but inasmuch as He has endowed us with the capacity for choice and responsibility, there are some things that we must do ourselves (Matt. 25:14-20). Some practical illustrations are:

1. **Rearing a child.** We should determine first what kind of a man or woman we want the child to become and then, under God, make our plan, and do all we can to reach the goal (Prov. 22:6).

2. **What do we want our congregation to accomplish?** (Eph. 4:16; 1 Tim. 3:15; Eph. 3:21). It is our responsibility to see that the church comes as near to doing what God has ordained for it, it is possible for us to do (Rev. 2:1-7).

3. **As individuals.** Each one of us has a secret to live with, a character to build, a God-given personality to develop, and if we are to have a better ending than our beginning, we must get God's point of view and then order our whole life accordingly (Matt. 24:4-13).

# A Truthful Liar

Howard Winters (deceased)

It had been raining for several days and the ground was too wet to work. "Gab" Smith, the free-lance preacher in the church of Christ, was just getting home to Cabbage Creek after a five-week preaching tour in Southwestern Virginia and Eastern Tennessee. As he came up to Sam Sneed's old country store, he saw several of the men gathered there to pass away the time. Since "Gab" knew that he would need to carry home a few groceries, he stopped on his way home to visit for a spell at the store.

Just as he approached the group, he observed that they had been in competition to see who could repeat the biggest lie. From what "Gab" learned later, some of them were pretty farfetched, even for the citizens of Cabbage Creek. But all had spun their spiraled tales except one, the one that was to carry off the title for the day.

"Big" John Reed (called "Big" because he stood six feet-five inches tall and weighed 267 pounds and to distinguish him from all the other Johns living in Cabbage Creek) spoke up and said, "Fellers, I don't want to repeat one of them lies. It'd be 'gainst my religion. But I'll tell you about the cold day ole Blue (that faithful ole dog of mine) and me went fox chasing right on top of the Bald Knob. That was the coldest day ever heard of in these parts. Why, it was so cold that when the dog barked, the barks would freeze into solid hunks of ice by the time they left his mouth. I followed ole Blue's trail, picked up the cakes of ice and put them into a sack, carried them home, set them by the fire to thaw out, and heard that fox race right in my own living room."

This brought on a silence for some time, but finally Sam Sneed spoke up and asked, "Did I ever tell you about the sack of flour once sold to a truthful liar?"

"No, I don't believe so," answered "Gab" Smith.

"I reckon I don't recollect it, nuther," replied Crab Apple Taylor.

All the men voiced the same negative reply and asked Sam to tell them about it.

Sam started by asking, "Yo'all remember old 'Stup' Fairaday, don't you?" (The name "Stup" had been given him because of a huge hump on his back. As he walked, it appeared that he was stooped about half over.)

The reply was unanimous. They all remembered him well (all except Junior Sneed, Sam's 13-year-old son who helped Sam in the store when he was not in school).

"Well, as all of you know, old 'Stup' was known for two things. First, because of his constant fussing and fighting with his wife. It is rumored that they never had a peaceful day together in their lives. They fought all the time. If they didn't have anything else to fight about, they fought because they didn't have anything to fight about. But old 'Stup' was better known for his lying."

Everyone in the store (except Junior, who was only two years old when "Stup" died) remembered these characteristics.

"Many people on Cabbage Creek," Sam added, "think that old 'Stup' never told the truth in his life. Everyone knows that he would even lie about lying. But he told the truth one time."

"How's that?" asked Crab Apple Taylor, obviously speaking for the whole group.

"One morning," Sam continued as his prohibitive eyes caught Junior's just as his hands were about to requisition a few loose candy drops, "when he had had a terrible fight with his wife, he was hurriedly walking down the road to the store here. As he walked, he met John Henry Jones, the man who owned the house in which 'Stup' lived.

"John Henry greeted him by saying, 'If you'll tell me the truth, "Stup," I'll buy you a bag of flour.'

"Well, old 'Stup,' still angry at the cutting words of his wife, replied, 'If'en I tole you the truth you wouldn't believe me.'

"That's the truth if I ever heard it!" exclaimed John Henry. 'Go get you a bag of flour and charge it to me.'

Sam concluded, "I sold him the flour and charged it to John Henry."

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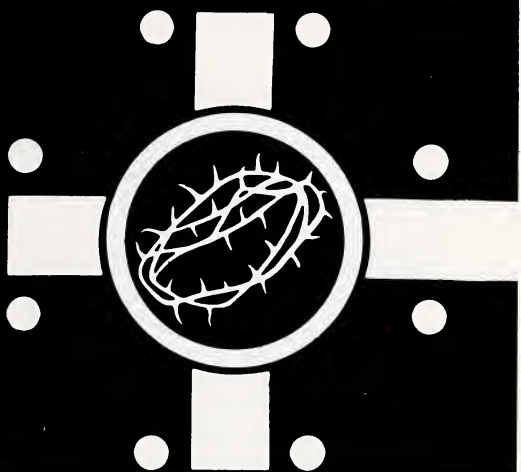
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# CAROLINA CHRISTIAN

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## **SOUTH CAROLINA LECTURES**

November 8-11

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With much difficulty, Peggy and I have made a decision to move to Knoxville where I will serve as Director of the East Tennessee School of Preaching and Missions. We will be leaving the work which has been our life for almost 25 years. Our relationship with the Charlotte Avenue church in Rock Hill is an altogether happy one and we will move away with a great sense of loss. We are scheduled to begin in Knoxville on November 1.

The elders and members at the Karns congregation, which sponsors ETSOPM, as well as the school staff, have been kind in extending their confidence in asking me to direct the school. Established in 1971, this school has existed for the sole purpose of preparing men to preach. It gives special emphasis to the mission needs of the eastern part of the United States. At present there are about 20 graduates of ETSOPM working in the Carolinas.

I was born in North Carolina, born again in North Carolina, and have spent most of my preaching years in South Carolina. My heart is in the Carolinas. This will not change. It is my plan and prayer to continue to be very involved in the Carolinas. This will include seeking to place capable men as preachers in the Carolinas.

I will continue to serve as Editor of **Carolina Christian**.

East Tennessee School of Preaching and Missions is a work of the church. It is not a college in the usual sense, though the training is on a college level. It is under the oversight of the Karns church of Christ elders. Contributions are sought from other brethren as support for a work that is clearly a work of the church. A key text which provides foundation for this work is 2 Timothy 2:2, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

During the past 25 years I have had many opportunities to work with many congrega-

tions in gospel meetings, lectureships, etc. My sincere prayer is that the confidence brethren have shown toward me over the years will continue in this new work in Tennessee. When the brethren at ETSOPM contacted me I told them, "I'm just a preacher. Their response was that preachers are what they are trying to produce. If, with God's help, we can encourage and train men to be faithful gospel preachers, if through these men souls can be saved and churches planted, then the success of this venture will be without question.

All schools need financial help. I have never been involved in a work that has required extensive fund raising. This will be new and sometimes awkward duty. I will try.

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#### EDITORIAL AND PUBLICATION STAFF:

David Pharr, Editor; Johnny Melton, Managing Editor; Dennis Conner, News Editor.

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asking churches and individuals who believe in the work being done at ETSOPM to send contributions. This will especially appeal to brethren in the Carolinas who see the value the school has for these two states. If we are going to enjoy the benefits, we need to share in the costs.

The **Carolina Christian Board of Directors** has agreed for me to continue as Editor. There will be no change in the policy or emphasis of the magazine. It will not become the voice of ETSOPM. We will continue to emphasize the work in the Carolinas. Priority in the choice of articles will be given to Car-

olina writers. Correspondence and articles should be sent to me: c/o ETSOPM, 6612 Beaver Ridge Road, Knoxville, TN 37931.

The Lord willing, I will be available for some weekend and Sunday preaching appointments. I expect to continue scheduling a few gospel meetings each year. I would be pleased to hear from any congregations who may be able to use me.

### **Bound Volumes**

The bound volumes of the 1987 issues of **Carolina Christian** are now available from the bookstore (\$10).

## Reexamining the Fundamentals, VII

**David Pharr, Rock Hill, SC**

In the previous article we reviewed the five steps of obedience involved in becoming a Christian. There is more misunderstanding and controversy regarding the essentiality of baptism than there is on any of the other points. This is not because Bible teaching on baptism is not clear and specific, but because men have ignored what the Bible says.

Every text that treats the subject of baptism as it relates to salvation shows that baptism comes first. It comes before being saved (Mark 16:16; 1 Pet. 3:21), before remission of sins (Acts 2:38), before washing away sins (Acts 22:16), before newness of life (Rom. 6:4), and before being in Christ and putting on Christ (Gal. 3:27). Baptism is into Christ's death, which is the same as being into his blood (Rom. 6:3). It is the water of the new birth (John 3:5). It is the "washing of regeneration" (Titus 3:5) and the "washing of water by the word" (Eph. 5:26).

Those who oppose this truth often seem more frustrated by Acts 2:38 than any other text. This is understandable since the relationship of baptism to the remission of sins made so evident. Here we find people who were convicted of their sin and who were convinced that Jesus is Lord and Christ (vss. 36-37). They asked a simple question, "What shall we do?" (vs. 37). They were given a di-

rect and specific answer, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins . . ." (vs. 38). The simplicity and clarity of this command is reflected in their response: "Then they that gladly received his word were baptized" (vs. 41). The truth is certain — sinners who believe in Christ are required to repent and be baptized in order to receive the remission (forgiveness) of sins.

Someone told of seeing a sign in front of an ornamental ironwork shop which read, "All sorts of fancy turning and twisting done here." Opponents of baptism for the remission of sins have so responded to Acts 2:38. They have done all sorts of fancy turning and twisting with this text (see 2 Pet. 3:16). Indeed their frustration over this verse has caused much theological writhing and has produced numerous exegetical contortions.

Some have admitted the force of the words, but have asserted that this was given only to Jews. These are "dispensationalists" who argue that later preaching by Paul introduced the "dispensation of grace" which did not include baptism for the remission of sins as a command to Gentiles. This error is exposed by two simple points. First, there was no distinction between the gospel for the Jew and the gospel for the Gentile (Acts 15:7-11; Rom. 10:12). Both Peter and Paul



worked under the same great commission (Matt. 28:19). Second, while Paul used different words he put baptism in the same place as did the other apostles on Pentecost (Rom. 6:3-4). Peter baptized Gentiles as well as Jews (Acts 10:47-47). And Paul declared that there is no difference between Jew and Greek and this was in the context of putting on Christ in baptism (Gal. 3:26-28).

Others have sought to change the meaning of "for the remission of sins" by asserting that *eis*, the Greek word translated "for," actually means "because of." This would make baptism something to be done "because of" sins being already forgiven. The error of this quibble is answered first by comparing the use of the same phrase in Matthew 26:28. Here the blood of Christ "is shed for many **for the remission of sins.**" The phrase is the same in both the Greek and the English. Whatever "for the remission of sins" means in one place it means in the other. Only an infidel would think that Christ's blood was shed because sins were already forgiven. The comparison of the two passages demonstrates that "for the remission of sins" means in order to obtain the forgiveness of sins. Further proof is seen in the fact that "repent" is also a part of the command. Any explanation of the passage that makes baptism come after the remission of sins must also make repentance come after forgiveness, since they are joined together by the coordinating conjunction "and."

Another angle used by some who oppose the necessity of baptism is to agree that baptism in Christ's name is for the remission of sins, but then assert that the baptism of Acts 2:38 is Holy Spirit baptism. This cannot be, however, because of the following facts. (1) Such an interpretation would make the final clause of the verse redundant — that they were to be baptized in the Spirit and then would receive the gift of the Spirit. (2) Holy Spirit baptism was a promise (Luke 24:49; Acts 1:4-5), whereas baptism for the remission of sins is something commanded. (3) The baptism that is commanded in the name of the Lord Jesus Christ is clearly water baptism (Acts 10:47-48).

Probably the most complicated argument against the force of Acts 2:38 is the contention that the Greek grammar does not allow

the combination of "repent," which is second person, plural, with "be baptized ever one of you," which is third person, singular. It is argued that such a construction does not permit both repentance and baptism to be equally joined to the phrase "for the remission of sins." The scope of this article does not provide for study of such distinctions of grammar. Suffice it to say that where these pseudo-grammarians are done with their confusing complexities, the verse still says what it says and all standard translations have conveyed the same meaning.

One of the fundamentals that has distinguished Christ's church has been recognition that baptism is for the remission of sins. Almost all religious groups practice something they call baptism, but most at the same time deny its place in the plan of salvation. Many people are baptized, therefore, without an understanding of its purpose and necessity. Because of this it continues to be necessary that we insist on Scriptural baptism.

One writer who insists on being "free from these fundamentals" has written the following to ridicule the way we have tried to uphold the truth. "We have stressed that a person must be baptized purposely for the remission of sins for his baptism to be valid. Do we ever question a person like this: 'Do you believe purposely for the remission of sins? When you repented, did you have in mind that the purpose was for the remission of sins? . . . If you are not sure that you did those things purposely for the remission of sins, then you must re-believe, re-confess and re-repent for the right purposes?' What do we just pick on baptism?"

The simple and direct answer to this forward brother's cavils is that if the denominational world taught that believing and repenting were non-essentials we would indeed have to study with them about the purpose in believing, etc. Our emphasis has been on baptism because that is where the error has been most prevalent. If, however, a person thought that he was saved before he believed, for example, we certainly would need to teach him the truth on this.

The issue is not over the expression, "for the remission of sins," itself. What is vital is that one understand that he is being baptized to be saved. He may understand the

from the language of any of the passages that show baptism as an essential step in the plan of salvation. What is not approved is baptism that is based on ideas that are exactly the opposite of what is taught in the Bible. In some denominations a candidate for baptism is required to confess that he believes that God has already forgiven his sins. Regardless of his sincerity, one who makes such a confession is confessing faith in that which is not true. How can true baptism follow a false confession?

As we reexamine this fundamental it is appropriate to remind ourselves that baptism for the remission of sins is something a penitent obeys, not something a preacher performs. It is dangerously sectarian to think that what makes baptism valid is that one of our brethren performed it. What needs to be remembered is that people are saved when they learn and obey the teaching of the Scriptures. As one learns that he must be buried with Christ in baptism in order that he might walk in newness of life (Rom. 6:4) and he obeys this from the heart, he becomes a ser-

vant of righteousness (Rom. 6:17-18).

There is a temptation to want to seem less different from people around us whom we love and respect. This temptation may affect the church as there is a desire to make the church seem less odd in comparison to the rest of the religious world. Since there is nothing that is more doctrinally different from the mainstream of modern religion than our insistence on the biblical necessity of baptism for the remission of sins, it is not surprising that some among us might want us to abandon this emphasis. It is imperative, however, that we remember that the Bible is still going to teach the same thing no matter whether we or others ignore it. And it is likewise vital that we remember that when a church fails to hold the truth on the plan of salvation it consequently fails on all other points. No matter what else a religious group may hold that is right, it cannot be right unless it shows people the right (and only) way to be saved and to have a Bible-based hope of eternal life.

#### Managing Editor's Column

## Wait Upon the Lord

**Johnny Melton, Hickory, NC**

The book of Isaiah is a book of contrasts. Chapters 1-39 of Isaiah are characterized by pronouncements of punishment and doom, while chapters 40-66 are characterized by a message of hope. Some have considered this odd and have concluded that there must be two (or more) authors of Isaiah. These critics insist that the harsh, strident tones of chapters 1-39 are the work of one man and the gentle, compassionate, hope-inspiring words of chapters 40-66 must belong to someone else. But there is no need to think that Isaiah ben Amoz is not the author of the entire book which bears his name. The difference in tone and vocabulary is easily accounted for by understanding Isaiah's purpose in writing. His responsibility was to present God's case against the nations and against Israel to the north and Judah in the

south. Even though God had a case against both Israel and Judah He was never going to abandon His promise to Abraham. Through Abraham's seed all nations of the earth were to be blessed (Gen. 12:3). This promise necessitated the preservation of Israel. Even though the wickedness of Abraham's offspring was such that they forfeited their land and were taken captive to a foreign land, God still worked in the affairs of men to preserve a faithful remnant of Abraham's seed. Those who would hear the prophet, and renew their faith, and submit once more to the will of God could be a part of this faithful remnant. They could enjoy the restoration to Palestine that God would work out and they could once more taste the sweetness of God's blessing.

The strident tones of chapters 1-39 display God's judgment against sin, but the



hopeful tones of chapters 40-66 demonstrate that God will keep His promises. With this background it is little wonder that chapter 40 begins with the words, "Comfort ye, comfort ye my people, saith your God" (vs. 1).

The message of hope is both sure and steadfast. Our assurance is not based upon man but God. If we had only the word of man, we could not be certain of the promise without doubt. But we have the word of the Lord. And Isaiah declared, "All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but **the word of our God shall stand forever**" (Isa. 40:6-9, emphasis mine, JRM).

The word of God is sure because He really is God. Jehovah is not like an idol that superstitious people devise. "To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved" (Isa. 40:18-20).

God really is God. He cares for His people and He will keep His promises. He can be **moved** by the prayers of His people.

It is ironic that the man who could least afford it would go off after idolatry and spare no expense. Here is a man who is so impoverished that he "hath no oblation" (i.e., he cannot afford to offer a sacrificial animal to God). Yet he will choose a tree that will not rot out of which to make an idol. In other words, he selects the very best wood, the most expensive variety; and then he hires a skilled craftsman, a "cunning workman" to prepare a graven image. A dumb, senseless idol that cannot be moved — no matter how loudly one may cry out; no matter how long one may persist; no matter how one may demonstrate his desperation. The idol is still wood, shaped by the hands of man, and it is absolutely powerless to respond to the pleadings of the idolator.

The thing that is ironic about it is that the idolator is willing to make a greater sac-

rifice and is willing to enter into more persistent worship when worshiping the idol than he is when worshiping the living God of the universe.

How sad it is that there are those who think that they cannot afford to sacrifice to God — either time, talent, energy or money — but they are willing to lavish time, talent, money and energy on worldly pursuits that cannot satisfy and that will only leave them empty and confused.

The real God of this universe is in control. He is strong and powerful. He is the God of all comfort. He makes demands of righteousness and obedience; but if we will only learn to wait upon Him, He will provide us with the resources necessary to live for Him successfully.

In chapter 40, verse 28, Isaiah questioned, "Hast thou not known? has thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding."

God is beyond description. We cannot fathom His limitless power, knowledge, or existence. We simply should learn to believe in Him and to trust Him because **HE CARES**.

It is true: No matter how powerful God is, no matter how brilliant His knowledge, no matter how majestic His glory, God still cares for man. Weak and sinful though we may be — God still cares.

Note verse 29: "He giveth power to the faint; and to them that have no might he increaseth strength."

The world tends to grant power to the powerful. The rule of thumb is "them that has gets." It seems that there are the "haves" and the "have nots." Things just appear to work that way in worldly affairs. But not so with God. God gives power to the faint. To those who have no might, He grants increased strength. This principle must be understood.

God's blessings do not necessarily go to the fair-haired youth. Note verse 30: "Even the youths shall faint and be weary, and the young men shall utterly fall." I take this to mean that physical strength and talent are not important to God. Now the world places a great deal of stock in youth and physical



prowess. And certainly God is willing to use young people to His glory. But God will not use those who refuse to humble themselves before Him. God will not use those who think that they are important in and of themselves.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31). One writer has suggested that the word "wait" here means "to twist or to stretch in order to become strong." In noun form it means "a line" or "a rope." In other words, it is the idea of stretching or twisting strands of hemp so that, in the process, far greater strength comes.

"This has been called 'the exchanged life' where we trade in our weaknesses for God's strength. I take my strand (like that of a little spider web) and wrap it around the steel cable of His character (through the waiting process), and then my strand is as strong as His character. I exchange my weakness for His cable-like strength. It never gives way in the heat of the fight; it holds firm.

"Those who wait (those who exchange their weakness for His strength) upon the Lord will gain new strength. But remember: The key to the Lord's strength is waiting."

"They shall mount up with wings as eagles" (vs. 31a). They will sprout wings like eagles. They will soar to new heights of freedom and strength.

"They shall run, and not be weary" (vs. 31b). No longer will they drag an anchor. The Christian life is called a race. It is to be run with patience. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:1, 2).

When we trust God, when we learn to wait upon the Lord, then we can run and not be weary. Not only that, but "they shall walk and not faint." This I believe refers to faithfulness over the long haul. There are those

who are, spiritually speaking, nothing more than a flash in the pan. They come on like gangbusters. They fly like eagles, they run and are not weary . . . but they cannot walk and not faint.

I believe that to walk and not faint is a greater accomplishment than soaring on eagles' wings. If a modern-day motivational speaker were delivering Isaiah's message he would have declared that if one would wait on the Lord then he could walk and not faint and then run and not be weary and finally, soar on eagles' wings. But Isaiah's inverted order is correct.

There are many wonderful, God-fearing saints in the church who need this word of encouragement. Do not put your confidence in man. Man is flesh and the flesh is as the grass; it will not last. Only God and His word have staying power. Do not bewail the fact that you may not be young any longer, or that you may not be endowed with as many gifts as someone else. Remember, He gives power to the faint — He increases the strength of those who lack might.

The key is learning to wait on the Lord. Do your best to accept God's timetable. You will find your spiritual strength renewed. You may soar with eagles' wings, you may run and not grow weary — but best of all you can walk and not faint.

The church must depend on the continued faithfulness of those who will walk and faint not. We cannot depend on the work of the super-saint. We dare not rely on those that the world would deem the best qualified and most competent. Rather, we must depend on the wonderful people who serve, not in their own strength, but in the strength of God.

Do not give up. Do not falter. Wait on the Lord. God's word is sure. He will comfort and support — and on that you can depend!



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# Carolina Extension to Be a Permanent Campus in Charlotte

**Terry Gunnells, Charlotte, NC**

"Now almost every preacher in the Carolinas has an opportunity to get an accredited degree." — Wallace Beasley

When Wallace made the above statement while sitting in my office a few days ago, it dawned on me again, as it has many times before, as to the magnitude of the possibilities involved in a school in the Carolinas.

About three years ago, brother Howard Winters was holding a gospel meeting for the Orangeburg congregation, and I was in a meeting at Barnwell at the same time. Knowing that we were all in the area, brother Tom Jackson took Howard, J.C. Townsend, Jack Cooper, and me to lunch, and the whole conversation centered around a school in the Carolinas. It was during this meeting that Howard mentioned that for a school to succeed, it would need to be centrally located so it could serve both Carolinas. I wonder if Howard knows what we are doing, and if this is not an answer to his prayer.

Several months ago, John Risse sent word for me to call him about the school. He was interested in helping with the teaching chores, but as we talked, I told him that some prudent men had said we would eventually need to move the school to Charlotte. At that time, we did not know that within a short time the school would be in Charlotte!

President Rex A. Turner, Jr., of Alabama Christian School of Religion has targeted the Carolina Extension for Center status, and we are now preparing to accept this offer when it is officially extended. This means that we will be a campus in Charlotte under the auspices of ACSR. In the meantime, through a special arrangement, the Carolina campus will be offering residency courses, and a student can conceivably receive a degree without leaving the Carolinas. In order to satisfy the accrediting association, a student must now have 75% residency. This can be accomplished by

registering on campus and meeting the first class in Montgomery. All other classes will meet in Charlotte each Monday. There will be evening classes added in January to accommodate those who are unable to attend the day classes.

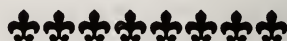
The curriculum of the school will be determined by the Board of Directors and President of ACSR. I will direct the school in Charlotte, and J.C. Townsend and the other who have been teaching will continue to do so. We will also have professors travel from the Montgomery campus to teach classes.

Presently we can offer the 3rd and 4th years of college plus the Master of Arts and Master of Divinity graduate degrees. When the long range plans of the Providence Christian School are put in place, we will provide a continuum of education from kindergarten through graduate studies.

The school will succeed with the full support of the churches in the Carolinas. Actually we will need three things to succeed: (1) God's blessings, (2) Students, (3) Money and hopefully, in that order.

The next quarter will begin in January. If you are interested or know of someone who is interested, please call 1-800-351-393 or 1-704-364-0748.

I will be working with the evangelist team at Providence Road. I am not sure exactly what I will be doing but it sounds like a full load. It hurts to say goodbye to the St Andrews Road congregation but hopefully none of us have any regrets. I am walking away with my chin up. I want to thank the elders for supporting the school and me as a servant of the Most High God. I covet their love and prayers until eternity takes care of all my needs.



# A Profile of Tomorrow's Child

**Terry H. Ward, Rock Hill, SC**

Today America's children and youth are not conforming to traditional norms of social and moral behavior. They are becoming frighteningly alienated from their parents, teachers, churches and even themselves. Because of this they are experiencing more difficulties in the family, in school and within the social structure dealing with their own peers.

In the past several years, many parents and professionals who work with children have become concerned because our children, it would seem, are falling apart at the seams.

Upon close examination of the lives of our children, it has become evident that something has happened to the kind of moral, sheltered, extended childhood we enjoyed a generation ago. "Children of all ages are being pressured to grow up faster today — by parents, by schools and by society at large," contends child psychologist David Elkind, Ph.D. "The idea of childhood as a special time requiring adult protection is disappearing," states Neil Postman, Ed.D. "Children are becoming more like adults." Recent studies have identified many changes in the way parents are treating children. These findings have convinced many parents to reexamine what kind of childhood their own children are having. We, as Christians, should be extremely concerned at what kind of Christian leaders our children will become.

It is difficult to know for certain the ways children are changing and how global is this trend toward growing up faster, but we can make some assumptions by merely projecting the trends of the past decade. The portrait of projections for over 50% of America's children by the 1990's is as follows:

This child will have experienced a major family disruption due to divorce. Consequently, the child will experience a one-parent family with the parent holding employment outside the family.

This child will enter several child-care ar-

rangements and spend a large amount of time alone.

By the time the child reaches school age, his/her time will be occupied by television, school, and family in that order. Unfortunately, the family will be coming in at a weak third place.

The TV programs watched by the child will rapidly progress from PG to R to X rated, with all of these forms available in the majority of homes.

During the teen years, this child will use one or more illicit drugs or alcohol.

This child will father or mother a child or choose to have an abortion.

This child will be exposed to or experience some form of abuse by parent, friend or the family.

Some of his/her friends and acquaintances will attempt suicide with many being successful.

Changing attitudes in children and parents are both the cause of and the results of such things as family upheavals, poverty, changing sexual habits and attitudes, technological advances, and emotional and physical handicaps. Changed parental attitudes are causing many parents to treat their children differently from the way their parents treated them. There is a vague sense that parents today do not feel there must be a distinctive line between themselves and their children. Many parents are not even sure of their own roles, responsibilities and authority. Parents seem less ready to sacrifice for their children in that they are not willing to give up their own interests to spend more time as a family.

Busy parents have a vested interest in believing that their children are more grown-up, which in turn leads children to become autonomous at an early age. Children are then less dependent upon parents, teachers, schools and churches.

Unfortunately, this causes our children to become more dependent upon their peer groups. As the blatant disregard for Christian values increases in adults and they themselves exhibit disarray and defeat in their



lives, they in turn have less Christian guidance to offer their children. Children are drawn to peers because they cannot rely on adults whose energies are exhausted working out family and job conflicts, striving to preserve their own youth, and acquiring the materialistic symbols of wealth and status.

The job of parents, regardless of other demands or responsibilities on their lives, is still to guide and help their children to grow up. Christian parents have an even greater obligation and responsibility. We are charged with training our children in the ways of the Lord. This includes not only guidance and

helpfulness but being a personal example to our children — communicating to them Scriptural beliefs and values. We must grasp again the example given to us by our Master Jesus, in selfless living. Who better can we serve than our children? We have to take more care to organize our lives, keeping our children's needs and abilities above our own.

Though the trend in society is toward growing up faster, we as Christian parents have within our grasp the power to counter it. We must use this power if we are to recapture and hold our children's hearts and minds.

## Christianity Under Seige

**David Vaughn, Burlington, NC**

Waterloo, Gettysburg, Guam, Iwo Jima, the jungles of Viet Nam, all have something in common. All have been fields of battle, places of deep and serious conflict. Each battle was a place of conflicting ideologies, where values and principles were upheld and defended. All conflicts produce casualties: lives are lost, dreams are crushed and ideas which at one time seemed so promising are trampled underfoot.

There is another great battlefield: the human heart. This battleground does not involve guns, tanks, or jet planes. It is a battle for the mind. These encounters have led many to cast aside eternal values and timeless traditions. What happens on this battlefield is of eternal significance.

Every generation is called upon to yield their allegiance. The Bible is clear that we are servants of the one we obey, whether it be sin or righteousness (Rom. 6:16). Daily conflicts ask us to discard foundational values and godly principles. Before we finish rejecting the wordy arguments of one conflict, another confronts us. Sometimes we want to throw up our hands in surrender. The persistence of the enemy has a tendency to drain our energy, erode our confidence, and finally overwhelm us. Our sense of stability and our source of strength comes from a "Thus saith the Lord." If we lose our consciousness of what is right and adopt the fluid values of

society, we will become victims to instability. Then the battle is lost.

The conflict is simple: Godly values v worldly values. Christianity is under seige. Every day some area of our faith is challenged. The Bible reminds us of the vast difference between the values of the world and the values of God. God urges us to accept His values and enjoy His blessings now and later. The world entices us to follow its fluid values and forget about the future.

Consider the following warnings: Acts 2:40, "... save yourselves from this perverse generation." Second Corinthians 6:14-17, "... for what partnership has righteousness and lawlessness, or what fellowship has light with darkness? Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever? ... Therefore, come out from their midst and be separate, says the Lord." Ephesians 5:11, "And do not participate in the unfruitful deeds of darkness, but instead even expose them."

The Bible is clear that we are in a spiritual conflict. Ephesians 6:12, "For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places." Second Corinthians 10:3-4, "For though we walk in the flesh, we do not war according to the flesh, for the weapon

of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses."

The very nature of Christianity leads one to take a stand in the battles of life. Paul urged, "Only conduct yourselves in a manner worthy of the gospel of Christ; so that whether I come and see you or remain absent, I may hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel" (Col. 1:27). Our stand is to be determined by what God has already said. There are some who think God is just an extension of themselves and they try to assign Him values and places which are in agreement with their perspective. See (Psalm 50:21.) Where God has spoken our opinion is to surrender to faith. Our faith will give us the victory over the world (1 John 5:4).

The world entices us with its pleasures but

God says, "Love not the world, nor the things in the world" (1 John 2:15). Do we love God with all that we are? If we give ourselves to anything other than God, we become children of lesser gods! When anything violates our commitment to God, we love that more than we love God. Our lives are a battleground. Choices are to be made. If we overcome we must "draw near to God." Some people seek to "honor me [Jesus] with their lips, but their heart is far away from me" (Matt. 15:8).

When Jesus prayed for His disciples He said: "I have given them thy word, and the world has hated them, because they are not of the world, even as I am not of the world" (John 17:14). As the conflict continues to rage, "... my beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord" (1 Cor. 15:58).

## Carolina Memories

### Richard Pectol, Claremore, OK

Five and one-half years of my life were spent in North Carolina. Many memories grace my thoughts — beautiful falls, dogwoods in spring, and a great opportunity to serve God. But one of my most precious memories is of Howard Winters. He was a giant of a man.

Howard combined two amazing qualities seldom seen in gospel preachers — he was sound, conservative, true to the book, yet he

was loving to all, even to those with whom he disagreed. He also combined two other qualities rarely seen in one man — he was a simple man, plain in his desires, and down to earth, yet he was also a scholar, doing some of the finest writing I have ever read.

The Lord's work will be blessed for many years because of his work and his memory. And if I live long upon this earth, I will always be grateful for a Carolina memory, and the precious privilege of having known Howard Winters.

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# Logic and the Bible

D. Gene West, Fairmont, WV

Although logic is a wonderful tool to be used in getting people to understand the faith that is revealed in the Bible, we must always remember that logic, like all other branches of philosophy, is a product of uninspired, and often, heathen minds. Logic does not prove the Bible to be true any more than does the science of archaeology. The Bible would be true and genuine if archaeologists never unearthed one bit of evidence to historically demonstrate that the sacred writers knew what they were talking about. Consequently, we see that archaeologists do not prove or confirm the teaching of the Bible; they only show its historical accuracy. This is also true concerning logic and human reasoning. The Bible is true regardless of who does the reasoning or how they do it. If a man takes the position that baptism is unessential to salvation, and proves that position logically, and that can be done, it is not the responsibility of the preacher of the gospel to demonstrate all the fallacies of his logic. It is the business of the teacher of Scripture to show that the man's conclusion is false because it contradicts the revealed words of Jesus Christ!

Logic always works from what logicians call "basic assumptions." What do they mean by such terms? They mean that if you and I agree that a fundamental statement is true, then we can base a system of reasoning, either inductive or deductive, upon that fundamental, and come to a conclusion that is both true and valid. Let us illustrate how this works. If you grant the basic assumption that God the Father had a being called "his Son" who came to earth, we can logically prove that everything that the Bible teaches about Jesus is true. If, on the other hand, you and I agree that it is true that God, or gods, do not die, we can take that "basic assumption" and prove that Jesus Christ is not the Son of God! Furthermore, we can logically call into serious doubt the very existence of God. If one grants certain "basic assumptions," there are few forms of theology more logical than Calvinism. If one

grants, or agrees to, certain "basic assumptions" premillennialism is a very logical theology. If you grant that the 10 tribes of Israel were "lost" when they were taken into Assyrian captivity, a great deal of the heresy of Herbert W. Armstrong becomes very logical. We could continue to multiply examples, but these will suffice for now. The point is that as a tool logic will work as well for a heathen as it will for a Christian, if one will grant certain "basic assumptions."

With regard to logic, reason, and other aspects of human philosophy we wish to make this point: Our faith is not to stand in any philosophy, or branch of it, but in the revealed word of God! This is precisely the point that Paul was making to the Corinthians in 1 Corinthians 1:17-2:16. Our faith is not to stand in the wisdom of the world's words, nor in its philosophy. It was God's expressed intention, by the death of Jesus upon the cross, to "destroy the wisdom of the wise and bring to nothing the understanding of the prudent." When Paul preached at the Areopagus on Mars Hill, and spoke of the death, burial and resurrection of Christ, the philosophers, including the logicians, mocked him! (See Acts 17:16-34.) Why did they mock him, and why did so many of the Greeks call the gospel which Paul preached a "scandal"? Because Paul preached the death, burial, and resurrection of Christ, as well as his divine nature and Godhood. But to the logical and well-trained minds of the Greek philosophers this whole concept was ridiculous because their "basic assumption" was that "gods do not die."

When Paul went to Corinth he did not go as a Greek philosopher with excellent speech and human wisdom (philosophy, logic) declaring the testimony of God. On the contrary, he determined not to preach anything to them other than Christ and him crucified. He determined to preach the one message that was so illogical to the Greek logicians and philosophers! Why? Because he wanted those who were converted to Jesus Christ to have a faith that did not stand in human wisdom, logic, philosophy, but in the



“power of God.” What is the “power of God” in which he wanted their faith to stand, and to be grounded? The gospel! (Rom. 1:16-17). Paul preached to those people principles that defied all mere human reasoning and the greatest human thought. He preached to them the message that human eyes had never seen, human ears had never heard, and human hearts had never conceived! He preached what the Holy Spirit revealed to him out of the very mind of Deity. Now the natural man, the man who depended upon mere human logic, and philosophy, did not receive Paul’s message, or the message of the Holy Spirit. Why? Because his logic told him that what he heard was foolish! True faith in Christ accepts the teachings of Christ, not simply because they are logical, but because they are revealed in Holy Scripture.

We freely grant that our faith is both logical and reasonable if you grant the “basic assumptions” which we obtain from the revealed word of God. Take those “assumptions” away, and it may, or may not, be logical.

Human reason cannot find Christ, God and the way of salvation unassisted by what is revealed in the Bible. As a matter of fact, if you grant the world’s “basic assumptions,” and follow human logic you must come to the conclusion that there is no God, or if there is he makes no difference! (1 Cor. 13:21).

Logic is only as infallible as the men who use it. But the revealed, inspired, inerrant word of God is infallible! Does one prove

that logically? No, one accepts the testimony of God in the Bible itself. If we accept only that which appeals to our highly developed reason, then we are not walking by faith, but by sight.

Since logic is a human discipline, and not a divine one, we must be very careful about making tests of fellowship upon the basis of conclusions at which we have arrived. Why? Because we may have begun with the wrong “basic assumption.” We may have misunderstood the “basic assumption” with which we began. There may be a flaw in our logic somewhere along the way, and our conclusions may be wrong. To contend that none of these things can happen, even to the greatest of logicians, is to assume that some logicians are infallible, and that betrays an arrogance that may stand between those thus assuming and practicing, and heaven itself.

As an elder, when told of a preacher whom I do not know, and they are legion, I ask not about his academic credentials, his degrees in philosophy, theology, his term of experience, his physical stature, or his I.Q. My first question is, with apologies to brother Hugo McCord, “Does he preach my mother’s Bible?” “Is he a man of the Book?” If he is that first and a logician second, that is a tremendous blessing. But if he has those two things reversed, you will pardon me if I turn to a man who will:

*“Tell me the story of Jesus,  
Write on my heart every word,  
Tell me the story most precious  
Sweetest that ever was heard.”*

Howard Winters completed this book not long before his death. He said that it was the one book of his that he would want people to read if they could read only one. Excellent for class use. Should be in every library.

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# Raking Leaves

Gary D. Durham, High Point, NC

Frustration! Frustration! Let me tell you what frustration is all about. Frustration is raking leaves on a windy day. You can plainly see what needs to be done but the actual doing of the deed is an entirely different matter. Leaves and more leaves, but what to do about the problem? You can sit and ponder the question, but even as you meditate the wind blows and more leaves tumble down to taunt you. It is not long until you start to blend in with all those leaves and the challenge grows larger and more foreboding. The thought comes into your mind, "I must do something and I must do it now!" If you don't do what you can it will only get worse with the passage of time.

Then comes the occasion when you finally muster the strength to stand and sound forth the charge. With rake in hand, you wade into what seems to be an endless sea of crunchy creatures bent on devouring you. The leaves are determined to protect their squatter's rights at all costs. It is as though you hear upon the wind the faint sound of your massed adversary singing, "We shall not be moved." You grit your teeth and meet them on the field of battle to determine, once and for all, who is the strongest. Who will win? I'll let you write the end to this thrilling adventure story for yourself. Did the leaves win or did you? First, look out your window and see whether or not the enemy is still there staring at you with a sly smile on their little wrinkled lips.

Raking leaves on a windy day can be a most frustrating task but there is a lesson to be learned from an experience of this nature. While engaged in such a task I kept thinking that this reminds me of the struggle to win souls for the Master. I am told that there are over four billion people on the earth at the present time. A number of this magnitude is hard to grasp until you start raking leaves. My "professional" yard raking experience has led me to estimate that there are at least four billion leaves residing in every yard, no matter how large or small.

How do we view the task of reaching all

these people with the saving Gospel of Christ? We can sit and think, but the work will not wait on us. People will be born, live and die while we bemoan the seemingly hopeless problem. Waiting will only add to the problem, so waiting is not a workable solution. The only action which will help the souls of others is for us to stop talking and go find a rake. The rake with which we need to be familiar is the Bible. It has the power to move people in the right direction, if we will only avail ourselves of its never-ending usefulness. The Gospel within its sacred pages is still the power of God unto salvation. It will do little good, however, if it lies dust-covered upon our bookshelves. You can compare it to a yard rake which is locked away in the garage, safely out of sight and out of mind. This is the coward's way out and this way needs to be banished from our thinking. Brethren, the facts of the matter are simple. The job of raking leaves will not go away simply because it appears to be a hopeless task. Neither will the responsibility to win souls vanish from before us. May we never run from this task but rather let us take that rake and move those leaves (souls) in the right direction. After all, it won't be long until another fall season will bring even more leaves which will need to be raked. Who will do the work? Do you have your rake in hand?

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# Have You Changed, or Just Changed Sides?

Paul Jarrett, Charlotte, NC

In the religious world you hear a lot of talk about change. You hear about people changing churches, changing religions, changing positions on some issue, changing attitudes, etc. Certainly change is an essential part of religion. Terms such as conversion and growth communicate the idea of, and need for, change. However, it seems to me that much of what is described as change in the church is often more a matter of people changing sides than it is a matter of real change.

To illustrate, consider how often we hear people talk about how "so-and-so does not need to change, he only needs to be baptized and start practicing a few things that are identifiable with church membership (i.e., attending church, communing, etc.)." Similarly, we often hear people talk about how they have changed their position on some issue in the church, but we see very little change in their basic attitude towards those with whom they differ. The only change is that they now see their former associates as "judgmental," "narrow-minded," etc., whereas they once viewed their new associates as "liberal," "unsound," etc. They are still dealing in name-calling and treating brethren with contempt. They have just changed sides!

It seems to me that we need to cease aiming our efforts at getting people to simply change sides (whether the sides are identified by church affiliation or doctrinal stance) and start promoting the kind of change that God desires in people. The kind of change I am referring to is described in familiar (though often ignored) texts such as these:

"If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated on the right hand of God. Set your mind on the things above, not on the things that are on earth. For you have died and your life is hidden with Christ in God. . . . Therefore consider the members

of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. . . . But now you also put them all aside; anger, wrath, malice, slander, and abusive speech from your mouth. Do not lie to one another, since you laid aside the old self with its evil practices and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him. . . . And so as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness, and patience; bearing with one another, and forgiving each other" (Col. 3:1-3, 5, 6-10, 12, 13).

"In reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth" (Eph. 4:22-24).

I would suggest that if we were to devote ourselves to promoting the kind of change described in those texts, rather than exhausting ourselves to try to get people to simply change sides (be that "side" a church affiliation or a doctrinal position) we would do more to advance the cause of Christ than is being done at this time. It's time for us to deal honestly with the change being worked in us, and the change we are attempting to promote in others. Are we, and those over whom we have influence, being changed into the image of Christ (2 Cor. 3:18), or are we, and they, only occasionally changing sides on some religious issue?





# To Sing or Not to Sing

**James A. Akers, West Columbia, SC**

When Christians gather together on the first day of the week for worship services and earnestly listen to the sermon, pray, and partake of the Lord's Supper, we must be aware of the fact that there is more to our assemblies. An integral part of our assemblies is our singing. The singing of spiritual songs together brings us closer to one another as well as gives praise to the almighty heavenly Father. Paul writes in Colossians 3:16, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." It is not a coincidence that the word of Christ and singing are mentioned here together. In the Greek the word sing or singing is used always in association with praise to God. We are to praise God through our singing while at the same time teaching and admonishing one another.

In order for our singing to praise God it must come from the heart. We must never forget that true praise to God comes from deep within the heart. We must always sing from the heart no matter how bad we feel or how bad our day was. Harmonizing, being in tune and in pitch are pleasant to the ears, but Christ is more concerned with what the heart is singing. Colossians 3:16 in the NIV reads "... sing psalms, hymns and spiritual songs with gratitude in your hearts to God." How many times do we find ourselves singing the words, but not really paying attention to the meaning of what we are saying?

There is a story of a man who would sing

only certain phrases of a song. When asked why he did not sing a song all the way through he replied, "I only sing that part of the song that I mean!" How many times do we sing and not really mean it?

The way we sing tells the people around us how we feel about our Lord. "Rejoice in the Lord always: and again I say, Rejoice" (Phil. 4:4). Rejoicing over our salvation from God should be a continuous activity. The word joy is defined as the "emotion evoked by well-being, success or good fortune or by the prospect of possessing what one desires." "Is any merry? let him sing psalms" (James 5:13). Singing is an outward expression of our joy in Christ. Colossians 3:17 tells us, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." When we sing, we should sing to the Lord for the specific purpose of giving him praise and not just because it is what everybody else is doing.

We need to reemphasize the importance of our singing in the assembly. Our Lord is worthy of our praise and we should sing to him with everything in our hearts. The children need to be taught that singing praises to God is not just something we do to pass the time during worship. We as adults must set a better example to our youth and to each other with our singing. We must get out of the lip service routine and more into true song worship from the heart. When singing we must always focus on our goal which is to give glorious praise to Jesus Christ our Lord. So the answer to the question "to sing or not to sing" is YES. We must always sing with gladness and rejoicing from the heart

## Book Reviews

**Michael R. Mobley, Mooresville, NC**

**Does God Care When We Suffer?** Randy Becton; Baker Book House, Grand Rapids, Michigan 49516; 116 pages, paper.

Randy Becton is counseling minister for the Herald of Truth Ministries. As Harold Hazelip, president of David Lipscomb University, suggests, most books about human

suffering are written by someone who has not suffered. However, this is not true of this book. Becton writes from the battlefield of his own war with cancer that began 15 years ago. As he deals openly and honestly with the sufferer's struggle with faith and trust in God, he struggles to answer many real questions: Does God really care? Will he do anything about it? Why is there suffering and what can we do about it? How does the suffering believer reconcile personal pain with the goodness of God? With warmth and understanding, he deals with the sufferer's feelings of frustration, impatience, and the sense that God has abandoned him. Three

chapters which the reader will especially appreciate are "Suffering as Personal Experience," "Suffering and the God of Jesus," and "Living for Others."

This is not a theological study, but a practical look at a painful characteristic of the human condition. It deals with how to handle one's own suffering and relates it to God's goodness, power, and wisdom. He helps the sufferer to wrestle with his incredible fear and sense of hopelessness. If you are a sufferer, it will touch your heart with comfort. If you are not, it will touch your heart with understanding.

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**The God Who Is Real**, Henry Morris; Baker Book House, Grand Rapids, Michigan 49516; 85 pages, paper.

As the subtitle suggests, this book gives a creationist approach to evangelism and missions. The author offers Acts 14:15-16 as a divine precedent for this material. He argues that this is perhaps the best way to approach the pagan nations of our world where idolatry and unbelief are a way of life. He argues also that this is perhaps the best approach for many in our nation because we have a generation now which does not know God.

For this creation approach to teaching the lost, Morris begins with a brief and clear discussion about evolution and the perverted forms of creation doctrine held in the world. He then turns to science and the Bible, the God of the Bible, and then moves to the God of all grace. He believes, and shows it in Scripture, that because he is the God of all the universe he can be, and is, the God of all grace. The study is practical and full of insight, easy to read and teach. We believe that you will enjoy every page of this book and it will help to strengthen the faith you may already have. We recommend this book for anyone who does not yet accept the Bible's truth that God is the creator of all the universe and Savior of all the world.

**Moments With the Master**, Dr. Stephen D. Boyd; Quality Publications, P.O. Box 1060, Abilene, TX 79604; 52 pages, paper, \$2.70.

Dr. Boyd is minister for the Central church of Christ in Cincinnati and is an instructor for the Northern Kentucky University. These 52 meditations are selected from articles that originally appeared in the **Central News Bulletin** of the Central church of Christ. They are warm and practical, thought-provoking messages that encourage us in some vital principle of the Christian life. You will especially enjoy the following: "Communicate by Touch," "How Am I to Be Around," "Where the River Weeps," "Laugh a Little," and "Speed Zone Ahead." You will read this one more than once.

**Called to Be Champions**, J.J. Turner; Quality Publications, P.O. Box 1060, Abilene, TX 79604; 74 pages, paper.

This study for teens is one that gives from the Scriptures a powerful formula for a happy and whole life. It contends that if you are going to be a winner in life, you must engage in spiritual training. Turner believes that our world is working to rob our youth of their toughness and make them into wimps and wimpettes. He believes that society is attacking them and robbing them of the training necessary to make them sound and strong adults. He offers this study to help them in spiritual growth for daily living so that they will not become society's victims. The book discusses how to develop champions of life, the warfare of champions, the champion's mind, and the champion's character. It contends that champions are those who are decisive, bold, and strong in self-control. This study is encouraging, uplifting, positive, and helpful. It is practical and will stir you up and challenge you to stand up and win at life. You will come to understand from this study that the life God commands and instructs is indeed the most powerful life available.

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# BROTHERHOOD NEWS

Dennis Conner, Yadkinville, NC

## South Carolina

JERRY McCAGHREN is the new preacher for the Northeast church of Christ in Taylors. He was scheduled to begin his work with Northeast on October 2. . . . RANDY SMITH of Seneca, South Carolina, will be preaching in a meeting for the church in Anderson the week of October 23-26. The Anderson church has recently enjoyed four restorations and two baptisms. . . . DAVID PHARR, after 25 years with the Charlotte Avenue church of Christ in Rock Hill, will officially begin his duties as director of the East Tennessee School of Preaching and Missions in Karns, Tennessee, on November 1. Brother Pharr cites his dedication to the cause of Christ in the Carolinas as one of the factors in an otherwise difficult decision. Approximately 20 ETSOPM graduates currently preach for churches in the Carolinas. As director, brother Pharr desires to continue to prepare good men to preach in North and South Carolina.

## North Carolina

FRED DAVIS is the new preacher for the Helen Street church of Christ in Fayetteville. He comes to Helen Street from Gainesville, Texas. . . . The church in eastern North Carolina, which has historically been a difficult area for growth, is prospering and moving ahead. Over the summer the church in GOLDSBORO had one baptism, the KINSTON church enjoyed two baptisms, there was one baptism in SELMA, five baptisms in the GREENVILLE congregation, three at ROOSEVELT ROAD in Jacksonville, and the church in CLINTON reported several baptisms. The BELL FORK ROAD CHURCH OF CHRIST in Jacksonville ordained three elders on August 28. This is the first eldership in the 27-year history of this congregation. There appears to be a marvelous spirit of unity and cooperation among the churches in that area. . . . There will be

an area-wide singing at the KINSTON CHURCH OF CHRIST on November 6, 2:30-4:00 p.m. . . . The MEBANE STREET CHURCH OF CHRIST hosted the North Carolina Lectures September 15-16. The program was without question one of the best in the history of that lecture series, and while support by North Carolina preachers was somewhat better than in recent years, one cannot help but to long for a stronger kindred spirit among present day preachers.

## News at Large

According to Angela Woodhall, a missionary worker in Kitwe, Zambia, a continuing expansion into the rural or "bush" areas of the country has resulted in 56 baptisms recently. . . . A volunteer feeding project initiated by the Waterview church of Christ in Dallas, Texas, is now responsible for feeding as many as 300 people weekly in east Dallas' "Little Asia." There are nine Dallas churches currently involved in the project. According to Virginia Vaught, coordinator of the feeding program, the project offers people "a chance to practice what they preach." . . . A recent Bible seminar at the Bourdon church of Christ in Port-au-Prince, Haiti, was attended by 167 people, 120 of which were denominational preachers. Twelve of the denominational preachers were baptized during the seminar, and 13 more were baptized soon afterward. Along with these 13, 68 members of their congregations were also converted. . . . A campaign in Guyana during the first two weeks in August resulted in more than 100 baptisms. . . . **World Radio** will celebrate its 25th anniversary November 5-6 at the White's Ferry Road church of Christ in West Monroe, Louisiana. **World Radio** has 51 speakers on five continents and has been responsible for leading thousands of people to Christ. . . . Seven thousand Bibles were recently distributed in Poland. There are now about 1,000 New Testament Christians in this nation of 37 million people.

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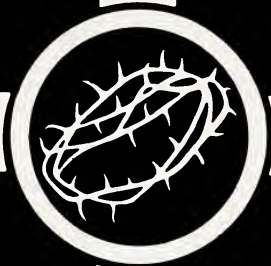
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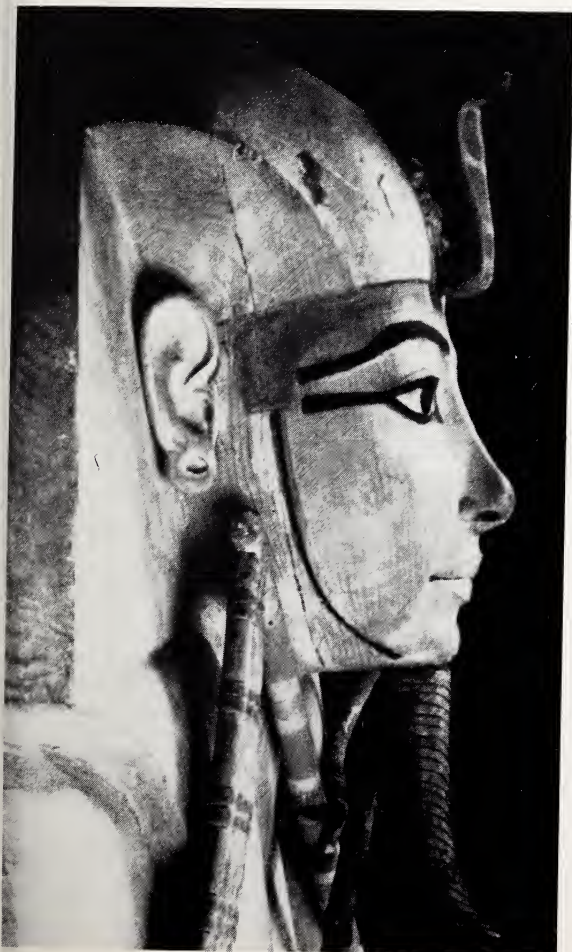
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OL. 30, NO. 11, NOVEMBER 1988



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## **RAMESSES THE GREAT**

Carved lid from the  
coffin of Ramesses II.  
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Exhibition.

(See article, page 5.)





## More On Logic

In the October issue we carried a very fine article by Gene West which we copied from the August issue of **Bible Herald**, which he edits. In his October issue brother West printed a response to the earlier article. The response is by Charles A. Pledge and we are also providing it for the readers of **Carolina Christian**. It might be profitable to retrieve brother West's article and compare it to the response.

It is refreshing to see how brother Pledge shows his concerns and disagreements in such a brotherly fashion. It is even more encouraging to see how both of these writers take a firm stand for the absolute authority of the Bible. Many may not understand all the terminology and technicalities of the science/philosophy of logic, but every believer can understand and appreciate this one thing — the Bible is right.

## Reexamining the Fundamentals

Because of the space devoted to the material about Ramesses the next installment on "Reexamining the Fundamentals" will be held over for the December issue. We appreciate the response we have had thus far on this series and invite your questions and comments.

## Commentary

We are pleased to announce that Howard Winters' **Commentary on Revelation** is now at the printers. We expect to have it ready by January. We are soliciting pre-publication orders to help with printing costs. The book will probably sell for \$8.95, but can be ordered in advance for \$7.50 or two for \$14. We continue to get good reviews on brother Winters' latest published book, **Up to Bethany**.

## Winters on Prejudice

In this issue is an old article by Howard Winters, apparently written in 1971. Whether it was ever published anywhere I do not know. Though written 16 or 17 years ago it is as pertinent now as ever.

A few weeks before his death brother Winters had his wife tell me of the wishes he had for his funeral sermon. Included was the request that Al Simmons be a participant. Brother Simmons is a black man. Howard respected him as a Christian brother. But Howard also wanted to make his point about race relations. He wanted those who came to pay their respects to his memory to keep

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in that memory the fact that he saw no place for racial barriers among God's people. Nothing was verbalized at the funeral regarding the races, but our beloved brother had arranged for a silent testimony as to how he believed in the brotherhood of all of God's people.

### The Move

By the time this is printed your editor and wife expect to be settled by the banks of

Beaver Creek near Knoxville, Tennessee. Correspondents should note our new address. Meanwhile Managing Editor Johnny Melton has moved to Hickory, North Carolina to work with the Fairgrove Church Road congregation. His address will be Rt. 2, Box 137, Conover, NC 28613.

### Managing Editor's Column

## Why Will Ye Die?

### Johnny Melton, Hickory, NC

In Ezekiel 18:31, the question is raised, "... for why will ye die, O house of Israel?" This question comes at the close of a lengthy discussion concerning the nature of divine justice and human responsibility.

There was a proverb that was being repeated by the Israelites to explain their circumstances. "The fathers have eaten sour grapes, and the children's teeth are set on edge" (Ezek. 18:2). By citing this proverb the children of Israel were denying any guilt of sin and were suggesting that God was cruel and unfair. In essence, they were saying, we are being punished unfairly — our forefathers may have been guilty of sin, in fact, they were guilty of sin — but God didn't punish them. Oh no! He waited until we came along and now He is punishing us. It is like a man eating a green persimmon and his son's mouth puckering up.

On the surface, there may appear to be some merit in their argument. Certainly, God declared often enough that generation after generation of Israel had rejected him and he warned them of coming punishment — but there was, in fact, only one generation that was deported into captivity.

Further, it is possible to demonstrate some individual cases where the proverb appears to be vindicated. For instance, Daniel was captured and spirited away to Babylon.

Now was Daniel guilty of sin before God? Apparently not. Well, why was he taken captive? The answer some would give is that his parents were guilty of sin and because of their sin Daniel was punished. But is that the correct explanation? I do not believe that it is.

In the Ten Commandments, God declared, "Thou shalt not make unto thee any graven image" (Ex. 20:4). He then explained, "for I am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" (Ex. 20:5).

In Lamentations 5:7, Jeremiah declared, "Our fathers have sinned, and are not; and we have borne their iniquities." In light of these passages, it appears that children can be punished for the sins of their fathers.

However, another passage is pertinent. "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin" (Deut. 24:16).

We must make a distinction between punishment and suffering consequences. When a man is convicted of larceny and sent to prison, he is being punished. However, his wife and children may suffer the harsh consequences of his crimes. They may be shunned by their neighbors, they may suffer hardships due to the loss of the income

the man had generated. But the wife and children are not being punished. Just so, when men were wicked and God punished them, the consequences of that punishment sometimes extended three or four generations. But that was a matter of consequences and not punishment.

Whenever God punishes sin there are consequences which follow. That is why warnings against sin sometime in Scripture include the chilling statement, "I will visit the iniquity of the fathers upon the children unto the third and fourth generation." Fathers need to recognize that their wickedness does not impact them alone. While their children will not be punished for their sins, children may very well suffer grave consequences as a result of the sins of their fathers. No one lives only to himself.

It would be unjust for God to punish the children for the sins of the fathers. In verse 5, God declares, "Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that **sinneth**, it shall die" (emphasis mine, JRM). Here, in unmistakable language, God establishes forever the doctrine of individual responsibility. But more than that God affirms that **sin** brings death. The New Testament counterpart is Romans 6:23: "The wages of sin is death."

From verse 5 down to verse 18 Ezekiel offers three illustrations to clarify this matter. In each instance emphasis is placed on individual responsibility. The first illustration involves an honest and just man (vss. 5-9). The conclusion is "he is just, he shall surely live." Next, this just man is said to have a son. This son is wicked. He is the exact opposite of his father. Will the fact that this son had a just father spare him the punishment for his sin? Not at all. Verse 13: "... he hath done all these abominations; he shall surely die; his blood shall be upon him." In the third illustration the wicked man is said to have a son. The son of this wicked "seeth all his father's sins which he hath done, and considereth, and doeth not such like" (vs. 14). In other words, this son learned from his father the horrors of sin and resolved that he would not follow in his father's steps. Of this son, Ezekiel declared, "... he shall not die for the iniquity of his father, he shall surely live" (vs. 17).

The burden of Ezekiel in chapter 18 is twofold. First, to establish to the principle of individual responsibility for sin. This is stated clearly in verses 19 and 20: "Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, **he shall surely live**. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him" (emphasis mine, JRM).

Second, Ezekiel demonstrates that all is not lost for the sinner. He can change. That is the greatest news that can be received. "But if the wicked will turn from all his sins that he hath committed and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live" (Ezek. 18:21).

God has never taken pleasure in punishing His children for their sins. It has always been that He would have them turn from sin in repentance and live.

There is a word of warning that must be sounded. Just as it is possible for the ungodly to repent and not die, it is possible for the righteous individual to forget God and turn from righteousness to sin. If he should die in that condition, God will not remember the many years of obedience, the hours of study or the acts of charity. "All his righteousness that he hath done shall not be mentioned in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (Ezek. 18:24).

Ezekiel presents words of warning and encouragement. Verse 30 summarizes the whole chapter, "There I will judge you, O house of Israel, everyone according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; sin iniquity shall not be your ruin."

God says, "I have no pleasure in the death of him that dieth, saith the Lord God. Wherefore turn yourselves, and live ye." The question with which we began is poignant



“For why will ye die, O house of Israel?”

Why, indeed, will ye die? The question is even more poignant for us today seeing that we have the benefit of the full revelation of God’s love for us and his longing for our salvation. The beautiful gift of God’s only begotten Son (John 3:16) only enhances the truth that God takes no pleasure in “the death of him that dieth.”

However, there are those who are rush-

ing headlong into hell. They seem determined to die spiritually. Why will you die? Indifference. Stubbornness. Love of sin. Unbelief. Rejection of grace. For these, and other reasons, there are those who will die spiritually. But with a new heart and a new spirit available to us, no one must die spiritually. We can turn to the Lord in faith and gospel obedience and live spiritually.

Why, oh why, will ye die?

## Ramesses the Great

**David Pharr, Knoxville, TN**

Much fanfare has accompanied the coming of the Ramesses the Great exhibition to Charlotte. The exhibiton, which is at the Mint Museum of Art, will be open daily (except Christmas) through January 31, 1989. The pictures accompanying this article are of some of the over seventy objects being displayed. Quotations are from materials provided by the museum.

Bible students may have a particular interest in these artifacts because of the prominence of Egypt in Old Testament history. The exhibition includes items from other periods of Egyptian history in addition to the reign of Ramesses II (ca. 1290-1224 B.C.). The exhibition immediately impresses us with the wealth and splendor of this ancient civilization. Egypt was a world of pyramids, temples and tombs. It sought to preserve itself in statuary and art. A 19-pound, solid gold collar (necklace) is but one example of her wealth. Skilled artisans produced intricate works of jewelry.

Included in the exhibition are the world’s first-known clock (which used the dripping of water to measure time), a 3000-year-old plumb bob designed for use as a level, grooming devices, and cosmetic and jewelry boxes. Considering that it was such a rich and powerful Egypt that Moses left, we can appreciate the more the significance of his faithful choice in “esteeming the reproach of Christ greater riches than the treasures of Egypt” (Heb. 11:26).

The Colossus, a 27-foot, 51-1/2-ton statue of Ramesses II, is a reminder of the



**Colossus of Memphis  
127 feet, 51-1/2 tons**

power and might the pharaohs boasted for themselves. "Originally, the statue was one of eleven that guarded the outer portion of the sacred temple of Ptah in the ancient capital of Memphis in Egypt's Delta region. Colossi of pharaohs were placed outside of temples to remind subjects of their king's divinity and to intercede in their behalf their prayers and petitions to ancient Egypt's myriad of gods."

In Exodus when Moses confronted Pharaoh with Jehovah's commandment, the king sneered, "Who is the Lord that I should obey his voice to let Israel go?" (Ex. 5:2). It was unthinkable that anyone could exercise authority over a pharaoh. Indeed such rulers considered themselves to be gods. Their monuments and treasures testify of the wealth, pomp, power and pride of Egypt. But, as every Bible student knows, Egypt was defeated by the God of an enslaved people. Jehovah mocked the power of Pharaoh, humiliated Egypt's gods, and reduced the nation to ruins with his "stretched out arm, and with great judgments."



Solid gold necklace, 19 lbs.

The most interesting connection with Bible history is the possibility, argued by some, that Ramesses II was the Pharaoh of the Exodus. This view was advanced by the late respected biblical archaeologist William Foxwell Albright of Johns Hopkins University. He figured the date of the exodus as 1290 B.C. The movie "The Ten Commandments" relies on this assumption and adds the speculation Moses was actually the adopted brother of Ramesses. Scholars are



Ramesses the Great as a Sphinx

divided as to when the exodus did occur. Calculations from Bible Chronology favor an earlier date. Whether or not he was the Pharaoh of Moses' time, though, viewing the exhibition stirs the imagination as to the kind of bondage Israel endured, and the kind of ruler Moses faced.

The Mint Museum sent a "Position Paper" on this to the media. It was designed of course, to create interest in the Ramesses exhibit by showing that this pharaoh might have been the ruler of Egypt during the time of the exodus. Since there is generally a bias against the trustworthiness of the Bible in much of the media and in much of the scholarly world, it is rather ironic that this "Position Paper" argues for the evidence that supports the view that Ramesses was the Pharaoh of that history while at the same time questioning the historicity of the Bible account. The paper was written by Max E. Polley of the Department of Religion at Davidson College. It is strange and tragic that people will show such interest in such a historical event and then deny the trustworthiness of the only book that tells of the event.

Commenting on the time of the exodus Howard F. Vos (*Archaeology in Bible Lands*, Moody Press, 1980) writes, "Scripture does not mention the name of the Pharaoh of the Exodus, and Egyptian sources mention no Exodus at all — for good reasons . . . Egyptians did not record their catastrophes."



The elaborate decorations on their burial chambers, the ornate sarcophagi (coffins), the embalming process, and their art and literature all show how obsessed the Egyptians were with the issue of life after death. A board game called "Senet" was played for recreation; but it was also pictured as being played against fate in hopes of winning immortality. "Mortuary priests, embalmers, and bandagers took extensive measures to ensure that Ramesses would be eternally happy in his new life. . . . Preserving the heart was critical as it was thought to be the source of intellect and feeling, containing a record of Ramesses II's actions. The god's weighing of the heart provided a mortal's final judgment." The intricate carving of the lids from Rameses' coffin (front cover) and the paintings on burial chambers illustrate their concern over death and the hereafter.



Sarcophagus of Sennedjem's Son Khonsu

Egyptians lived constantly with superstitions. They sought for ways to protect themselves from evil forces. "Amulets bearing the images of animals, hieroglyph signs or deities, provided magical powers to protect the owner from known and unknown evil." Ramesses as a sphinx is a small statue, just over 14 inches in length, and is not to be confused

with the famous Great Sphinx. Sphinxes bore the image of a lion's body with a human head. These were part of Egyptian superstitions and were considered benevolent guardians. Such was the darkness that engulfed an otherwise enlightened civilization. How thankful we are for him who "hath brought life and immortality to light through the gospel" (2 Tim. 1:10).

Included in the exhibition is a piece of papyrus, ancient writing material. This kind of material made written records much more feasible and it is especially helpful to our knowledge of Egyptian history to know that their scribes were prolific. They recorded just about everything.



HIEROGLYPHS

Egyptians used a picture writing system called hieroglyphs, which were both word and sound symbols. It was not until the discovery of the Rosetta stone in 1798 that scholars were able to unlock this mysterious language. The Rosetta stone was a proclamation of the Greeks to the Egyptians which had the same message written in three languages. By a comparison of these languages it was possible to decipher the hieroglyphic symbols.

Like the Athenians, the Egyptians seem to have been "wholly given to idolatry." They served various gods and at least some of the pharaohs assumed divine identities for themselves. Ramesses II especially sought to so elevate himself. An epitaph inscribed on a 66-foot tall, 1,000-ton image of this pharaoh has been translated "King of Kings am I, Ozymandias (Ramesses). If anyone would know how great I am . . . let him surpass one of my works." The picture of Ramesses II and the gods of Armant show the king with gods perched on his shoulder.

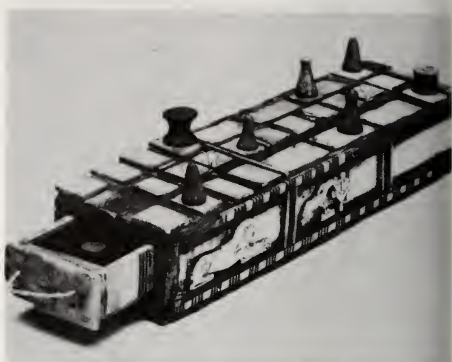
His rise to special respect and admiration





**Ramesses II and the Gods of Armant**

among the people grew out of heroism during his war against the Hittites. The Charlotte exhibition gives particular attention to this in the audiovisual introduction. This is quite an interesting point since it was only a few decades ago that unbelievers argued that no such people as the Hittites ever existed and that the Bible was in error for mentioning them. Archaeology does not prove the Bible to be true. The Bible is true regardless of the discoveries of archaeologists. Archaeological discoveries are consistent,



**Senet Game**

however, in that they are always in harmony with the Bible record, and frequently serve to discredit the quibbles of unbelievers.

There are no actual mummies in the Mint Museum exhibition. There is, however, a full-size photograph of the mummy of Ramesses. The mummy itself is in Egypt. The partially unwrapped corpse is a grotesque image of lifelessness, of death, a reminder that even the wealth and power of Pharaoh could not countermand the reality that "it is appointed unto men once to die, but after that the judgment" (Heb. 9:27).

While I was at the museum a young reporter asked me what I thought of a man who claimed to be God. I answered that no doubt Ramesses did indeed claim to be God, but that in spite of that claim he died. I suggested that she go look at the picture of the mummy. Ramesses is dead! Our God is alive!

## Overcoming Racial Prejudice

**Howard Winters (deceased)**

Our recent article in the **Firm Foundation** (September 14, 1971) on the race question, entitled "Ye Are Brethren," drew more written response by far than anything we have ever had published before. Most Christians who wrote had accepted the fact that all the children of God are in the family of God and that there are no superiors or inferiors

among brothers. A few were maliciously opposed to the mixing of the races in any sense of the word, but from the overall response we got the feeling that the brotherhood in general is doing some much needed soul-searching — soul-searching for the right attitude, for the right approach, for the right way, for that which will benefit humanity in general and the Lord's church in particular.

In short, it is searching for a Scriptural answer to the question, "How can we overcome racial prejudice?"

If we read our response right, how to overcome racial prejudice is the most pressing and vital question facing brethren on this whole issue. They (in general) want to do right, to recognize the dignity of every man, but they are having some trouble getting their hearts to accept and practice what their minds believe and preach — what logic, reason, and Scripture bind as duty. We will not be presumptuous enough to think that we can say all that needs to be said in reply to the question (for we too need some more heart washing), but we do offer the following five suggestions for serious and prayerful consideration:

**First, we must come to recognize the fact that racial prejudice is in our hearts.** Although some have it to a far greater degree than others, it cannot be truthfully denied that most of us are plagued with racial prejudice to some degree. It is worse in some areas than in others, in some people than in others, and in some organizations than in others, but it is there, to some degree, in almost everyone. And nothing will ever be done about it. Just as a person will not repent of sins until he is convinced that he has sinned, we must recognize racial prejudice before we will do anything about it — recognize it before we can obliterate it.

This suggestion may at first sound naive: for, we are likely to reason, if one is prejudiced he will know it. But this is not the case. Just as most alcoholics refuse to admit that they have a problem with strong

drink, most of those plagued with racial prejudice close their eyes to the fact. I have been utterly surprised at the number of people who have said, in essence, "I am not prejudiced but I believe you have to keep them in their place. God placed a curse on them (erroneously referring to the curse placed upon Canaan by Noah in Genesis 9:25), making them servants of whites, and we should not try to remove it." The trouble with such a person is that he does not recognize the problem — he is prejudiced but does not know it. And as long as one remains in this frame of mind he will never do anything about his deplorable condition.

But recognition can be the first big step toward solution. I baptized a man who told me later, "When I became a Christian I could not look a black man straight in the eye [meaning that he could not recognize him as an equal under any condition], I could not think of him as a brother, and I would not have had him sit down at my table to eat with me for anything in this world. But now, as I see the principles of Christ a little clearer, I am changing my mind . . . and my heart." Before he became a Christian, before he was challenged to face this issue, he saw his whole attitude toward blacks as the biblical and proper feeling toward them. After he became a Christian he saw his attitude as racial prejudice. And in so doing, he took the first step toward removing it from his life.

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**Second, we must accept the fact that racial prejudice is a sin, a sin against both man and God.** Although we may deceive ourselves into thinking that in assuming superiority we are acting as God would have us act, that God made other races to be servants of our own, that it is better for minority groups to be under the control of the majority, that it is the white man's prerogative to make and enforce policies for politics, education, community organization, schools, and even churches; the Bible teaches no such thing. Rather the Scriptures picture all men as sinners, all lost without the grace of God, and all unable to direct themselves (Jer. 10:23). When one man (or group) assumes supremacy over another man (or group) he has taken to himself the role of God and has violated human decency. If such presumption is not sin, nothing is. White supremacy (with all the ugly concepts involved) is a delusion of the devil, not a revelation of God. When we recognize racial prejudice as a sin, we can then be induced by the love of God to repent of it, to turn away from it.

**Third, we must come to see every man as a creation of God, a being made in God's own image.** The Bible says, "And God said, Let us make man [not white man, black man, red man, brown man, not yellow man, but man, all men or man in general] in our image, after our likeness" (Gen. 1:26). I do not profess to know all that may be involved in the expression, "the image of God," but I do know that all are made in his likeness in exactly the same sense. For those who accept the Bible account, three times all humanity has come from the same source (twice from the same parents). First, we are all the offspring of God — the creation of God (Luke 3:38; Acts 17:29). Next, we are all the children of Adam. God originally made only one pair, and from them we all came. "And Adam called his wife's name Eve; because she was the mother of all living" (Gen 3:20). Finally, we all have Noah as our forefather. All except his family were destroyed in the flood. Thus the same image of God that is borne by one (except in whatever sense that image may be more fully restored in Christ) inheres in all. There is no Scriptural appeal from this fact.

Somewhere I read the story of a man who

was going through the Welsh mountains in the morning while the mists were over everything. He was thoroughly frightened by seeing what appeared to be a monster moving through the mists toward him. As it got closer, he was relieved to find that it was not a monster but a man; and as he came still closer he found that he was not merely a man, he was his own brother. This pretty well sums up our case with racial strife. Before the Civil War, we saw through the mists a monster let loose on society if the black man was free from slavery. But as the mists lifted (the war ended, the slaves were freed, and we re-thought some of our concepts) we saw that the black was not a monster but a man — not a man so important as ourselves, but still a man. But now as the mists lift higher and the morning light of God's truth breaks clearer on our sight, we should be able to see all races, not as monsters, nor even just as men, but as our own brothers in God's creation. And thus seeing, we should be able to end, once and for all, the idea that one race is superior to another. In His creation, God is no respecter of persons (Acts 10:34; Rom. 3:22). Neither should we be. "Beloved, if God so loved us [if God so respects the dignity of each man], we ought also to love one another" (1 John 4:11).

**Fourth, we must come to see each man as one for whom Christ died.** There is no question here: the Bible teaches that Christ died for all men (e.g. Rom. 5:8; 2 Cor. 5:14, 15). The profundity of this concept is staggering.

"When I consider thy heavens, the works of thy fingers, the moon and the stars, which thou hast ordained; what is man [any man], that thou art mindful of him? and the son

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of man, that thou visited him?" (Ps. 8:3, 4). Suppose we could board a light beam and ride it out into space at 186,000 miles per second for a million years, and then from our vantage point in outer space look back upon the earth and see it in its true relation to God's vast universe. How insignificant would our good earth appear! But on the earth, which is little more than a speck of dust encircled and enlightened by countless of suns and moons and planets, is a being called man. And for that being, because in his rebellion he sinned against his Creator, he defied his Maker's law, God sent his only Son into the world to die a cruel death so as to save him from his sin. With such a view as this, how utterly ridiculous it seems for one race of men, because of a variation in skin color, to presume supremacy.

If Christ loved each man enough to die for him, how can we justify ourselves in being prejudiced toward him?

**Fifth, we must begin to act as if we were not prejudiced.** We should see no more in the color of a man's skin than we do in the

color of his eyes. And our action (acceptance or rejection) should be no different toward a black man than toward a blue-eyed boy. There are many areas and situation in life where we can start this practice now. For example, we can refuse to tolerate that which discriminates. We can stand up and be counted on the side of justice and fair play. We must trust men of all races (understanding that some of all races are untrustworthy — we should not judge the whole race by individuals). We can try to impart the feeling of dignity to those who feel inferior. The theory of racial equality (as expressed in the preamble to the Constitution of the United States) is beautiful, but the time has come (is, in fact, long overdue) for us to put the theory into practice. Nothing short of this will do.

There are, without question, many other valuable suggestions on how to overcome racial prejudice, but if we will take these five steps we shall be well on our way to conquering it in our own hearts.

# Logic and the Bible: A Response

**Charles A. Pledge, Sheridan, WY**

It is with reluctance that this article is penned in response to brother West's editorial of August, 1988. I love brother West as a brother in Christ; I admire him for his convictions; I esteem him highly for his abilities and work. In nearly every point we are in agreement about what he wrote, just as we usually are about nearly every Bible teaching he has written about. Nothing in this article should be construed by anyone as personal controversy between brother West and this writer: it is not. It is merely two brothers who appreciate each other in disagreement on some minor points which could become major ones with some people.

We are in complete agreement on the major thrust of the editorial. Logic should never supplant divine revelation nor be allowed to be used as an adversary to it. There are some mixed messages sounded by the ed-

itorial, however, which should be clarified. A few observations are here in order.

A logical basic assumption is an axiomatic statement or self-evident truth; a statement so evidently true it needs no further evidence to support it. Brother West defined it as follows: "They mean that if you and I agree that a fundamental statement is true, then we can base a system of reasoning, either inductive or deductive, upon that fundamental, and come to a conclusion that is both true and valid." We believe his definition was faulty. An argument may be valid that is not true in logic. If the argument is not true, as well as valid, the logic has broken down at some point and it became irrational reasoning; not logical reasoning. Just because a proposition (statement) is fundamental and basic to one's reasoning does not mean the proposition is a logically basic assumption. I might assume that there can be

no life after death (as the Sadducees) and from that conclude there is no resurrection from the dead. An assumption is not a logical "basic assumption" any more than an assertion is an argument. Any conclusion drawn from a false assumption is illogical (irrational) because logic correctly begins with a provable assumption; a "basic assumption."

It is a disservice to the discipline of logic and to the cause of truth to allow the abuses of the very laws that govern thought by fallible men to be termed logic and/or represented as logical reasoning. The logic breaks down when sufficient evidence does not warrant the conclusion and it becomes nothing more than an irrational act to draw the conclusion.

We believe the word "only" should clarify the definition of the natural man. The natural man of the Scripture is the man who rejects divine revelation in favor of human genius; thus, he is fleshly. The natural man is one who will follow his own will and wisdom regardless of what divine revelation may say. The natural man may, at times, appear to follow God's will but he only does what he is in agreement with, not because God reveals it.

Former students can attest to the fact that for many years I have laid particular emphasis upon the all-sufficiency of divine revelation. God's word has the solution to every spiritual need! But it takes a rational (logical) approach to understand what God reveals. After all, logic is just straight thinking; the correct application of true principles of thought to determine the proper relationship between statements and, therefore, draw a correct conclusion from those propositions. I cannot fault the discipline of logic; only the abuses of logic. But abuses do not argue against the principles themselves. Brother West could have more correctly stated that logicians are not infallible.

The heart of the matter really is, divine revelation is responsible for revealing, or making known, all God wants man to know in the spiritual realm. Logic cannot reveal any truth! Logic can only help us arrive at a correct understanding of truths separately stated, either by implication or by statement. Mathematics enable one to take stated num-

bers and arrive at a correct sum of all those numbers. Logic helps us take propositional truths and arrive at a correct conclusion regarding those. I do not need logic to know that one must be baptized to be saved. I must, however, use logic to conclude that one who, even though responsible to God for their actions, will go to hell for refusing to be baptized. The Bible plainly states the one while reasoning must be used to conclude the other. Am I wrong for binding my reasoned conclusion on anyone? Or, stating it as emphatically as I do the other? Some claim we have no right to emphatically teach one is lost for refusing baptism because God has not explicitly stated such to be the case. This writer denies their assertion!

Let us unite to reprove the abuses of any truth. We need to stand as one in upholding all truth. But let us never argue that abuses invalidate the principles being abused. I do not believe brother West intended to do this but his editorial sent forth some mixed messages. It is only the purpose of this response to call attention to that which was perceived as being fact.

Our brotherhood would do well to diligently heed brother West's closing thoughts. There seems to be a growing rise of dependence on human wisdom and other fleshly trappings. With many, it is not how upright in life and knowledgeable of God's word a preacher is, among them. Let us all demand that the word be preached; that the emphasis be upon the thus saith the Lord. Let us reverence the word of him whom we claim to honor and the emphasis will be where it should be. Logic has a subservient place to the gospel. Logic falsely so-called (irrational reasoning) is demeaning to truth just as science falsely so-called is in opposition to truth. But both logic and science can honor truth, and will when properly used.

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# Success

## Charles R. Lambert, Conway, SC

Once there was a man that set a goal to become the wealthiest man in the world. When he was very young he left home and family in search of a fortune. This young man traveled to Europe in search of wealth, but he never found his fortune in Europe. He was still young and energetic and after giving up on becoming wealthy in Europe, he made his way to the Far East, where he searched long and hard for a fortune, but he found no wealth in the Far East. By this time he was tired and weary, but he decided to make one last try at becoming wealthy. He decided to go to Alaska in the gold fields to seek his fortune. Many years went by as he looked for wealth in the Yukon, but he found only enough to sustain life. This man traveled and labored in three continents, but he never struck it rich, though he spent his whole life hunting for fortune. The now old man went back home to see his family and to die.

As he sat on a swing in the backyard reminiscing on the many journeys he had been on, and the many failures he had in his lifetime, he saw something glitter like glass shining in the yard. He went over and picked the object up. To his surprise, he had found a huge diamond. The point of the story is that

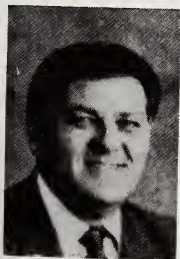
after searching over the world, he found wealth in his own backyard.

Do you believe success is in your own backyard? I can tell you success is just a reach away to that old dusty Bible on a table. It will guarantee success in this world and in the world to come.

The world **success** is only mentioned once in the Bible. It is in the Old Testament in Joshua 1:8: "This book of law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

As we consider **wealth**, a good Scripture to remember in the Old Testament is Deuteronomy 8:18 which says, "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth."

Riches are also mentioned in the New Testament in Matthew 6:19-21: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will be your heart also."



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# Ariel Missildine

**Jimmy Canup, Galax, VA**

Ariel Missildine who preached for the church in Asheboro, North Carolina, for some thirteen years during 1968-1981 passed from this life on Monday, September 26, 1988, after a year-long bout with cancer. The host of friends, fellow gospel preachers and relatives that passed through the funeral home in Montgomery, Alabama, was a testimony to the love that many had for this beloved brother in Christ. The large chapel at the funeral home would not hold the overflow crowd present for the funeral on Wednesday morning. Brother Missildine's earthly remains were laid to rest in the cemetery of the Dublin church of Christ in Dublin, Alabama.

Brother Missildine was a man who loved God supremely. Next, he was a man who

loved his family. He loved the church of our Lord and was dedicated to the principle of 1 Peter 1:22: "Seeing ye have purified your souls in your obedience to the truth through the spirit, see that ye love one another with a pure heart fervently." He also loved the lost and was dedicated to the preaching of the gospel that the lost might be saved. Although he had been gone from the Carolinas seven years many remember with fondness the love, kindness and fellowship of this servant of our Lord Jesus Christ.

Family survivors include his wife, Merle, two sons (both dedicated gospel preachers), Brent and Ronnie and one daughter, Betty. Expressions of sympathy may be sent to sister Missildine in Pensacola, Florida. The address is: 6501 Highway 98 W., Apartment 118, Pensacola, Florida 32506.

## The Foundation Stones of a Happy Marriage

**Clee Reddinger, Rockingham, NC**

That God wants our homes and marriages to be happy no believer would deny. This is why so much is said in the Bible, both as warning and encouragement, concerning marriage. If we look at Jesus' words in Matthew 7:24-28, we see the necessity of a proper foundation of a house, of a life, and of a marriage. In every marriage there is a foundation of some kind, either solid or flimsy, one that will hold under the pressures life brings to bear or one that will buckle and fail. For a solid foundation which will hold, four foundation stones are essential.

The first is **severance**, Genesis 2:24 says, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." Apron strings, so necessary when we are children, and even as teens, are to be severed upon entering the

state of marriage. You are now one flesh with your mate. This state never existed with your parents and so to allow your relationship with them to interfere with your relationship with your mate is to allow a lesser to rule the greater. Of course this is not an annulment of the command to "honor thy father and thy mother." Such is a lifelong obligation. But, one of the greatest means of honoring parents is maintaining the "one flesh" relationship that exists only in marriage.

The second foundation stone is **permanence**. Romans 7:2 says, "For the woman that hath an husband is bound by the law to her husband so long as he liveth." The very best that life has to offer is available only to those who will make the necessary commitment, and marriage is a commitment to permanence. We need not look long to see

that many today feel no responsibility to maintain marital permanence. But every marriage which is happy and successful is one which is entered with the attitude of "till death us do part!"

The story is told of an elderly couple being interviewed on their 50th or 60th wedding anniversary by a reporter who asked, "In all your years of marriage, have you ever thought of divorce?" The woman quipped, "No! Murder many times, but never divorce!" A funny anecdote truly, but we see that these two people had the right idea. Divorce is **not** an option! Death is the only completely honorable way to dissolve a marriage.

The third foundation stone is **unity**. "Can two walk together except they be agreed?" (Amos 3:3). Standing together with at least one other person is one of the greatest needs that people have. The poet said, "No man is an island." We need that other one who thinks as we do, acts as we do and feels as we do to make ourselves complete. This is where the spiritual life of each partner becomes preminent. Why do Christians seem so little to understand the important role that our spirituality, or lack thereof, has in marriage? Christian men ought to by all available means, search out for themselves faithful Christian women. If we stand united in our relationship to the Lord and Savior this will have a soothing influence on all of the lesser areas where in every couples' lives there are inevitable conflicts, enabling us to come to agreement, or at least to tolerate our differences and accommodate one another in love.

No man can really express in words the joy and strength it gives him to know that his wife is standing by his side, 100% committed to stand by him through thick and thin, to know that she believes that he is doing the right thing. And I am also sure no woman can really express how important are her feelings to know that her husband is proud of her. (These may be old-fashioned sentiments, yes, but they are also very, very true!)

The fourth foundation stone is **intimacy**. Genesis 2:25 says, "And they were both naked, the man and his wife, and were not ashamed." The most obvious type of intimacy is physical — the act of marriage. This is no

small part of any successful marriage. When people marry they have passed from a state in which sexual relations are absolutely forbidden (Heb. 13:4) into one in which they are absolutely commanded (1 Cor. 7:1-6). That is no small change! This intimacy is God's plan for: preserving the race, preserving morality and preserving the marriage by bonding the couple together in this manner.

The other type of intimacy is emotional intimacy. All people want to "just to be themselves" around others without having to put up a facade or a defense. Within the husband-wife relationship we can be free to share our innermost feelings, thoughts, hurts, triumphs and fears. Here we can do this and be accepted and loved in spite of ourselves.

God commands this kind of intimacy in 1 Peter 3:7: "Likewise ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel." "According to knowledge" is what I am emphasizing here. The husband ought to make his wife a lifelong study. What makes her happy? Sad? Mad? What are her talents? How do moods affect her? A thousand and one questions would not touch the hem of the garment. Sad to say, but many men study their businesses much more than their wives.

Here, then, are four essential and fundamental aspects for a happy marriage. Why not let them work their magic on your marriage and instill them into the hearts of your children?

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# Flatt Brothers' Silver Anniversary

## Dowell Flatt, Henderson, TN

During the Lewis County (Hohenwald, Tennessee) tent meeting, August 7-12, 1988, the four Flatt Brothers celebrated their silver anniversary of working as a team in campaign efforts. Many great things happened, including thirteen adult restorations.

Their first campaign was April 14-21, 1963, at Kingwood Heights (Murfreesboro, Tennessee). Leamon Flatt, the local evangelist at Kingwood at that time, had been conducting a large number of home Bible studies. This was a major factor in forty-six being baptized and a half dozen others being restored.

Other early campaigns were held at Blackman (Murfreesboro, Tennessee); White County (Sparta, Tennessee, 1978); and White Avenue (Henderson, Tennessee, 1979). The Central congregation (Cincinnati, 1979) was the site of an excellent meeting. Their building was in the middle of a Roman Catholic settlement. The 1980 meeting was at West Rome (Rome, Georgia).

The coliseum in Madison, West Virginia, was the location of the Boone County Meeting (1981). In addition to many pleasant memories, one will ever remain in our minds. A family of six (the parents and four children) were all baptized in a river the same night.

Vineland, New Jersey, was the site of the 1982 campaign. In addition to several other responses, a Jewish man came forward to be baptized. He desired to make his own confession. All was quiet as he said, "I believe that Jesus Christ is the Son of God — the Messiah."

One of the largest crowds (over 2,000) of these campaigns was in Florence, Alabama (1983), on the campus of International Bible College. Administrators, faculty, staff, and students of IBC worked closely with us during the campaign.

Two campaigns were held in 1984: Bristol Road (Flint, Michigan), and Jackson County (Gainesboro, Tennessee). In addition to remembering a number of baptisms and restorations during these efforts, one can vi-

vidly recall the rather ill Cleo Way Flatt attending every service of the Jackson County meeting. This beloved mother of the four Flatts seemed to realize that in a few short months she would quit the trials of this life.

A successful effort was conducted at the Ross Road church (Memphis) in 1985. The local evangelist, Bill Flatt, had worked many hours in preparation for this campaign. A group of students from Freed-Hardeman College helped in this effort.

The 1986 campaign was at Richmond Hill (West Helena, Arkansas). The 1987 effort was in Laurelwood, New Jersey. Though the congregation was meeting in a schoolhouse, a number were baptized and restored.

In every campaign, an effort has been made to seek the lost, restore the erring, and edify the saved. Basic Bible sermons have been preached.

Lord willing, these efforts will continue. Plans have been made for campaigns in McHenry, Kentucky; Anchor Point, Alaska;

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McMinnville, Tennessee; and Freeport, Bahamas.

The four Flatt brothers (Leamon, Bill, Don, Dowell) were reared on a thirty-eight-acre farm in the Union Hill community of Jackson County (Gainesboro, Tennessee). They are four of the eight children born to Benton Madison and the late Cleo Way Flatt. They obeyed the gospel at the average age of twelve years.

Their maternal grandfather, Hiram Way, was both a preacher and schoolteacher. He was an inspiration to all four brothers. At early ages, each of the brothers began to consider seriously being a preacher. Hiram Way also influenced the brothers to receive a formal education. Three of the four have earned doctorates. Five masters degrees have

been earned.

At the present time, Leamon preaches at the Peytonsville congregation in Franklin, Tennessee. Bill is an evangelist in Memphis and professor of counseling at the Harding Graduate School of Religion. Don is a minister and elder at the Morehead, Kentucky, congregation; he is also a professor of history at Morehead State University. Dowell works as an evangelist and serves as division head of the Bible Department at Freed-Hardeman College.

*(Editor's note: The Flatt brothers are nephews of the late Tom Flatt of Charlotte, NC. Tom Flatt passed away this year, after faithful participation in the churches of Christ in Charlotte throughout most of their history.)*



## BROTHERHOOD NEWS

### Dennis Conner, Yadkinville, NC

#### Around North Carolina

Churches of Christ in Jamaica were hard hit by the hurricane that recently ravaged that island nation. In response to the need of our brethren there, the PROVIDENCE ROAD CHURCH OF CHRIST in Charlotte has spearheaded a Jamaican Relief Effort among Carolina churches. The response has been nothing less than overwhelming. By October 11 over \$25,000 had been donated and thousands of pounds of canned goods received. One sister called Kroger and they gave approximately 4,000 pounds of food. Another sister persuaded her company to donate 140 cases of baby food. Providence Road planned to send three separate teams to Jamaica, each made up of eight people. The first two teams were to focus on rebuilding efforts, and the third was to be a medical team. At the time of this writing food, clothing, and money were still being collected. . . . The MORGANTON CHURCH OF CHRIST recently enjoyed an encouraging gospel meeting with GEOFFREY SIKES, who preaches for the Madison Street church of Christ in Clarksville, Tennessee. The

meeting was conducted October 9-14. Brother Sikes spent his early youth in the Carolinas. . . . The Board of Directors of Carolina Bible Camp, Inc., voted at their September meeting to name the new facility that is currently under construction near Mocksville the Carolina Bible Camp and Retreat Center. . . . One of the most encouraging works among our young people is the monthly Bible Quiz conducted by Piedmont area congregations. For instance, for the October quiz 259 young people and adults from 11 congregations gathered at the Warners Chapel church of Christ in Clemmons. Over 290 people assembled at the Northview church in Statesville for the September quiz. . . . We were saddened to learn of the recent death of brother ARIEL MISSILDINE after a long battle with cancer. Brother Missildine preached for 13 years for the Meadowbrook Road church in Asheboro. He was a resident of Pensacola, Florida at the time of his death and was buried in Montgomery, Alabama on September 29.

#### And South Carolina

The NORTHEAST CHURCH OF CHRIST in Taylors celebrated Bring Your

Neighbor Day and Come Home Sunday on October 16. The result was a record breaking day. There were 455 present for Bible class, 604 for the worship service, and 375 for the Sunday evening worship service. The church was also blessed with four baptisms during October. . . . The EASLEY CHURCH OF CHRIST in Easley enjoyed two baptisms recently. The attendance averages about 19 on Sunday morning and the weekly contribution about \$85. GILBERT TRIPP has been the preacher working to get this work established in the upstate South Carolina area. The church has been meeting for 15 months and is presently trying to locate land for a future building site. Brother Tripp states that a minimum of \$200 more per month is needed for the preacher's personal needs and for operating expenses. Anyone desiring more information about this work and its needs may call (803) 834-2372.

### **The Nation and the World**

Brother G.K. Wallace, well-known preacher, educator and author, died on Thursday, September 22 in Winter Haven, Florida. Brother Wallace began preaching in

1924, authored nine books, wrote extensively for various religious journals, taught and served as vice president at Freed-Hardeman College, and lectured at the annual Freed-Hardeman Lectures for 39 years. The G.K. Wallace Scholarship Fund has been established at the College and the family is asking that remembrance of him be made by memorials to this fund. Memorials can be sent to: The G.K. Wallace Scholarship Fund, Freed-Hardeman College, Henderson, Tennessee, 38340. . . . Dr. JIM MANKIN has been appointed chairman of the department of undergraduate Bible and ministry at Abilene Christian University in Abilene, Texas. Mankin joined the ACU faculty in 1987 after serving for seven years as the preacher for the Madison church of Christ in Madison, Tennessee. . . . The fourth annual Preachers and Church Workers Forum has been set for Thursday, December 3 on the campus of Freed-Hardeman College. The topic for discussion will be "Monogenes, Translations, and Unity." The participants will be Robert Taylor, assisted by J. Noel Meredith, and Hugo McCord, assisted by Ralph Gilmore.

## **Parental Influence**

### **Ed Meixner, Taylors, SC**

The story is told of a heartbroken mother sitting in a courtroom and hearing the judge sentence her 21-year-old son to "20 years in prison." The shocking climax came when the judge asked, "Young man, don't you believe in God?" The youth laughingly responded, "God, who's that?"

This single-parent mother, sick with shame, condemned herself remembering that during his growing-up years, she consented to his refusal to go to Sunday School and church. Too late she realized that her son's refusal during his growing-up years should have been tactfully but firmly opposed. Looking back, she realized her inconsistency as she saw to it that he went to school daily to be prepared to make a living in a highly competitive world, that he took a bath regularly for his own good, that when sick he

took required medicine, etc., regardless of any rebellion on his part. She realized also that her own poor example of skipping Sunday School and church services occasionally was a factor in his undoing.

Parental firmness and the proper example shown to growing children will furnish a bridge over which youthful rebellion or indifference will travel and ultimately be dissipated into the satisfying experience of good moral and religious living. Taking the cue from Ephesians 6:4: "to bring them up [your children] in the nurture and admonition of the Lord," and from his many year's experience dealing with the nation's crime problem the late J. Edgar Hoover said, "The parents of America can strike a telling blow against the forces which contribute to our juvenile delinquency if they will take their children [whether or not they want to go] to worship our Lord regularly."

# Daily Reminders of God

**Sara Kemp, Stanley, NC**

**A cloud** can remind me that God's Son will one day return in a cloud (Luke 21:27).

**A door** can remind me that God's Son stands at the door and knocks and lets me open that door if I so desire (Rev. 3:20).

**A light** can remind me that God's Word will light my path (Psa. 119:105).

**A rock** can remind me that God is my rock and fortress when trials and temptations come my way (Psa. 31:3).

**A glass of water** can remind me that God's Son can give me living water (John 4:10).

**A stop sign** can remind me that God wants me to not be a willful sinner (Rom. 6:1-2).

**A green traffic light** can remind me that God wants me to go forth and teach the Gospel to others (Mark 16:15).

**A clock** can remind me that one day time will be no more (2 Pet. 3:10).

**A road** can remind me that it is up to me whether I travel the narrow road or the broad road (Matt. 7:13-14).

**A child** can remind me that I must become as a little child in order to enter God's kingdom (Matt. 18:3).

## Abundant Thinking

**Bruce Green, Sumter, SC**

"As he thinks within himself, so is he."

"What you think about, you bring about."

"You are what you think."

Time-tested truths or comatose cliches? That depends on what you think. I believe they represent one of the most profound and fundamental principles of human behavior.

Zig Ziglar suggests that our society is guilty of "stinkin' thinkin'." His solution is a "check-up from the neck-up" to rid ourselves of "hardening of the attitudes." Roger von Oech says we have plaque on the brain and need some "mental floss." Interesting.

While this principle about the importance of our thinking is true, it's certainly not new. Here's what God said thousands of years ago about properly using our minds:

"Gird your minds for action" (1 Pet. 1:13).

"Set your mind on the things above" (Col. 3:2).

"Be transformed by the renewing of your minds" (Rom. 12:2).

"The mind set on the Spirit is life and peace" (Rom. 8:6).

"Let your mind dwell on these things" (Phil. 4:8).

What is the truth to be gleaned from all of this? What's the application to be made to our daily lives? Simply this: the abundant life begins with abundant thinking! What our mind can conceive, and our heart can believe, God can achieve! But "without faith it is impossible to please God" (Heb. 11:6). So our choices are clear-cut: destructive thinking which leads to death in the wilderness or constructive thinking which leads to life in the promised land.

"As he thinks within himself. . . ."

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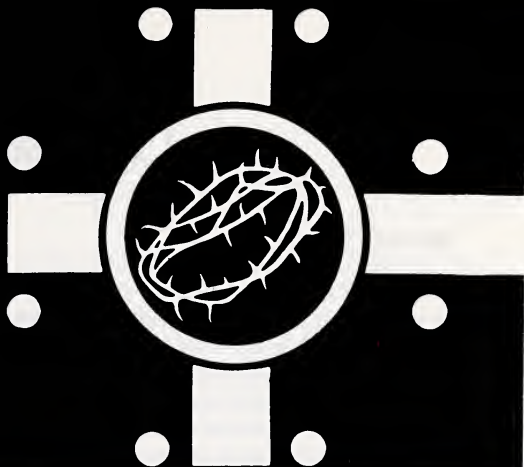
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# CAROLINA CHRISTIAN

OL. 30, NO. 12, DECEMBER 1988



C289.21 / C292

## Criticism

Someone wrote: "Criticism never yet built a house, wrote a play, painted a picture, nor built a business."

Have we ever thought about that? I believe that most of us have not spent much time considering the limitations of criticism. It takes ability, determination, dedication and many other things to build, write, or paint; but what does it take to criticize? Actually, not very much!

For one to be a critic of the efforts of others, all that is necessary is a negative outlook on life that is expressed openly far too often. That's about it. To be a critic of many things requires no more than that. (I wonder, does this make me a critic of critics?) No, I'm not talking about troubleshooters or problem solvers who are looking for better ways to do things. This is against those whose main purpose in life seems to be to tear down, to find fault, to hinder worthwhile efforts for good. We just don't need that kind of negativism, do we?

It seems we need more people who are looking for possibilities of success and not looking for failure. We need more people who are willing to ignore the perpetual critic and give something a try. We need more willingness to be **a part of the work** rather than **standing by the work and picking it apart**. When this begins to happen, we will see some great things happening in the Lord's Body on this earth.

— St. Andrews Road, Columbia, SC



## Random Items

We are always interested in good articles written by Carolina preachers. **Carolina Christian** exists to serve the brotherhood in the Carolinas in particular. Preachers and other Christians, men and women, are welcome to submit articles on any useful subject. Mail them to me at my personal address listed below.

Writers should submit their items on typewritten, double-spaced, 8½" x 11" sheets. By looking through articles we have already used, one can determine how Scripture references and other matters of style are to be handled. One page of the magazine requires about 2½ pages of manuscript.

Occasionally we will print something which was used in a local church bulletin or another publication, but we ask that an article not be sent to us if it is also being sent to other publications. If the writer is sending it to another publication, we would appreciate a note indicating where else it has been sent.

The November issue carried information on the passing of Ariel Missildine, Jr. After the issue was sent to the printer we received the report which is in this issue. We were especially touched by the way Ronnie Missildine paid tribute to his father. Brother Ariel was an important part of the history of the church in North Carolina. Others saw in him the lovely character described by his son. In reading this obituary we are reminded of how important it is that we so live that we can be rightly honored by family and friends, both while living among them, and while continuing to living in their memories.

Your editor was able to be back in South Carolina for only one day of the November lectures in Union. The elders, preacher and members put together a good program with emphasis on evangelism. The lessons I heard were excellent and reports regarding the days I missed expressed equal enthusiasm. Unless there is a revival of emphasis on Scriptural

and zealous evangelism, the church will wither and die before our eyes. "And that knowing the time, that now it is high time to awake out of sleep (Rom. 13:11).



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# No Room in the Inn

Johnny Melton, Hickory, NC

The birth of Jesus is rightly viewed as the most significant event in human history. Even the most calloused unbeliever gives tacit evidence to the place of Jesus in history every time he dates a check, a letter or a legal document. The date A.D. November 15, 1988 (and it is proper form for A.D. to precede the date and B.C. follow it) bears eloquent testimony to the significance of the birth of Jesus. A.D. is the abbreviation for the Latin phrase "Anno Domini." Translated it means, "In the year of our Lord." One thousand, nine hundred and eighty-eight years have elapsed since the birth of Jesus in a stable in Bethlehem. All of history prior to his birth is reckoned B.C. (Before Christ); all history subsequent to his birth is reckoned A.D. (In the year of our Lord). Deny him; resist him; ignore him; but you cannot escape his influence and his presence. The world was changed forever when Jesus was born to Mary in Bethlehem.

Matthew 1 ends with the fact of Jesus' birth. Matthew 2 begins with the fact that Jesus was born in Bethlehem. According to Luke 1:26, Mary and Joseph lived in Nazareth. So how came they to be in Bethlehem when Jesus was born? Luke 2:1-7 supplies the answer:

*"And it came to pass in those days, [i.e., in the days when Elizabeth, Mary's cousin gave birth to John the Baptist] that there went out a decree from Caesar Augustus, [Caesar Augustus was the Roman emperor. Both names were actually titles: Caesar is derived from the root word for Lord and Augustus means reverend. Caesar Augustus ruled Rome from 30 B.C. to A.D. 14. His peaceful reign of forty-four years paved the way for the rapid spread of Christianity.] that all the world [i.e., all the Roman world] should be taxed. [The Greek text actually says that the whole world should be enrolled, or counted and listed. The NIV renders the passage: "that a census should be taken out*

*of the entire Roman world." Without question the census would be used for taxation purposes. However, Joseph returned to his hometown in order that he might be properly registered in the census; not for the purpose of paying taxes.] (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city.*

*"And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)"* [Joseph was called "thou son of David" by Gabriel back in Matthew 1:20. It is significant that he was of the house and lineage of David. Jesus was to be a king. He was to sit on David's throne. Even though Joseph was not Jesus' natural father, he was his legal father. And as his legal father, he gave Jesus legal claim to David's throne. Jesus, also known as the son of David, was born in the city of David. This is not mere coincidence, or the happy falling out of circumstances. The Divine hand of Providence at work in the affairs of men can be clearly seen in these details of the birth of Jesus.]

*"To be taxed with Mary his espoused wife, being great with child. [Some time earlier, Joseph, at the urging of the angel, had taken Mary to be his wife. They had been betrothed, or engaged, prior to the announcement that she should bear a son that would be conceived of the Holy Spirit. To everybody who looked at Mary and Joseph they would appear married; but Luke uses the language espoused wife because the marriage had not been consummated. Only Mary, Joseph and God would know this truth; but Mary remained a virgin until after the birth of Jesus.]*

*"And so it was, that, while they were there, the days were accomplished [i.e., her pregnancy reached full term] that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling*

*clothes, [likely strips of cloth were used to wrap the baby] and laid him in a manger; because there was no room for them in the inn."*

In very brief and simple language the most significant birth in history is recorded. Born in humble surroundings and circumstances, the very Son of God entered this world to be a Savior and example.

There is a haunting quality about the phrase, "because there was no room for them in the inn." It was not because they could not afford any better; it was not because they were eccentric and wanted to get back to nature; it was not because they were hated and abhorred that Joseph and Mary took refuge in the stable the night of Jesus'

birth. The Son of God was born in a stable because there simply was not any room for him in the inn.

Today, Jesus has no place in the hearts of countless thousands for exactly the same reason. They do not hate him. They do not resist his teaching neither do they deny him. They simply have filled their hearts with the pursuit of pleasure, popularity, power and prestige so that they no longer have any room for him.

The fact that no room was found in the inn did not keep Jesus from being born; but tragically, finding no room for him in one's heart will keep one from being born again.

Do you have any room for Jesus?

## Reexamining the Fundamentals, VIII

David Pharr, Knoxville, TN

Denominations and cults cannot tolerate the practice of local autonomy. Some kind of hierarchal system is essential if the peculiar tenets and programs of any extra-biblical group are to be maintained. As soon as men see their movement expanding beyond their local situation they will see the need for an expanded ecclesiasticism. Some kind of centrality is necessary to keep the movement under control.

Mainline denominations have all abandoned the concept of local autonomy. The various episcopal fellowships (Catholic, Episcopalian and Methodist, for example) have always openly accepted the idea of centralized government. Presbyterians historically argued for local control, but have in fact developed their own system of synods and assemblies. Our Baptist friends make a good doctrinal case for autonomy, but are generally yielding more and more to their conventions.

Though it would be unfair to charge this motive against all, it is certain that much in hierarchal systems can be traced back to fleshly desires for position and power. In the book **Biographies and Sermons**, edited by

F.D. Srygley, there is a sermon by William Lucius Butler (born in Davie County, NC, 1848) in which he astutely observed: "Men want to be leaders, long to be great. . . . Leading men do not find places in the church big enough for themselves; hence, if they join the company of Christ's followers, they make big offices and fill them."

Brother Butler continued with this illustration. "At the Brents-Ditzler debate, at Murray, Kentucky, Jacob Ditzler said to me: 'Brother Butler, I am satisfied the leading men among your people are going to depart from the doctrine of baptism for the remission of sins.' I replied: 'Certainly they are. There is nothing in the kingdom that can stand before leading men. . . .' " It is a fact hardly open to question that when men create or accept positions in a hierarchy there will be a corresponding departure from other New Testament principles and practices as well.

The autonomy (self-rule) of local congregations has always been understood and accepted among people committed to the New Testament order. In his **Christian System**, Alexander Campbell wrote, "Hence, in every city, town, and country where the Apostles



gathered a community by their own personal labors, or by their assistants, in setting them in order, for their edification, and for their usefulness and influence in the world, they uniformly appointed elders, or overseers, to labor in the word and teaching, and to preside over the whole affairs of the community" (p. 147, 1901 edition). He also wrote of how "all these particular congregations" are "equally independent of one another as to the management of their own peculiar affairs," though he insisted they are obligated to cooperate with one another (p. 56).

James DeForest Murch, though himself aligned with the digressives, correctly captured the restoration idea of autonomy. "While recognizing other congregations as brethren in the universal Church of God and cooperating with them for the ongoing of the kingdom, the local church is independent and self-complete under Christ, the only true Head of the Church.

"This concept of congregational freedom rules out the power of extra-congregational human authorities. It is not left in the power of any churchly superintendent, bishop, association or council, or any state in the world to add to, diminish, or alter the rights and freedoms of a local church given to it by God. . . . It is not that they discard responsibility; it is that they reject any obligation to abide by decisions made for them by other religious agencies or organizations. It is not that they are opposed to order; it is that they refuse to regard themselves as subordinate units of some other ecclesiastical body which would control them in any matters whatsoever" (*The Free Church*, pp. 70-71).

Numerous other examples could be given which would demonstrate that congregational autonomy has been understood and jealously guarded throughout restoration history. This position was derived, of course, from studying the Scriptures. It is because New Testament congregations were autonomous that the church in modern times has insisted on the same freedom. Few aspects of the New Testament pattern have been more generally accepted among us than has been this principle that each congregation has the right to govern its own affairs, under the guidance of its own elders, selected from

within itself, and answerable to no higher authority whatsoever, except the authority of Christ.

In view of these things, therefore, it is an astounding impudence and a monstrous apostasy that the Boston faction has determined to legitimize its hierarchy by abandoning the concept of local autonomy. This had to be the result, however, because as we said in the opening paragraph, such movements cannot maintain loyalty to its peculiar tenets and programs without a system of central control. As long as we are satisfied to let the Bible alone be our guide there can be unity within the framework of autonomy. When, however, men are loyal to an unscriptural agenda, they will soon find autonomy to be an obstacle.

First there was the arrangement wherein numerous "house-churches" were under the oversight of a single eldership, with arguments that elders are to be over metropolitan areas. In quick succession other innovations followed. The Boston church announced it had taken control of churches in other cities. Pillar churches became tentacles for expanding Boston's control. Established congregations were restructured under Boston's instructions. Local leaders were told to resign so that appointments could be made according to a "uniform standard," which would, of course, originate at Boston. Next evangelists were recognized as being over elderships. In fact, evangelists are now annointed to be officers in the church universal. It seems clear now that Kip McKean is recognized as a sort of chief evangelist, actually occupying a position thought by the movement to be much like the office held by New Testament apostles.

Our purpose in this article is not to discuss and document all of these digressions. They are, however, symptoms of a fundamental error that has been embraced — the rejection of the biblical concept of congregational autonomy. In a Boston bulletin in November 1987, Thom Bogle wrote "The traditional idea that each group of disciples in a city is entirely autonomous from other disciples is not found in the Bible and has severely damaged efforts to win the world for Christ. Those with a heritage in the restoration movement have wrongly used the false



teaching of 'congregational autonomy' to justify disunity and non-cooperation with other brothers." In December 1987, Kip McKean wrote, "Autonomy is not even mentioned in the Bible." Note that he is not saying that the word **autonomy** is not mentioned. He is arguing that the concept is not there.

F. Furman Kearley in a **Gospel Advocate** editorial wrote, "The latest and most grave errors include the teaching of the doctrine of the authority of the evangelist, the development of a hierarchal church structure, and the rejection of the autonomy of each local congregation. The issue of the authority of the evangelist has raised its head from time to time in church history. The present situation is the worst I have known of in Restoration history. The Boston evangelist, Kip McKean, is claiming authority over many other evangelists, not only in the Boston church, but in many other congregations

scattered throughout the world" (Nov. 5, 1987).

Brother Kearley continues, "This concept and designation practiced by the Boston movement sounds very much like the apostasy of the church in the early centuries that eventually led to Roman Catholicism."

It is my conviction that when the concept of congregational autonomy is no longer practiced and respected, the church will be in an obvious state of apostasy. As William Butler warned a century ago, when men have a vain desire to be in high positions, few things will remain sacred to them. When for the sake of their own ends, men will abandon the New Testament pattern of church government it will not be long, nor will it be difficult, to forsake many other fundamental truths as well.

In our next installment we plan to review the biblical evidence on the issue of autonomy.

## Ariel Missildine, Jr.

### Ronnie A. Missildine, Pensacola, FL

Ariel Missildine, Jr. passed into eternity at 12:30 p.m., September 26, 1988. He had lived a dedicated life as a Christian, husband, father, worker in the Kingdom, and gospel preacher.

He was a man of integrity, supreme honesty, sincere love, and faith. He loved God, first; his family, second; and his brethren, third. These were above everything else. He had learned these priorities from his father and mother, Ariel David and Iome Missildine. He lived them nobly and taught them to his children and to all before whom he preached and taught the gospel.

Ariel was reared a farm boy, poor in this world's goods, but rich in the things which really count. He married Merle Register on June 1, 1940 and she loved and supported him as a faithful wife for forty-eight wonderful years. Together they farmed, did a tour in the U.S. Navy during WW II, worked in the grocery and welding business and during the early 60's began preaching the gospel: part-time at first, then full-time. Dad

preached at Macedonia in Montgomery County, Alabama, for five years, before moving to Asheboro, North Carolina, where he labored for 13 years. He then returned to his beloved Alabama to preach in Linden for eight and one-half years.

In November 1987, it was discovered that he had cancer in the advanced stages. After major surgery and several rounds of radiation treatments, he tried to preach — the work he loved so much — again, but was only able to do so for a few Sundays. When it became apparent that he could not continue, he resigned at Linden and moved to Pensacola, Florida, to be near doctors and children. He and Merle identified with the Warrington congregation and he attended services as long as he was able. In fact, often his pain was so acute that he was forced to lie down on the pew in order to endure it. But he loved the Lord and the brethren and he wanted to worship as long as he could — and he did. He was a tremendous encouragement to so many in his love for the Lord. On September 26 he surrendered to the pale

rider. He had his family by his side, and asked one of his sons to pray that he could go on and be with the Lord. Just an hour and a half later he did.

His family, the church and the commu-

nity will greatly miss Ariel Missildine, Jr. But heaven has gained one of the greatest men of love this earth has known, for a great many said of him, "He was a man of great love." Indeed!

## God Is!

### Howard Winters, (deceased)

This is a day of skepticism, materialism, and atheism — a time when every fundamental principle of human accountability to a Creator is ridiculed. It is an age of doing as we please and conforming to the world, demanding that man's word be accepted **per se**, that there is no God — that man is nothing more than the product of change, that mind is only matter in motion, and that there is no meaningful purpose for being. Unbelief asserts that man is born, lives during a period of miserable existence, dies and that is the whole story. But it is not the whole story. There is a Creator — the Living, Acting, Loving God — back of all things. The Bible says, "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened" (Rom. 1:19-21).

We are here as a voice to cry in the wilderness that God is, God rules, and God is the maker and sustainer of all things. To this awesome truth all creation, willy nilly, gives consent. Can a garden deny the gardener? Can a book deny its author? Can an electronic computer deny electricity — can it deny man, who is its designer and maker? Neither can the creature deny his Creator!

God is! This truth is too deeply embedded in our hearts, too widely believed, too well authenticated, too sure, too certain, to demand elaborate proof from a mere creature. One might as well be asked to prove

that the sun shines, that the clouds bring rain, that the night is dark, that the world exists, as to be asked to prove that God is. This fact is written on every mountain and sea, on every flower and tree, on every rock and hill, in the song of every bird, and in the ripple of every rill. Surely the Psalmist was right, "The fool hath said in his heart, there is no God" (Psa. 14:1).

But we are not left without proof. God has abundantly vindicated his being. What is the origin of the universe? God! Whence came man, the highest of all creatures? God made him! Without faith in God — unless God is — there is no way to explain Jesus Christ, his coming into the world to bleed and die on the cross to save man from sins; there is no way to explain our infallible Bible, the church of Christ, the Christian life, or the hope of heaven. Without God man has no meaningful past, no purposeful present and no hopeful future. He came from nowhere, is here without business, and has nowhere to go.

Man is made in the image of God, he is the offspring of God. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26). Sin came between God and man (Isa. 59:1, 2), separating them; but man cannot be satisfied apart from God. The Psalmist expressed a universal sentiment when he sang, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the Living God: when shall I come and appear before God?" (Psa. 42:1). No human being is what he ought to be, nor what he really wants to be, until he finds rest

for his soul in the bosom of God — until he finds forgiveness for his sins upon God's terms and feels himself in a right relationship with God.

"But without faith it is impossible to

please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

## Thoughts on Tennis . . . and Giving

**Ernie Thigpen, Spartanburg, SC**

According to many sources, the U.S. tennis boom is over. Tennis was a sport that once was for the rich elite. Then along came TV coverage, a few Americans started excelling, and you add in the fitness craze, and the good ole U.S. of A. was a tennis mad country. Now the TV ratings are down, subscriptions to tennis magazines are off, and sales of tennis equipment are sluggish. What happened?

My guess is that tennis is just too confusing for most of us, especially the scoring. If you get one point in tennis, that's 15 points, except to some folks who call it 5 points. Another point and you have 30, that is unless your opponent also has 30 in which case you call your score deuce. I had always thought deuce meant two, but apparently not in tennis. After the deuce point, when one player scores it's called add-in or add-out which is another way of saying 30 to 40 or 40 to 30 depending on who's ahead. If the person who is behind scores, it's deuce again although still it has nothing to do with two points. At any point in the game one player

can score an ace; but it can be for the 15 point, the 30 point, the deuce point, or the game point, not to mention the add-in or the add-out point. About the only thing in tennis scoring that makes any sense to many people is that in tennis, as well as many lives, "love" means nothing.

Why giving to the Lord's church fluctuates so much is an equally big mystery. Some times weekly budgets are exceeded and other times congregations fall way short of their weekly obligations. This may be a function of the time of the month, the financial climate of the area, or members who may be away on a given Lord's Day.

But probably the main problem with giving is motivation. Jesus gives the principle of right living, "Give and you shall get" (Luke 6:38). Paul also has the same motivation in 2 Corinthians 9:6: "He that sows bountifully will also reap bountifully." When we actively and enthusiastically give, we should expect to "get" or receive. When we sow, we should expect and welcome the harvest. We must realize the value of this true, life-giving principle and give, not until it hurts; but until it feels good.

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# “Enoch Walked by Faith”

**Fred Davis, Fayetteville, NC**

“By faith Enoch was translated that he should not see death; and he was not found because God translated him: for he hath had witness born to him that before his translation he had been well-pleasing unto God” (Heb. 11:5).

Enoch was exempt from death and was translated into heaven because of his faith. In the Old Testament we are told that he was taken because he walked with God. Putting these points together we conclude that Enoch walked with God by faith, and as a result of that, he was translated into heaven. We have no way to answer all the questions which could be asked as to how Enoch, the man of God, was translated; but we may bring together a little of the light which the Scriptures shed upon it. It is certain that he did not pass from earth by the same way as other men; he entered eternity without passing through death.

There is something that is very appealing to mankind about Enoch and his relationship to God. Enoch humbly served God while the majority of the people about him were ungodly. God uses him even today to teach great lessons. In 1 Corinthians 10:11, Paul writes, “Now these things happened unto them by way of example: and they were written for our admonition, upon whom the ends of the ages are come.” We need to consider Enoch. He was well-pleasing to God. To be well-pleasing he was willing to put forth his best, walking by faith in the almighty God. Paul writes in 2 Corinthians 5:7: “We walk by faith, not by sight.”

The Christian regulates his course through this life by faith. The immediate path sometimes is not always clear. There will be times when we, because of personal conflict, problems, temptations, dangers, might be tempted to wander; but the ultimate goal must be always kept before us. In the Old Testament God instructed Abraham, “Get thee out of thy country, and from thy kindred, and from thy father’s house, unto the land that I will show thee” (Gen. 12:1). In Hebrews 11, Abraham’s journey through

life is explained: “For he looked for a city which hath foundations, whose builder and maker is God. . . . But now they desire a better country, that is an heavenly . . .” (vss. 10, 16).

In all probability Abraham had many questions. He was told to leave his country, his relatives and his father’s house to go to an unknown land. What was going to be the end? What dangers would he face? Would he ever see my friends and neighbors again? Would he find food in the strange land? How would he get there? How long would the trip be? On and on he could raise questions, but the important thing is that “By faith Abraham, when he was called **obeyed**” (Heb. 11:8).

When Abraham arrived in Canaan, Jehovah appeared unto him, and promised to give that land to him and to his seed (Gen. 12:7; 13:15-17; 15:18); yet he never possessed that land. Stephen stated, “And he gave him none inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when as yet he had no child” (Acts 7:5). Once in the life of Abraham, the fact that he had no actual possessions in that land was very forcibly and feelingly expressed. In his great and sacred sorrow over the death of his beloved wife, he had to purchase a place in which to bury her mortal remains. “And Abraham rose up from before his dead, and spake unto the children of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight” (Gen. 23:3-4).

We should emulate the spirit of Enoch and Abraham to “Seek the things what are above” (Col. 3:1-2).

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# Ladies' Bible Classes

**Sara Kemp, Gastonia, NC**

Many congregations throughout the brotherhood hold weekly Ladies' Bible Classes. Many of these are held on a night during the week. With so many women working today outside the home, this seems to have replaced the morning classes that were held years ago.

If your congregation is like many today, you also find that attendance is often sporadic on the evenings when the ladies meet to study. This is understandable. Most of the ladies who attend have worked at secular jobs during that day, they have come home to a family, have fixed an evening meal, and done the various other things that need to be done to meet their families' needs. It can become increasingly difficult to attend these classes in addition to the usual mid-week (Wednesday) evening services that are held for the entire congregation. So what is the answer?

Six years ago the elders of our congregation were approached and asked if we could have a Ladies' Bible Class on Sunday mornings. This would accomplish several things. For one, most of the ladies were already there since they had been attending a Bible Class anyway. Also, it is possible to have more continuity because attendance is less sporadic.

We, the ladies at Gastonia, are excited about the Ladies' Bible Class that we have. It is taught by a woman, an elder's wife. We have developed a closeness to each other because of the freedom to express ourselves,

to ask questions that we are concerned with and to encourage each other.

Each class session is begun by asking members of the class to report on anyone that we have on our prayer list. We also ask for names of ones who need to be added to that list. It might be a family member, a neighbor, a co-worker or even that lady herself. If there is a specific need, that is noted. If someone in the class asks to be remembered during the coming week or month, she sometimes is specific, but sometimes just asks us to keep her in our prayers.

We also have a bulletin board in the classroom where names, addresses, and phone numbers are posted for our ladies to send cards or notes of encouragement. Each member of the class is encouraged to send at least one card or note to someone during that week. It could be to a shut-in, someone in the hospital, a new member, etc. Each member is also encouraged to send cards to someone different each week. This is to encourage all of us to think of those beyond our "circle of acquaintance."

About ten minutes is spent in this way and then a member of the class is asked to lead the class in prayer before our study begins. We then begin our study for the morning.

If your congregation is small, or if you have quite a few ladies who work during the day, this may be something you would like to consider. We found that it met our needs here in Gastonia.

## The Way of the Transgressor Is Hard

**Ed Meixner, Taylors, SC**

In a recent newspaper editorial, the author discussed "how debilitating the lie of individual immunity can be." God has laid

down certain physical, moral, and spiritual laws to which no person is immune. Yet, it is common for the average person to believe, for instance, that he will not be among the

400 people who will be killed on the highways on a holiday weekend as estimated by the National Safety Council. Or, there is the common self-lie that the other fellow may be caught up by the law on a drinking and driving arrest but that he will be immune from detection.

Discipline and/or punishment is an ever-present risk of law infraction as evidenced recently by a prominent socialite who, flaunting her supposed immunity from the law, was arrested on a D.U.I. charge and sentenced only lightly — probably due to her celebrity status. It is interesting to note how severe her punishment would have been and how her supposed immunity would not have helped her had she been arrested and sentenced in any of the following countries, according to **Parade** magazine:

SOVIET UNION: Lifetime license re-

vocation.

FRANCE: Three-year loss of license, year in jail, and \$1,000 fine.

SOUTH AFRICA: 10 years in jail or \$10,000 fine, or both.

EL SALVADOR: Execution by firing squad.

BULGARIA: Execution.

SWEDEN or FINLAND: One year in jail at hard labor.

MALAYSIA: Jailed with spouse.

ENGLAND: One year in jail, \$250 fine, and one year suspension of driver's license.

We better believe it is a gamble to depend on the belief in personal immunity to the laws of God, and of the universe, and recognize that "the way of the transgressor is hard" (Prov. 13:15).

## Ephesians 6:4 and College Combat

**Frank W. Shepard, N. Charleston, SC**

One of the books available to college students today is titled **Surviving College Successfully: A Complete Manual for the Rigors of Academic Combat**. The author states that he wanted to write "a manual that would deal more with the academic side of college education and also handle many of the philosophical issues all students encounter." It is a book written to help students change their study habits. Instead of studying harder, the author's premise is to study smarter. He also claims his manual is to "deal effectively with the attacks they will encounter regarding their Christian beliefs."

It is commendable that someone in today's world thinks that defending "Christian beliefs" is important. As you read this, I hope that you will think about your college students and their ability to defend their faith. But it might be the case that your children are not anywhere near college age. If

that's the case, **now** is the time to start building them up so that they can defend their own faith.

Most colleges teach Philosophy 101 and most teachers are philosophers instead of Christian philosophers. The things discussed in those classes reach out and cause the students to question their faith. For some it is confusing, frightening, or doubt-causing. One reason is because the student does not have enough of his **own** faith. It still belongs to Mom and Dad. This happens many times because in growing up the student was not taught to study on his own about the Bible. Instead, it was left up to the Bible school teacher or preacher. Ephesians 6:4 says, "Fathers, do not make your children angry, but bring them up in the training and instruction of the Lord" (McCord).

Wouldn't it be more effective for us, as parents, to train our students with the Bible than to hope that a secular "manual" would equip them for "college combat"?



# The Power Of Our Thoughts

**Bob Bickle, Rock Hill, SC**

Jesus asks, "What do you think?" (Matt. 17:25) and "How do you think?" (Matt. 18:12). It is truly amazing how our thoughts affect our behavior and life. The Bible has much to say about thoughts. There are thoughts of the righteous: "The plans of the righteous are just . . ." (Prov. 12:5). There are also thoughts of the wicked: "The Lord detests the thoughts of the wicked . . ." (Prov. 15:26). We have a vivid example of the extent that man's evil thoughts can reach. In Genesis 6:5 we read, "The Lord saw how great man's wickedness on the earth had become and that every inclination of the

thoughts of the heart was only evil all the time." Because of man's evil thoughts, God destroyed this earth of all living souls save eight.

As we examine thoughts, let us do so by looking at: (1) problem thoughts, (2) God and thoughts, and (3) What can one do with his thoughts?

First, let us look at problem thoughts. A problem thought of man is centered in what he thinks of himself. In Galatians 6:3 we read, "If anyone thinks he is something when he is nothing, he deceives himself."

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#### **Monday**

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11:00- 2:30 — Minor Prophets I (3 hrs.), John Risse, Instructor  
(Includes lunch break)  
2:30- 5:00 — Job (3 hrs.), J.C. Townsend, Instructor  
5:30- 8:00 — Gospel of John (3 hrs.), Terry Gunnells, Instructor

#### **Tuesday**

- 7:00- 9:30 — Job (3 hrs.), J.C. Townsend, Instructor

#### **Thursday**

- 7:00- 9:30 — Marriage and the Family (3 hrs.), Robert Ball, Instructor

### **Bi-Meets**

#### **January 12/**

**March 2** — Introduction to Graduate Research (3 hrs.), Dr. Jesse Long, Instructor

#### **January 13/**

**March 3** — Narratives of the Old Testament (3 hrs.), Dr. Jesse Long, Instructor

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Again we have the admonition, "For by the grace given to me I say to every one of you: Do not think of yourself more highly than you ought but rather think of yourself with sober judgment, in accordance with the measure of love God has given you" (Rom. 12:3).

Today we hear much about positive thinking. I would certainly want to be known as a positive thinker rather than a negative thinker. It takes more energy to be a positive thinker than to be a negative thinker, but the payoff is greater.

There is a limitation, however, to positive thinking. Recently I had a man in my office say to me, "I can stand in front of an oncoming train and think positively that I won't be hurt and be smashed." My answer to him was, "That's not a positive thought. It's an irrational one" (or a lie that he was telling to himself).

Positive thinking doesn't go far enough. One needs to take it a step further. Replace the negative and irrational thoughts with positive and rational thinking. I will explain how to do this later in this article.

Let's turn our attention to evil thoughts. In Matthew 15:16-19 Jesus said, "Are you still so dull? Don't you see that whatever enters the mouth goes into the stomach and then out of the body? But the things that come out of the mouth come from the heart and these make a man 'unclean.' For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander. These are what make a man 'unclean.' . . ." The apostle Paul said that our thoughts will both accuse us and defend us (Rom. 2:15).

There are those who believe they can become wise from the study of the things of this world. With much intellectual knowledge they mistakenly believe they can take care of anything that comes their way. "The Lord knows the thoughts of the wise are futile" (1 Cor. 3:2). Thus we can see that the condition of our heart determines our thoughts.

Another problem area in our thoughts is found in anxiety. Jesus very plainly stated that worry cannot add a single hour to one's life. We should not worry about those things over which we have no control. Jesus said the pagans (unbelievers) worry about such

things. We, as children in the kingdom of God, need to seek first the kingdom of God and His righteousness. Everything else will be given to us. We need to be reminded often that each day has enough problems of its own. Why add to them? (See Matthew 6:25-34.)

Another problem area of thoughts is thinking that we "have it made" or that we have "arrived," that there is nothing left to be done. Perhaps you have completed all of the education you believe that you need and now you are willing to sit back and let the world beat a pathway to your door. It has been said that success is 2% inspiration and 98% perspiration. In 1 Corinthians 10:12 we read, "So if you think you are standing firm, be careful that you don't fall." The devil is waiting for that person who says, "I've got it made!" Of course the reason for failure is faulty thinking. We never reach a point in our lives when we do not need the Lord. The rich fool who tore down his barns and built newer and bigger ones and said to himself, "You have plenty of good things laid up for many years. Take life easy; eat, drink, and be merry" was called a fool by God (Luke 12:13-21). Let us be careful that we do not find ourselves in this patten of thinking.

There are defective patterns of thoughts that cause serious problems in one's life. These patterns are outlined and described in David Burn's book, *Feeling Good: The New Mood Therapy*. These patterns are **1. All or Nothing Thinking.** You see things in black and white categories. If your performance falls short of perfect you see yourself as a total failure. **2. Overgeneralization.** You see a negative event as a never-ending pattern of defeat. **3. Mental-Filter.** You pick out a single negative detail and dwell on it exclusively so that your vision of all reality becomes darkened, like the drop of ink that discolors the entire beaker of water. **4. Disqualifying the Positive.** You reject positive experiences by insisting they "don't count" for some reason or other. In this way you can maintain a negative belief that is contradicted by your everyday experiences. **5. Jumping to Conclusions.** You make a negative interpretation even though there are no definite facts that convincingly support your conclusions. You arbitrarily conclude that

someone is reacting negatively to you, and you don't bother to check this out. You anticipate that things will turn out badly and you feel convinced that your prediction is an already-established fact. **6. Magnification (Catastrophizing) or Minimization.** You exaggerate the importance of things (such as your goof-up or someone else's achievement) or you inappropriately shrink things until they appear tiny (your own desirable qualities or the other fellow's imperfections). This is also called the "binocular trick." **7. Emotional Reasoning.** You assume that your negative emotions necessarily reflect the way things really are. "I feel it; therefore it must be true." **8. Should Statements.** You try to motivate yourself with shoulds and shouldn'ts, as if you had to be whipped and punished before you could be expected to do anything. "Musts" and "oughts" are also offenders. The emotional consequence is guilt. When you direct should statements toward others, you feel anger, frustrations, and resentment. **9. Labeling and Mislabeling.** This is an extreme form of overgeneralization. Instead of describing your error, you attach a negative label to yourself: "I'm a loser." When someone else's behavior rubs you the wrong way, you attach a negative label to him. "He's a louse." Mislabeling involves describing an event with language that is highly colored and emotionally loaded. **10. Personalization.** You see yourself as the cause of some negative external event which in fact you were not primarily responsible for.

We need to pay close attention to our thoughts and recognize defective thought patterns as being defective, replacing them with truthful and constructive thoughts.

What about God and thoughts? In Isaiah 55:8-9 we read, "For my thoughts are not your thoughts, neither are your ways my ways, declares the Lord. As the heavens are higher than the earth so are my ways higher than your ways and my thoughts than your thoughts." We need to be ever mindful that what we do is not going to change who God is. "If we are faithless, he will remain faithful, for he cannot disown himself" (2 Tim. 2:13). Let us refuse to attempt to put God in a nicely labeled box. The Hebrew writer

says, "The word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart" (Heb. 4:12).

Finally, what can we do with our thoughts? One can come to the point where he recognizes the role that thoughts play in his life but does not know what to do with them. How does one stop the destructive thoughts and replace them with constructive thoughts? A philosopher said, "You can't keep the birds from flying over your head but you can keep them from building a nest in your hair." Rephrasing this wisdom, "You can't keep thoughts from coming into your mind, but they don't have to stay there where they can simmer, brood, and give birth to destructive action." The word of God states that we are to bring into captivity every thought for Christ (2 Cor. 10:5). The apostle Paul even told us what to dwell on. "Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable — if anything is excellent or praiseworthy — think about such things" (Phil. 4:8). Paul gives further advice to Christians, "Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is hidden with Christ in God" (Col. 3:1-3).

When things are not going well with you, set your thoughts on things above. When you are depressed, angry, feeling anxious, set your thoughts on things above.

Here is the sequence. An event takes place. We think about the happening. Our feelings respond and then we behave according to our feelings. If you don't like your behavior, pay attention to your thoughts. Replace the negative and irrational thoughts with positive and rational ones. As we focus our thoughts on those things above, our Lord will be true to His promise. "Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us" (Eph. 3:20).

Remember this! "As a man thinks in his heart so is he" (Prov. 23:7).



# The Rainbow of Promise

**Henry L. Fuhry (deceased)**

"And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, this is the token of the covenant, which I have established between me and all flesh that is upon the earth" (Gen. 9:16, 17). The record of the great flood is recorded in the seventh chapter of Genesis. We can well imagine the effect it had on those who survived its terrible onslaught. We are told that "the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered. Fifteen cubits and the mountains were covered" (Gen. 7:18-20). We are also told that this continued for one hundred and fifty days, or about five months. The destruction of the earth and its inhabitants was complete. The eighth chapter of Genesis tells of the manner in which the waters gradually left the earth, and of Noah's efforts to learn whether or not they had abated. We also learn that Noah and his family were in the ark exactly one year. We can well imagine the feeling which characterized those righteous people as they looked out upon the new world; and we are not surprised to read of the offering which Noah made, and of the gracious promise which Jehovah made in response to it. "And Noah builded an altar unto the Lord, and took of every clean beast and of every clean fowl, and offered burnt-offerings on this altar . . . and the Lord said in his heart, I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:20-22).

Jehovah then said to Noah and his three sons, "And you, be ye fruitful and multiply; bring forth abundantly in the earth and multiply therein" (Gen. 9:7). At this point, following the flood, Noah took his place as the new heir or representative of the human race. The old order had been completely destroyed, and a new beginning was being made. God saw to it that this new beginning was filled with hope, and was guaranteed his perpetual blessings, that is, insofar as the danger of another universal flood was concerned. This was the reason behind the giving of a new charter of pledges to Noah and his family, a brief and simple, yet majestic code of fundamental laws for the guidance of all future generations. The sin of the past had been punished, and God was now ready to bless and guide the people through whom the earth would be repopulated and ruled.

We are not to understand that it was necessary for God to bind himself by a covenant, in order to make sure that he would do his part regarding the promises that he was at that time making; but he was willing to show weak and frail humanity that he would meet them on the level of human transactions, and give the necessary pledges and tokens to assure them that they could, with complete confidence, commit their ways to him. We should keep in mind regarding covenants between God and man that when such covenants are made they are not to be understood as being mere bargains between

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equals. Jehovah is always the superior party and never fails to dictate the terms of whatever agreements are involved. Man is the inferior party, and he must accept the terms of the covenants, if they are to be binding. But God does condescend to bind himself to keep the promises which he has made — a gracious adaptation to the weakness and wants of man. Covenants, as a whole, fall into two classes, conditional and unconditional.

It should be observed that Jehovah included "every living creature that is with you; the birds, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth." This is a remarkable statement, and it is deeply significant. The Scriptures teach us that the smallest of God's creatures are the objects of his watchful care. Not even a sparrow can fall to the ground without the attention of our Father (Matt. 10:29). We can well imagine that Noah and his family prayed earnestly to God that they would never again be subjected to another flood. Noah and his family were thus assured that nature would move on, in the same peaceful order, as before the flood, and that if extraordinary amounts of rain should fall at any time in the future, the inhabitants of the earth could know that the rains were not sent to punish the inhabitants of the world.

The first question which one would normally ask in connection with this reading about the rainbow (Gen. 9:12, 13) would be "Was this the first rainbow?" But since the rainbow is a natural phenomenon which is produced upon the cloud by the sun's rays shining through the raindrops, there is no reason for thinking that this rainbow was the first of its kind. The word "set" literally means to designate or appoint and we find other passages in the Old Testament where the word "set" is used. In Genesis 41:41 we read, "And Jehovah said unto Joseph, see, I have set thee over all the land of Egypt." We know that Joseph existed before God "set" him over the Egyptians. Pharaoh simply designated him as the ruler. In Numbers 14:4 we find the statement, "And they said one to another, let us make a captain [appoint or designate or set], and let us return to Egypt." This was during one of their

many periods of disgruntlement and rebellion. Nehemiah 9:17 states, "And refused to obey, neither were mindful of thy wonders that thou didst among them, but hardened their neck, and in their rebellion appointed [designated, made, set] a captain to return to their bondage."

Although science has enabled us to understand something of the origin and nature of the rainbow, it still remains as surprising as any magic and lovelier than any deliberate art. It is hardly possible for any thoughtful person to behold its radiant grace and not be inclined to believe that it is the work of a mind which is careful for beauty and benevolence. No wild and savage power bent upon destruction could or would want to draw forward and exalt our human spirits by such a scene of unearthly beauty. As someone has observed, "There is never a rain without a rainbow being visible if we would only get to the right spot to see it, but God is always above the clouds and he always sees it." There is never a cloud between God and the rainbow. There is never anything to prevent his seeing the sign of the covenant which he made with Noah, his family, and all of his living creatures. This is not always true of us. In fact, the clouds hide the rainbow from us much if not most of the time. However, we still have the word of God to the effect that the rainbow is there, when a rain-cloud is in evidence. We can always trust Jehovah that he sees it and that he will never fail to keep the terms of his covenant.

It is no doubt true that God expects his people to look upon the rainbow, and remember his pledge to them. One could hardly think that Noah and his family could ever forget the horrors of the flood, or God's gracious promise to them; but they and those who would descend from them were only human, and when life would become normal again and they would settle down to ordinary interests and daily occupations, the thoughts of the flood would go to the back of their minds, as the waters had receded from the earth. This is characteristic of human minds. The fears, pains, anxieties, and tribulations of yesterday leave their scars; but when life becomes commonplace again, they are largely forgotten. We seldom stop to think that we are always in danger

of sickness, accident, death, and a hundred familiar things which we generally take for granted. The rainbow in the clouds may not always make a very good impression upon our minds; but the thing which counts for most is the meaning which it has for God. He will never forget! All of the blessings which come to us in the course of nature are blessings which grow out of the covenant of which the rainbow is a token or symbol, and they are not conditioned on anything which man may or may not do. Jehovah makes his sun to rise on the evil and on the good, and he sends rain upon the just and the unjust (Matt. 5:45). Human beings may, and often do, go astray, but Jehovah never leaves himself without witness, in that he does good and gives to all of us rains from heaven and fruitful seasons, filling our hearts with good and gladness. In addition to the material blessings which come to us as a direct result of the covenant which God made with Noah there are also some deep realities which we should not overlook. For example, when we look intelligently upon the rainbow as the token of that covenant, we are led to believe, to trust or have confidence in God. Then there is hope for the days ahead. There is

love!

These traits are principles of living; and no one can please God without them. Since we are living under a new covenant, the covenant of the New Testament, it is not out of place to suggest a figurative use of the rainbow for us. That phenomenon was made to stand for God's faithfulness, and it still does, especially with reference to the preservation of the earth from the waters of a universal flood; but it also may well symbolize God's trustworthiness with respect to us in every dark experience of life. The greatness of God's grace to us is seen in the fact that he remembers that which we so often forget. He has provided for our every need; and we may be assured that as he looks upon the rainbow, he will always remember that which he promised his people. When this life is over and we are safe on the other side, it may be that we shall be permitted to behold what deep waters and what mortal dangers God brought us through, without our even suspecting that which could have been happening to us every day of our lives all because he was looking upon the "rainbow" and remembering that which he had promised.

## Thinking Out Loud

**Paul Jarrett, Charlotte, NC**

When I was about junior high school age I was confronted by an elderly Christian who told me that I would have to quit playing ball on Sunday afternoons because it "offended him" and as a Christian I was not permitted to do anything that caused offense. Having always had an inclination to question whatever I was told, like the Bereans (though probably I was more stubborn than "noble"), I began to search the Scriptures to determine whether this man's counsel was correct.

In texts such as Romans 14:21 and 1 Corinthians 8:13 where Paul wrote of our not doing anything which would cause our

brethren "to offend," Paul is not advocating that which would place us under control of every brother, or sister, whose bad attitude causes them to get upset with anyone who does something they don't like. The phrase "to offend" does not refer to taking offense. Rather, to cause a brother "to offend" would be to do something which would cause him to be led to do something which would violate his conscience of right and wrong, or lead to him doing something which might lead him to stumble (i.e., those who engage in social drinking, for example, run the risk of causing others to stumble into drunkenness).



While the elderly man who confronted me about playing ball on Sunday was certainly taking offense, it was highly unlikely that my actions were ever going to influence him to join me in a game of softball and thereby violate his conscience. Likewise, today many who are forever "taking offense" at the actions of others need to be challenged to correct their own bad attitudes, rather than being permitted to destroy the liberty and impede the growth of the remainder of the body of Christ.

### **"Unity in Diversity"**

It seems we never lack for issues to be debated in the churches of Christ. One such issue is centered around the phrase "unity in diversity." There are those who actively promote "unity in diversity" as the only means of achieving unity. On the other hand there are those who are adamant in their opposition to any reference whatsoever to any type of "unity in diversity."

Like any number of issues which have served to divide God's people it seems to me that individuals have lined up on both sides of a slogan and have declared their support, or opposition, without really giving a great deal of thought to defining what it is they are supporting, or opposing. I rather suspect that if both the proponents and the opponents of so-called "unity in diversity" would cool their rhetoric and take time to listen to each other, they might both learn something.

It would seem to me that the real issue in respect to "unity in diversity" is not one of being for, or against it. Rather, the issue(s) pertains to the question(s) regarding where the line is to be drawn in respect to how much diversity can exist before unity is compromised. There are certainly areas where diversity is not only to be permitted, but even encouraged (i.e., abilities, experiences, personalities, interests, levels of knowledge, etc.) for the benefit of the body. On the other hand there are also areas where diversity would be destructive to the very existence of Christ's body (i.e., improper attitudes, rebellion, immoral practices, etc.).

It is unfortunate that much of the debate over unity in diversity has tended to squelch those forms of diversity which are commend-

able, while promoting those forms of diversity which are destructive. The cause of Christ would be better served by means of our addressing the real issues pertaining to unity in diversity, rather than engaging in a destructive tug-of-war over the phrase itself.

### **Dealing With Differences**

It would seem to me that we might be more willing to make application of the principles set forth in Romans 14 to the issues which divide us today, if we have more respect for the difficult nature of those issues which divided the church in Paul's day. Our tendency is to view the issues dealt with by Paul in Romans 14 as being of little consequence in comparison with the issues of our day. The truth of the matter is, however, that those issues were not minor ones.

To appreciate what I'm saying, consider the fact that those Jews who were giving emphasis to certain days and abstaining from certain meats were doing so because they had been reared to believe that the observance of those days and refraining from those meats was essential to their worshipping God in a pleasing manner and maintaining moral purity. On the other hand those Gentiles who might elect to abstain from meats were doing so because, while they had accepted the supremacy of Jehovah God, they still were victims of their polytheistic background that caused them to still retain a belief in the existence of other gods. (See 1 Cor. 8:4-7.)

In light of the underlying reasons for the differences that existed in the early church over such issues as eating meat and observing days it is hard to envision that those differences which divide us today are of any more serious a nature. Our inability to accept and be united by means of principles set forth in Romans 14 has nothing to do with the more serious nature of our differences. (Consider how we are divided over observing religious holidays and over drinking wine — two issues specifically referred to in Romans 14:5, 21.) Our lack of unity may be attributable more to our unwillingness to really "pursue the things which make for peace and the building up of one another" (Rom. 14:19).

# Book Reviews

## **Mike Mobley, Mooresville, NC**

**Be King of the Mountain**, Ralph G. Bryant; Quality Publications, P.O. Box 1060, Abilene, TX 79604; 53 pages, paper \$2.70.

This book is a study of peer pressure from the world for teenagers. Each lesson is based on a Bible story for illustration and Scriptural truth and guidance. They describe the problem and then apply divine principles in a practical way. The lessons conclude with exercises, discussion questions, and a project. Of the 13 lessons, you may especially enjoy the following: "Heroes," "Let Us Create man in Our Image," "Tempered Steel," and "Thrill of Victory."

**Why the Bible Is Number 1**, Kenny Barfield; Baker Book House, Grand Rapids, Michigan 49516; 242 pages, paper \$13.95.

This book is full of fascinating material that declares the wisdom of God and demonstrates the inspiration of the sacred Bible. As the subtitle suggests, it is a look at the Bible and the sacred writings of other ancient cultures in light of science. Science is a study of the wisdom and power of God at work in our physical world. In light of some things scientists have learned and now understand, Kenny Barfield, minister for the Sherrod Avenue church of Christ in Florence, Alabama, and instructor of Christian Evidences at the Mars Hill Bible School, examines some of the erroneous beliefs found in the sacred writings of various ancient cultures contemporary with Israel and the profound truth of the Bible.

The author divides his study into three parts: the Bible and medicine, the Bible and astronomy, and the Bible and earth science. In each section, he first looks at the errone-

ous beliefs of the pagan cultures in light of what science has since learned. Then he looks at the sacred Scriptures in light of what science has since learned. For example, man did not understand the basic principles of infection, contagion, transmission, quarantine, and sanitation until the 1800's. However, though the Jews themselves may not have understood it, a look at the Mosaic laws (given by God) for diet and sanitation shows that God understood these things at a time when no culture in the world did! Also the statements made in the Old Testament concerning the universe and the earth contradict what was believed by every other culture of the day, but it has been since learned to be the way things really are — to be the truth. Each of the sections is supplied with charts, diagrams, drawings, and tables.

This study and comprehensive review demonstrates how only the Bible has avoided the errors common to non-biblical writings. Man has since learned that when scientific principles are reflected within the pages of the Bible, they are completely correct.

**A New Song**, Alice Ivy Cravens; Quality Publications, P.O. Box 1060, Abilene, TX 79604; 51 pages, paper \$1.70.

Mrs. Cravens has many years of experience teaching in the public school system and the local congregation. This study for a ladies Bible class or private study discusses the newness of the Christian's life. It presents the idea, from Psalm 40:23, that this new life is like a new song that has been learned. It is a life that must express who you are. These 13 lessons cover such topics as joy, family, hope, service, peace, and friendship. Each lesson is filled with stories that are touching examples of that lesson's message.



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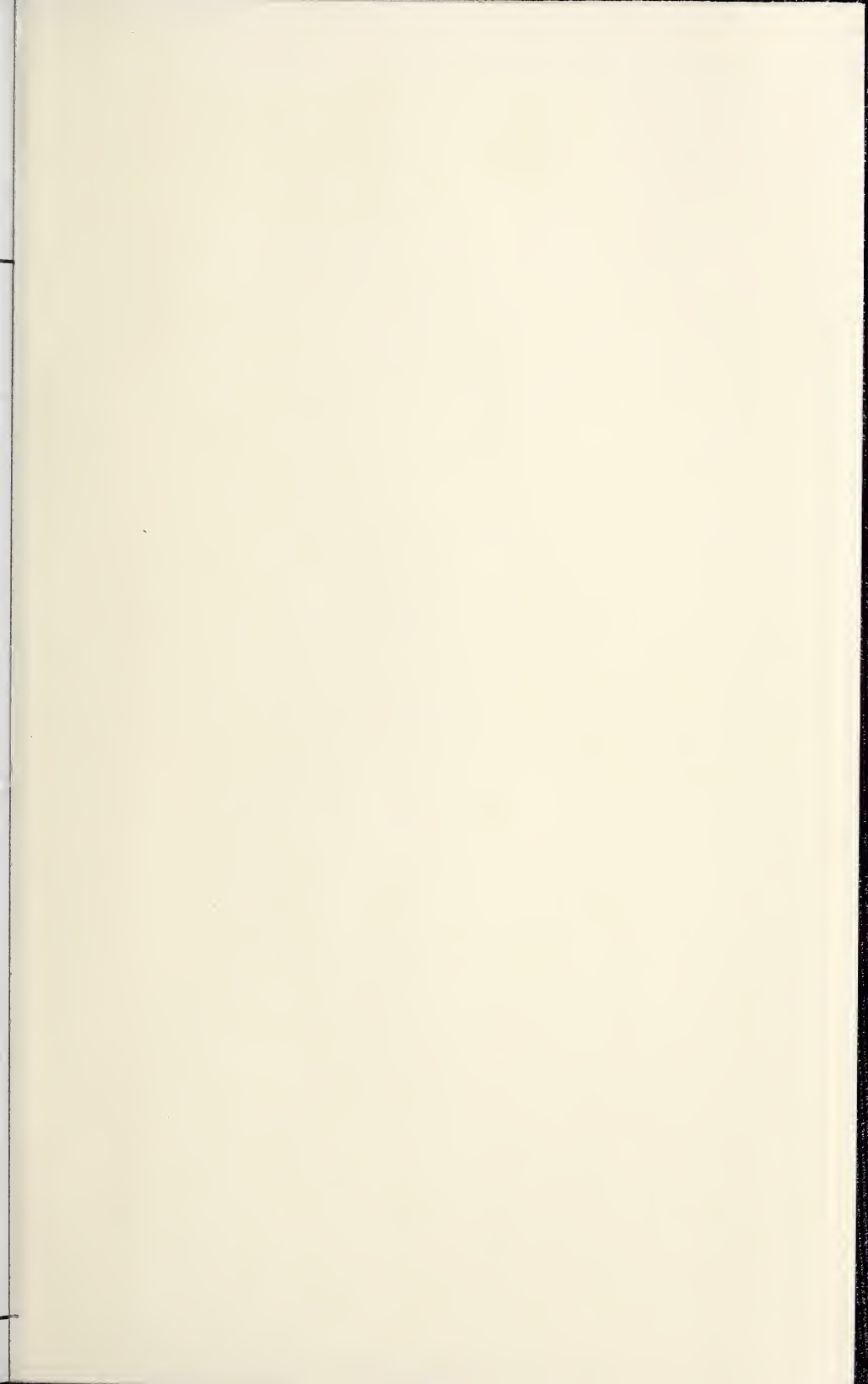
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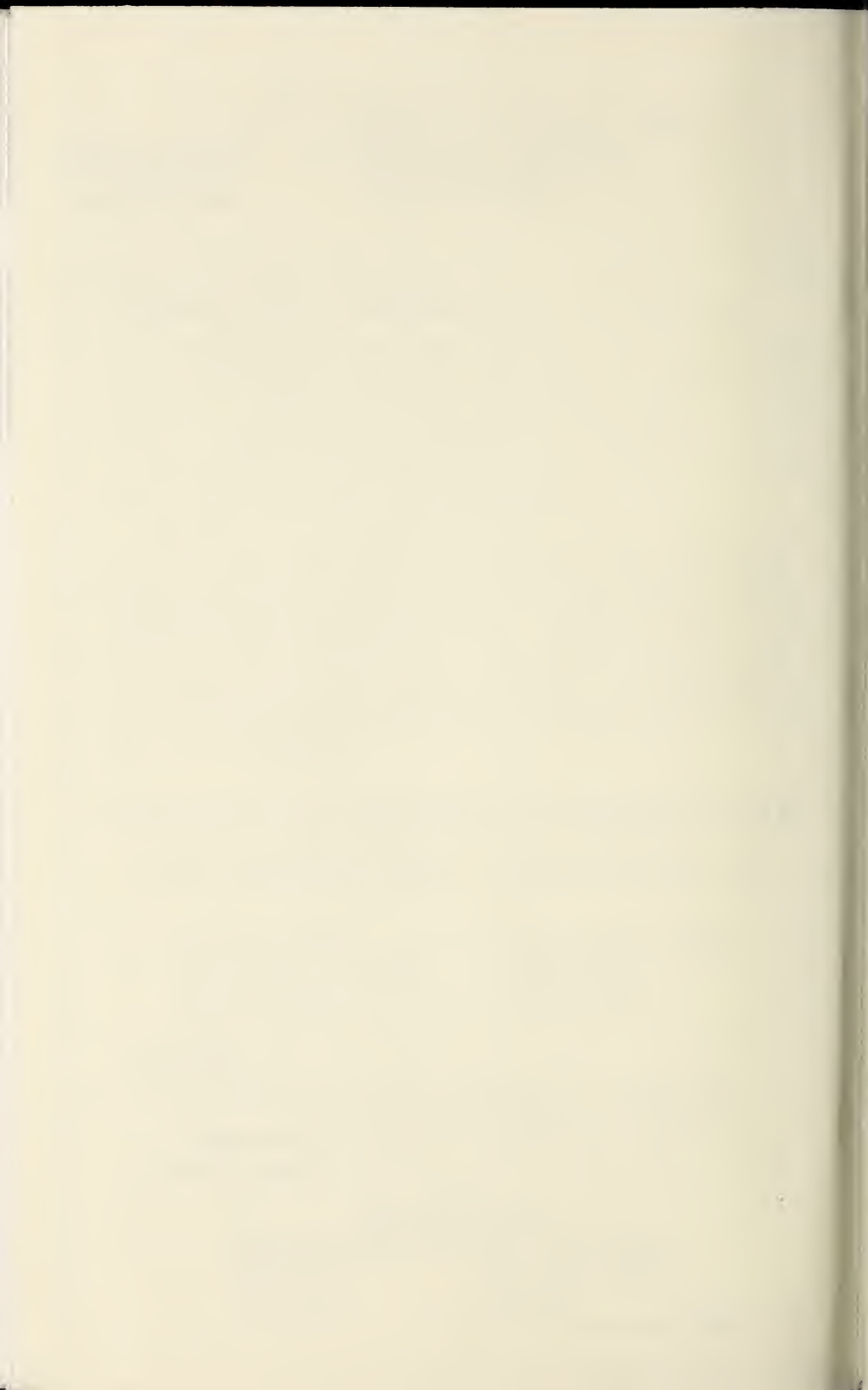
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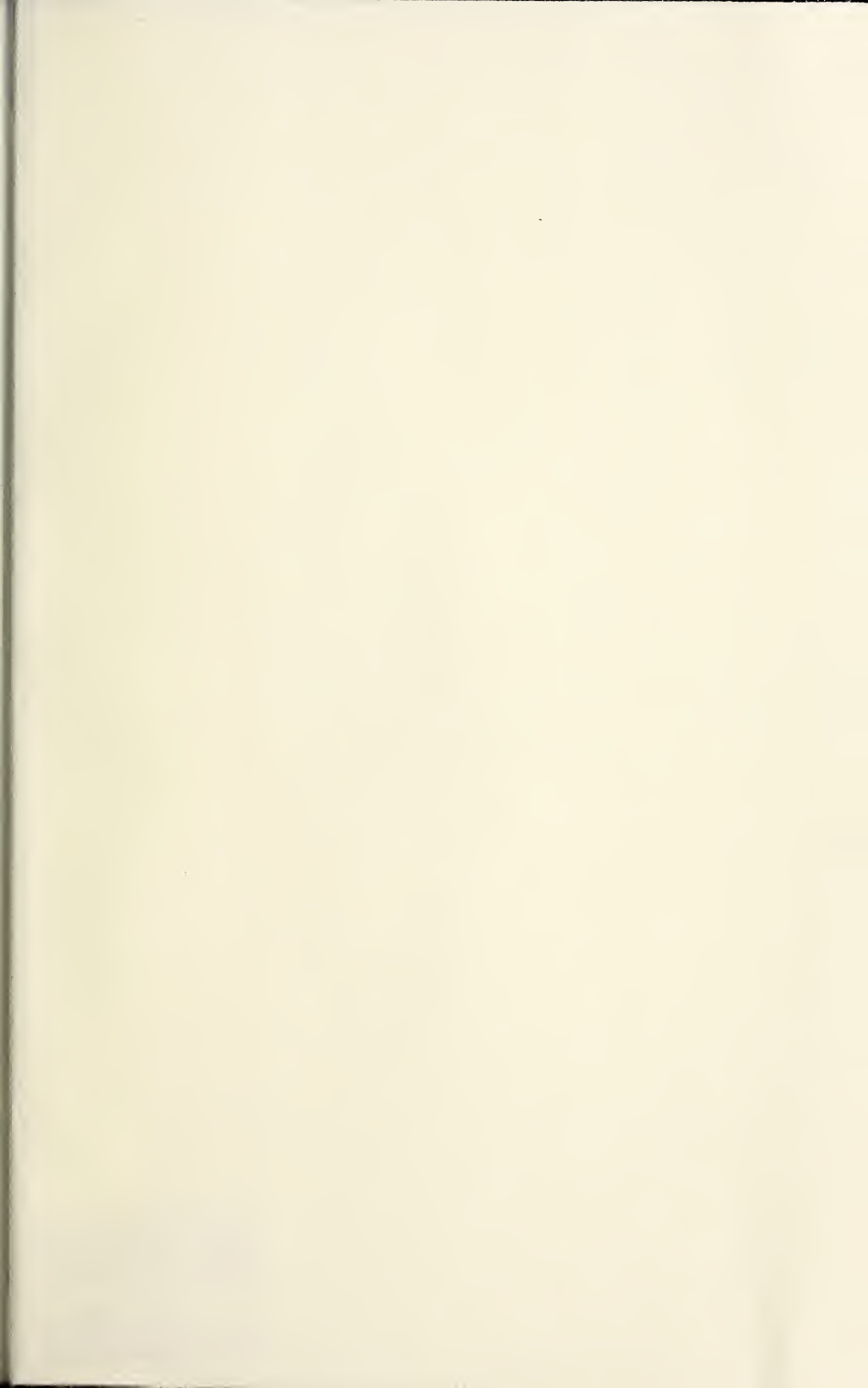
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